

THE ENOCHIAN EVOCATION OF DR. JOHN DEE



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Dr. JOHN DEE

OF THE ENOCHIAN
EVOCATION OF^F
D^R JOHN DEE

EDITED & TRANSLATED BY
GEOFFREY JAMES

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PREFACE

Geoffrey James



THE ENOCHIAN EVOCATION is based on the magical diaries & work-books of Doctor John Dee, the famous Elizabethan scientist and magus. These manuscripts document the ceremonies that Dee performed with Edward Kelly, who, gazing into a crystal stone, claimed to see and hear angels. According to Kelly, these beings desired to re-establish the true art of Magic, which had been lost due to Man's wickedness and ignorance. The true magical art (they claimed) would bequeath superhuman powers upon its practitioners, change the political structure of Europe, and herald the coming of the Apocalypse.

Dee believed that this research was of great benefit to Mankind and far more important than his more mundane studies. Dee explained his dissatisfaction with worldly knowledge:

*I have from my youth up, desired and prayed unto God for pure and sound wisdom and understanding of truths natural and artificial, so that God's wisdom, goodness, and power bestowed in the frame of the world might be brought in some bountiful measure under the talent of my capacity. . . So for many years and in many places, far and near, I have sought and studied many books in sundry languages, and have conferred with sundry men, and have laboured with my own reasonable discourse, to find some inkling, gleam, or beam of those radical truths. But after all my endeavours I could find no other way to attain such wisdom but by the Extraordinary Gift, and not by any vulgar school, doctrine, or human invention.**

Dee felt that only through the practice of magic would he be able to learn those 'radical truths.' Like Luther, Dee rejected the necessity of the church as an intermediary to God. But Dee carried this doctrine one step further, believing that holy revelations

* From Dee's Preface to Sloane Ms. 3188.

could be obtained by practicing the magic of the ancient Hebrews:

I had read in books and records how Enoch enjoyed God's favor and conversation, and how God was familiar with Moses, and how good angels were sent to Abraham, Isaac, Jacob, Joshua, Gideon, Esdras, Daniel, Tobias, and sundry others, to instruct them, inform them and help them in worldly and domestic affairs, and even sometimes to satisfy their desires, doubts, and questions of God's secrets. Furthermore, I considered the Shewstone which the high priests did use, by God's own ordering, wherein they had lights and judgements in their great doubts. I considered, too, that God did not refuse to instruct the prophets and seers to give answers to the common people concerning economics, as Samuel did for Saul; and so did Solomon the wise, immediately after attaining his wonderful wisdom through God. Therefore I was sufficiently taught and confirmed that I would never attain wisdom by man's hand or by human power, but only from God, directly or indirectly.†

Realizing the heretical aspects of these beliefs at a time when magic was perceived as questionable at best and at worst diabolic, Dee was vehement in his rejection of the 'black arts':

I have always had a great regard and care to beware of the filthy abuse of such as willingly or wittingly invoke or consult with spiritual creatures of the damned sort: angels of darkness, forgers, patrons of lies and untruths. Instead I have flown unto God through hearty prayer, full oft and in sundry manners.‡

Dee discovered that he was unable to perceive spirits on his own, and so was forced to employ skryers or crystal gazers. The most prolific of Dee's skryers was Edward Kelly, a man of mediocre education whose main interest was alchemy. Kelly originally asked to work with Dee because Kelly believed that with divine aide they might discover the philosopher's stone that would transmute lead into gold. Dee was hesitant at first, but when they performed a simple ceremony, it was far more successful than anything Dee had ever experienced:

† *Ibidem*

‡ *Ibidem*

*Thereupon I brought forth to him my stone in the frame (which was given me of a friend) and I said unto him, that I was credibly informed that to it (after a sort) were answerable various good Angels . . . He then settled himself to the Action: and on his knees at my desk, setting the stone before him, fell to prayer and entreaty. In the mean space, I in my oratory did pray and make motion to God & his good Creatures for the furthering of this Action. And within a quarter of an hour (or less) he had sight of one in the stone.**

Kelly's skrying was destined to produce what is perhaps the most unusual magical literature of the Renaissance.

Was Kelly a charlatan who fabricated visions out of his own imagination? Historians have traditionally cast Kelly as a *fraud who deluded his pious master*†, but the evidence perhaps does not justify this judgement. It is true that Kelly accepted £50 per year for his services to Dee‡ but such annuities were the basis for survival in Elizabethan times. Far from encouraging Dee, Kelly eventually began to question the angelic nature of the spirits, and frequently tried to extricate himself from Dee's employ*. Kelly might, of course, have been applying reverse psychology, but there is little reason why he should have bothered to do so, as Dee was already determined to continue the experimentation. If Kelly had been trying to plunder Dee's money, why would Kelly have tried to convince Dee that the spirits were devils?

It is difficult to account for the serious stylistic differences between Kelly's usual writing style and the utterances that he attributed to the spirits. Kelly was an uninspired writer; the following excerpt is representative of his prowess:

*The heavenly cope hath in him nature's fower
Two hidden, but the rest to sight appear:
Wherein the sperms of all the bodies lower
Most secrett are, yett spring forth once a yeare...§*

* Sloane MS. 3188; Passages marked March 10, 1582.

† Francis Yates, *Gordiano Bruno and the Hermetic Tradition*, London: 1964, p. 149.

‡ Meric Casaubon, ed., *A True and Faithful Relation of What passed for many Yeers Between Dr. John Dee . . . and some Spirits*, London: 1659, pg. 28. (Facsimile republished by Askin, London: 1974.)

* *Ibidem*, pgs. 20, 91, 153, 169 & 171.

§ A. E. Waite, ed., *The Alchemical Writings of Edward Kelly*, Weiser, New York: 1973, p. liii.

Contrast those stilted and awkward lines with the Call of the Thirty Aires:

*The work of man and his pomp,
let them be defaced:
His buyldings
Let them become caves for the beasts of the field:
Confownd her understanding with darkness.
For why?
It repenteth me I made Man.*

It seems impossible that this powerful passage could have been written by the same hand, or that Kelly's own writing skill could have produced such passages of eldritch beauty as:

*Can the wings of the windes understand your voyces of wonder?...
Stronger are your fete than the barren stone:
And mightier are your voices than the manifold windes....*

Admittedly, stylistic differences are subtle gauges of authorship. But more concrete evidence against Kelly fabricating all his visions lies in the complexity of the Angelical (Enochian) keys. Could Kelly, whose single linguistic accomplishment was mastery of schoolboy Latin and even whose English was laced with colloquialisms, have devised an entire language, with its own unique grammar and syntax? It took Tolkien, a professor of philology, years to fabricate the Elvish tongue that figures so largely in his work; if Kelly fabricated the keys, he would have had to do so in a matter of days.

In short, if Kelly was the conscious author of all his 'visions', then he possessed a far greater literary competence than he ever exhibited elsewhere. However, the subconscious mind is often capable of feats that are impossible to the conscious mind. Could Kelly have hallucinated the visions? It has been suggested that Dee may have propelled Kelly into a state of artificial psychosis with their ceremonies.† Kelly may also have had multiple personalities, for the spirits talk in biblical dialects quite different from Kelly's normal speech.

† Peter French, *John Dee, The World of the Elizabethian Magus*, London: Routledge & Kegan Paul, 1972, pg. 114.

Kelly was having trouble distinguishing between his own thoughts and those of the 'spirits'. He complained of :

...a great stir and moving in his brains, very sensible and distinct, as of a creature of human shape and lineaments going up and down, to and fro in his brains and within his skull.†

Dee was forcing Kelly to perform ceremonies on an almost daily basis, and for hours at a stretch. Reflecting this stress, Kelly's temper became extremely volatile as shown by this event that Dee recorded:

*Suddenly E. K. fell into such a rage that...much ado I, Emericus, and his brother had to stop or hold him...At length we let him go in his doublet and hose, without a cap or hat on his head: and into the street he hastened with his brother's rapier drawn... The rage and fury was so great in words and gesture as might plainly prove that the wicked enemy sought either E. K. his own destroying himself, or of me, or of his brother.**

Kelly's behaviour was so bizarre that Dee was afraid that Kelly was possessed by the devil, one of the time's standard diagnoses for insanity. Dee had recently discovered that Kelly was performing black magic independent of their work together. This horrified Dee so much that he noted the event in Latin, even in his own private diary:

Horrenda & multiplicia heresium, & blasphemiarum dogmata, quibus illi hostes Jesu Christi illum imbuerant...illisque malis Angelis renunciare, & omnes illorum fraudes deteger... Conversio E. K. ad Deum, abdicatis omnibus Diabolicis experimentis.‡

The 'horrible heresies' that the 'evil angels' had revealed to Kelly were, in the context of the time, insane. They questioned the entire fabric on which the culture was built. Dee recorded these heresies in his diary:

† Casaubon, *op. cit.*, p. 328.

* *Ibidem*, p. 230.

‡ *Ibidem*, p. 164: Manifold horrible heresies and blasphemous doctrines, in which they eat the host of Jesus Christ ... but he was led to put aside these evil angels and all their frauds. . . I spoke with E. K. about God, telling him to give over all his Diabolical experiments.

They would have persuaded (Kelly):

—*That Jesus was not God.*

—*That no prayer ought to be made to Jesus.*

—*That there is no sin.*

—*That man's soul doth go from one body to another childes quickening*

—*That as many men and women as are now, have always been.*

—*That the generation of mankind from Adam and Eve, is not an History, but a writing which has another sense.**

Kelly could not have entertained such notions without being profoundly disturbed by their implications, and his conversion back to orthodoxy indicates his remorse and guilt. There is little question that Kelly was exhibiting signs of extreme stress and possible psychosis while working with Dee.

Kelly's participation in private magical ceremonies raises the tantalizing possibility that he might have had access to magical texts of which Dee was not aware, and that may have served as source material for the *Enochian Evocation*. Although Israël Regardie states that *there is absolutely no trace of any part of the Enochian magical system or Angelical language in Europe*.†; that view-point is not entirely justified. While it is true that the Angelical keys are very different from, for example, the bastardized Arabic and Greek in various Solomonian grimoires, elements of the *Enochian Evocation* are similar and in some cases almost identical to other Renaissance magical texts.

Both the *Arbatel*‡ and the *Heptameron** are arranged like Book Two of the *Enochian Evocation*, with conjurations addressed to the rulers of each day of the week. The sigil of Æmeth, also in Book Two, is apparently based upon an earlier sigil that appears in the *Sworn Book of Honourius*,§ a manuscript that antedated Kelly by almost 300 years. Of course, the entire methodology for devising spirit sigils out of magical squares of numbers and or letters was described in detail by Cornelius Agrippa c. 1533.**

* *loc. cit.*

† Israël Regardie, *The Golden Dawn*, St. Paul: Llewellyn, 1971, p. 208.

‡ Anonymous, *Arbatel, De Magia Verum*, Basilæ: 1575; or Robert Turner, tr., Gillette: Heptangle Books, 1979.

* Henrici Cornelii Agrippæ, *Liber Quartus De Occulta Philosophia seu de Ceremoniis Magicis Cui accesserunt Elementa Magica Petri de Abano Philosophi*, Location not given, 1565; or Robert Turner, tr., *Fourth Book of the Occult Philosophy*, London: 1655; (Facsimile by Askin, London: 1974.)

§ Daniel Driscoll, tr., *The Sworn Book of Honourius the Magician*, Gillette: Heptangle Books, 1977.

** *De Occulta Philosophia*, Sine loco, 1533.

Renaissance Europe did contain books of evocation magic attributed to Enoch. The very year the keys were dictated, Reginald Scot complained:

Conjurors carrie about at this daie, bookes intituled under the names of Adam, Abel, Tobie, & Enoch; which Enoch they repute the most divine fellow in such matters.*

Could Kelly have been utilizing such a book to assist him in his private ceremonies, or to provide the material that Dee so incessantly demanded? Kelly was certainly guilty of some plagiarism, although it may have been subconscious, for it was Kelly rather than Dee, who discovered the plagiarism and reported it to Dee:

(Kelly) came speedily out of his Study, and brought in his hand one volume of Cornelius Agrippa his works... whereupon he inferred, that our spiritual Instructors were Cosenors to give us a description of the world, taken out of other Books...†

Dee, somewhat surprised, replied: *I am very glad that you have a Book of your own, wherein these Geographical names are expressed‡.* Dee's ignorance of the exact contents of the library that Kelly kept in his study is extremely suspicious.

If Kelly was plagiarizing some as-yet undiscovered manuscript, it may have been Gnostic in origin, as significant parallels exist between the Angelical keys and certain Gnostic texts. For example, a typical incantation from the *Pistis Sophia*: ZAMA ZAMA OZZA RACHAMA OZAI* is not Angelical, but the overuse of the 'Z' phoneme is characteristic of Angelical, and the repetition of the word ZAMA echoes the refrain ZACAR CA ZAMRAN that permeates the keys. Another linguistic similarity is the Gnostic name for the demiurge IALDABAOth,§ quite close to the Angelical IAD BALTOH for 'God of Righteousness.'

The Gnostics tended to treat Enoch as a special personage, because he was the first mortal to speak with God after the fall,

* Reginald Scot, *The Discovery of Witchcraft*, London: William Brome, 1584, Book xv, Chapter xxxi.

† Casaubon, *op. cit.*, p. 158.

‡ *Ibidem*.

* G. R. S. Mead, *Fragments of a Faith Forgotten*, New York: University Books, 1960, p. 462.

§ *Ibidem*, p. 188.

and so the first to attain the gnosis that they sought§. The Gnostics attributed works of magic to Enoch, such as *the two great Books of IEOU, which Enoch wrote when I spoke with him from the Tree of Knowledge, which were in the paradise of Adam**. The word IEOU suggests that the books contained conjurations with words much like those of the *Pistis Sophia* or the Angelical keys; the legendary origin of the Books in the garden of Eden recalls the claim that the Angelical language was that *which Adam verily spake in innocence*.

Like many Gnostic texts, the Angelical keys emphasize the opening of 'gates' into various mystical realms. The *Book of the Great Logos*, a Gnostic text associated with the Books of IEOU, contains the following passage:

The guardians of the Gates of the treasure will open them, and they will pass upwards and ever inwards through the following spaces, and the powers rejoicing and giving them their mysteries, seals, and names of power: the Orders of the Three Amens...Within each treasure is a Door or Gate, and without three Gates; each of the outer gates has three guardians.†

Compare the above passage with the following from Kelly's scrying:

Every table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself, of the entrance, and the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power...for every Palace is above his City and every City is above his Entrance.‡

Both Gnostic and Angelical magic place emphasis on the number 49. For example, the *Pistis Sophia* states that *the reflection of the supernal projections, powers, or co-partners of the Sophia [when] looked at from without, make an ordering into forty-nine,** while the apoc-

§ Vide: *The Secrets of Enoch*, published in *The Lost Books of the Bible*, Cleveland: Forum Books, 1963.

* Mead, *op. cit.*, p. 487.

† *Ibidem*, p. 258 & 541.

‡ Casaubon, *op. cit.*, p. 88.

* Mead, *op. cit.*, p. 471.

ryphal *Books of the Savior* state that *no mystery is higher than the mysteries ye seek after, save only the mystery of the Seven Voices and the Nine-and-Forty Powers and Numbers*.^{*} These 49 powers recall the 49 good angels or even the Angelical keys themselves, which Kelly's spirits described as:

49 voyces , or callings, which are the Natural Keys, to open...Gates of understanding...you shall have knowledge to move every Gate, and to call out as many as you please...and wisely open unto you the secrets of their Cities...†

The possibility that Kelly did plagiarize large portions of the *Enochian Evocation* would do much to explain the presence of the Angelical language in his scrying, as well as the stylistic variations in his work. However, the similarity between Kelly's scrying and Gnostic magic, while undeniable, is not sufficiently strong to build a direct textual connection.

A serious objection to the theory that Kelly plagiarized visions is the way that the keys were revealed. The first five keys were dictated, letter by letter, backwards, while the rest were dictated forwards, without any significant errors. The bulk of the keys (over 1000 words) were dictated on a single day during a single session. Most of the English glosses were dictated on a single day, well after the Angelical, yet they match their Angelical counterparts almost perfectly. Kelly would have had to be capable of extraordinary feats of mnemonic virtuosity, if he utilized another magical text as source material for the keys.

A final possibility deserves discussion—was Kelly ever actually in contact with supernatural entities? In fact, the Dee-Kelly ceremonies contain some evidence that would seem to indicate the presence of the supernatural during some of the ceremonies.

One standard test for the presence of the supernatural is precognition of future events. This took place at least twice during the Dee-Kelly workings; the spirits predicted the Spanish armada and the execution of Mary Queen of Scots well before those events could have been known.^{*} However, the 'spirits' predicted other events that never took place.

^{*} *Ibidem*, pgs. 516 & 523.

[†] Casaubon, *op. cit.*, p. 77.

^{*} Donald C. Laycock, *The Complete Enochian Dictionary*, London: Askin,

1978, p. 38

Another classic test for the presence of the supernatural is the speaking of a tongue with which the possessed is not familiar. During one ceremony, Kelly began repeating Greek words, but he soon became frustrated and interrupted with: *Unless you speak some language that I can understand, I will express no more of this Ghybbrish*§. Curiously, the Greek translates into a warning to Dee not to trust Kelly.

But the Angelical language itself forms a more startling example of 'speaking in tongues', because it exhibits characteristics that would seem to indicate that it was designed to be a non-spoken language. As Da Vinci had pointed out nearly 100 years before the keys were dictated, spirits would be unable to make audible sounds on their own, due to a lack of vocal chords with which to vibrate the air*.

Thus any 'language' that spirits would 'speak' would be radically different from a language intended for use by human beings. Onomatopœiæ would be totally lacking. Contractions would be used to create new concepts, rather than to smooth out pronunciation. Many words would feature strings of consonants rather than an easily-pronounced intermixes of vowels and consonants. The letter arrangement would appear somewhat random and more like a Cabbala than a spoken tongue. And finally, the system of numbers would not be based on 10, since along with a lack of vocal chords, non-material entities would have little use for fingers.

The Angelical language exhibits most of these characteristics. There are no onomatopœiæ in Angelical. Angelical contractions such as TELOCVOVIM and JADOIASMOMA are conceptually convenient, but have not been edited for easier pronunciation. Many Angelical words feature unpronounceable strings of consonants. Angelical letter arrangements appear to be random†, and the language is stated to be the source language for Hebrew and thus Cabbala is implied. Finally, Angelical numbers are incomprehensible using any known base or numbering scheme*.

§ Casaubon, *op. cit.*, p. 27.

* Jean Paul Richter, tr., *The Notebooks of Leonardo Da Vinci*, New York: Dover Publications, 1970, Vol. II, p. 307.

† Laycock, *op. cit.*, p. 40.

* *Ibidem*, p. 44.

The compiler of the Enochian dictionary, on the other hand, asserts that the Angelical language is English-like both in word order and in pronunciation. Since the exact character of the Angelical language is essential to an understanding of *The Enochian Evocation*, Laycock's theory must be examined in some detail.

Laycock gives an example where English is the only language that matches the Angelical§. But the keys include many other passages where the Angelical phrasing makes for extremely awkward English. For example, NISO CRIP IP NIDALI is glossed as *Come away, but not your noises*. Since this is addressed to the *Thunderers of Judgement and Wrath*, what is probably meant by NISO CRIP IP NIDALI is *leave wherever you are and come here, but don't make thundering noises*. The Angelical language expresses the concept much more succinctly than is possible in English. Again, the Angelical word TELOCVOVIM is glossed as *him that is fahn* [fallen], but is actually a contraction of TELOCH (death) and VOVIN (dragon), literally 'death-dragon'—a reference to Satan's transformation during his fall. Words like TELOCVOVIM are much more Germanic than English-like. In short, the Angelical language is no more English-like than any other non-English language; the fact that there are some matches is not significant.

Laycock states that the Angelical language has English pronunciations. Unfortunately, Kelly never, as the spirits' 'mouthpiece', pronounced the Angelical words. Kelly dictated letter by letter from a table that he saw in the crystal, as shown from Kelly's description that Dee recorded:

[The angel] hath a rod or wand in his hand...it is of Gold...He standeth upon his round table of Christal or rather Mother of Pearl: There appear an infinite number of letters on the same, as thick as can stand by another...He standeth and pointeth with his rod to the letters of his Table, as if he made some account or reckoning*.

Furthermore, if Angelical letter arrangement has random characteristics, as Laycock claims, then the English-like pronunciation cannot be an inherent quality of the language itself. Far more likely is that Dee assigned pronunciations to the Angelical because

§ *Ibidem*, p. 43.

* Casaubon, *op. cit.*, p. 73.

he wished to speak the keys in a ceremony, and, being English, adapted them as well as he could to his native tongue. Indeed, outside of few minor suggestions, the spirits seem unconcerned with pronunciation. The Angelical language in its basic form makes few concessions to the human vocal chord.

Of course, one must keep in mind that Kelly might have plagiarized the keys; in any case, whoever or whatever devised the keys made a viable attempt to simulate a 'language' designed for non-material beings.

The final and most dramatic evidence for the presence of the supernatural is a telekinetic phenomenon that Dee himself witnessed and described:

There appeared a great flame of fire in the principal Stone....Suddenly one seemed to come in at the fourth window of the Chappel... the stone was heaved up a handfull high and set down again. The one at the window seemed... with spread-abroad arms to come to E. K., at which sight, he shrinked back somewhat, and then that Creature took up between both his hands the stone and frame of gold, and mounted up away as he came E. K. caught at it, but he could not touch it ...E. K. was in a great fear and trembling and had tremorem cordis for a while. But I was very glad and well pleased.*

Although it is true that this event could easily be reproduced using modern techniques of prestidigitation, stage magic in the 16th century was much too crude to produce such an illusion†. If Kelly had some trick of making a crystal rise and fly out a window, he could have made far more than £50 a year performing this feat for the public. Kelly's reaction to the event is revealing; Dee apparently listened to his heart and noticed tremors, a condition that Kelly would have found difficult to simulate. Kelly seems genuinely affected, but the cold and clinical Dee declared that he was *glad and well pleased*. The event proved to Dee, beyond the shadow of all doubt, that they were in contact with supernatural powers.

* *Ibidem*, Second page 19.

† *Vide*, Scot, *op. cit.*, Book XIII, Chapter XXXIV, for a description of the primitive stage illusions of the 16th Century.

Was Kelly a charlatan, a psychotic, a plagiarist, or a true skryer? The distinction was non-existent in Kelly's own mind, because differentiating between these states required a well-defined sense of reality. There is no simple explanation for Kelly's actions. He believed in the spirits, yet he fabricated and plagiarized. He exhibited the signs of psychosis, yet manifested extraordinary linguistic and telekinetic phenomena. Forced on an almost daily basis into abnormal psychological and hypnotic states, plagued by the constant fear of damnation, convinced to let his life be controlled by 'angels' that were either manifestations of his diseased subconscious or of strange otherworldly presences—all these served to blur Kelly's perception of reality.

It is ironic that Kelly is so often viewed as victimizing Dee. Kelly was forced to stay with Dee because the money that the doctor gave him supported Kelly's wife and brother. When Kelly tried to leave, Dee would coerce him to remain by playing on his guilt and fear. It was Dee, not Kelly, who was gaining the benefit from the magical ceremonies, for it sated his lust for 'radical truths'.

A single incident epitomizes the difference between the attitudes of the two men. The spirits demanded that Dee and Kelly have sexual relations with each other's wives. Whether the suggestion came from Kelly's subconscious or from some other source is not important; what is important is the reactions of the two men.

Kelly was appalled and, in a rare lucid moment, insisted that Dee include a written protest in his magical diaries:

*I, Edward Kelly, by good and provident determination and consideration in these former Actions, that is to say, appearances, shewes made, and voyces uttered...have from the beginning thereof (which at large by the records appeareth) not only doubted and disliked their insinuations and doctrine but also at diverse and sundry times...sought to depart from the exercises thereof...they manifestly [have] urged and commanded in the name of God a Doctrine Damnable and contrary to the Laws of God.**

* Casaubon, *op. cit.*, Second page 17.

Dee had his own doubts, and for the first time calls the spirits 'apparitions'†. But Dee was not willing to admit that the 'radical truths' might have had a less than divine origin, and, against all the protests of Kelly and the two wives (who 'disliked utterly this last doctrine'), Dee drew up an elaborate contract that included the following stipulation:

this doctrine and doings should unto no mortal man be disclosed, but among us onely the above-named four to be kept most secret... we all and every four of us do request...that the sudden and immediate death may light and fall onto the discloser and on him or her to whom the same doctrine or doing any manner of way shall be disclosed or known.*

Thus the hypocritical Dee was willing to pretend that he was following the commandments of God, but asked for death for anyone who found out about it.

The ceremonies continued for some time, possibly pushing Kelly beyond the limits of sanity. After splitting with Dee, he foolishly proclaimed (and perhaps believed himself) that he had indeed discovered the Philosopher's Stone. Finally, in another manic rage, he murdered a man and was imprisoned for the rest of his life. When finally given the opportunity to escape from his tower prison, he fell (or jumped?) to his death§.

Dee felt no guilt for any of his magical experiments, and continually protested his own innocence of any wrongdoing:

The great losses and damages which I have sustained do not grieve my heart so much as the rash, lewd, fond, and most untrue fables and reports of me and my philosophical studies... The works of my hands and the words of my mouth bear lively witness to the thoughts of my heart and inclination of my mind§§.

Even in the last years of his life, Dee was willing to stand trial for Witchcraft, convinced that even the repressive courts under

† *Ibidem*, Second page 13.

* *Ibidem*, Second page 21.

§ A.E. Waite, *Alchemists Through the Ages*, New York, Steiner, 1970, p. 158

§§ Casaubon, *op cit*, Dee's Apology to the Archbishop of Canterbury.

James the First would acquit him.*

Dee's quest was a spiritual one and his sincere intention was to bring God's wisdom to Mankind. Dee tried to extend the power of Man beyond the threshold of science. While Dee's fanaticism and blind faith in the reality of Kelly's skrying caused others to suffer, one must admit that Dee himself did not escape unscathed. Once the news of his magical practices had become public knowledge, his house and belongings were partially destroyed by a mob of ignorant peasants. And despite the spirits' promises of vast treasures, Dee died in abject poverty, still practicing magic to the end of his days.†

The Enochian Evocation reveals those magical arts, those 'radical truths' for which Doctor John Dee, the foremost scientist and magus of his time, risked his reputation, the virtue of his wife, the sanity of his friend, and the salvation of his own soul.

GEOFFREY JAMES

LOS ANGELES,

AUGUST, 1982.

* French, *op. cit.*, p. 10.

† Laycock, *op. cit.*, p. 53.

BOOK ONE

THE MAGICK OF ENOCH



CHAPTER I.

THE FALL OF MAN



§1. *The Garden of Eden.*



MAN, IN HIS CREATION, BEING MADE AN INNOCENT, WAS also authorized and made partaker of the Power and Spirit of God. He not only knew all things under Creation and spoke of them properly—naming them as they were—but was also a partaker of the presence and society of Angels, a speaker of the mysteries of God, and spoke even with God Himself. So in that innocence, the power of his partaking with God and His good Angels was exalted, and so became holy in the sight of God.

§2. *The Casting Out of Adam.*

But Coronzon (for so is the name of that mighty devil), envying man's felicity, and perceiving that the substance of man's lesser part was frail and unperfect in respect to his purer essence, began to assail man, and so prevailed. By offending so, man became accursed in the sight of God, and so lost both the Garden of Felicity and the judgement of his understanding, but not utterly the favor of God. But he was driven forth (as your scriptures record) unto the Earth which was covered with brambles. Adam received punishment for his offence, in that he was turned out into the earth, and so did Adam, accursed, bring all misery and wretchedness into the world. But in the same instant when Adam was expelled, the Lord gave unto the world her

time, and placed over her Angelic Keepers, Watchmen, and Princes.

§3. *The Origin of Hebrew.*

¶ Being as dumb, and not able to speak, Adam began to learn (through necessity) the language which thou callest Hebrew but not in the form which is now Hebrew amongst you. Adam uttered and delivered to his posterity the nearest knowledge that he had of God and His Creatures. From his own self, he divided this speech into three parts: twelve, three, and seven. This division yet remaineth, but the true forms and pronunciations are lost. Therefore Hebrew is not of that force that it was in its original dignity; much less is it to be compared with this language that we deliver, which Adam verily spake in innocence and which has never been uttered nor disclosed to man since, until now. In this language, the power of God must work and wisdom in her true kind must be delivered.

CHAPTER 1J.
THE WISDOM OF ENOCH.



§1. *The Lord & Enoch.*



WHEN THE LORD APPEARED UNTO ENOCH AND WAS merciful unto him and opened up his eyes so that he might see and judge the earth, which was unknown unto his parents by reason of their fall. For the Lord said: *Let us show unto Enoch the use of the earth.* And lo, Enoch was wise and full of the spirit of wisdom.

§2. *The Prayer of Enoch.*

Thrice a day did Enoch talk with God, and this was his prayer:

CAN THE VESSEL OF FEAR, FRAGILITY, OR THAT WHICH IS OF A determined proportion, lift up himself, heave up his hands, and gather the sun into his bosom? Lord, it cannot be. Lord, my imperfection is great. Lord, I am less than sand. Lord, thy good Angels and Creatures excel me by far, for our proportion is not alike and our senses agreeth not.

Notwithstanding I am comforted. For we all have one God, all one beginning from thee, and all respect thee as Creator. Therefore I will call upon thy name and in thee I will become mighty. Thou shalt light me, and I will become a Seer. I will see thy Creatures and will magnify thee amongst them.

Those that come into thee have the same gate, and through that same gate descend those that thou sendest. Behold, I will offer my house, my labour, my heart and soul, if it will please thy Angels to dwell with me and I with them—to rejoice with me that I might rejoice with them—to minister unto me that I might magnify thy name.

¶ Then, lo, these Tables (which I have provided and prepared according to thy will) I offer unto thee and unto thy holy Angels, desiring them through thy holy Names. As thou art their light and comfort, so they will be my light and comfort. Lord, they prescribe no laws unto thee, thus it is not meet that I prescribe laws unto them. What it pleases them to offer unto me, I will receive. Behold, Oh Lord, if I shall call them in thy name, be it unto me in mercy, as unto the servant of the Highest. Let them manifest unto me, howsoever I shall call them and at whatever time.

¶ Oh Lord, is there any who is mortal that can measure the heavens? How, therefore, can the heavens enter into man's Imagination? Thy Creatures are the glory of thy countenance and thereby thou glorifiest all things: but this glory excelleth and is far above my understanding. It is great wisdom to speak with Kings according to one's understanding, but to command Kings is not wisdom unless it come from thee.

¶ Behold, Lord, how shall I ascend into the heavens? The air will not carry me, but resisteth my folly. I fall down, for I am of the earth. Therefore, oh thou very light and true comfort, that canst command the Heavens: Behold, I offer these Tables unto thee. Command them as it pleaseth thee. Oh you Ministers and true lights of understanding, who govern this earthly frame and the elements wherein we live: Do for me as for the servant of the Lord. For unto me it has pleased the Lord to talk of you.

¶ Behold, Lord, thou hast appointed me 50 times. Thrice 50 times I will lift up my hands unto thee. Be it unto me as it pleaseth thee and thy holy Ministers. I require nothing but thee, through thee, and for thy honor and glory. Yet I hope that I shall be satisfied and shall not die (as thou hast promised) until thou gatherest the clouds together to judge all things. And in that moment I shall be changed and dwell with thee forever.

§3. *The Book of Enoch.*

¶ And at the end of the 50 days, there appeared unto Enoch that which is not now to be manifested nor spoken of. Enoch enjoyed the fruit of God, his promise, and received the benefit of his faith. Here may the wise learn wisdom; for what doth man do that is not corruptible? ¶ And Enoch said unto the Lord: *Let there be remembrance of thy mercy, and let those that love thee taste of this after me. Oh let not thy mercy be forgotten.* And the Lord was pleased. So after 50 days, Enoch wrote, and this was the title of his books: LET THOSE THAT FEAR GOD AND ARE WORTHY
—READ.

CHAPTER III
THE FALL OF ENOCH'S MAGICK.



§1. *The Unworthy Read Enoch's Book.*



UT BEHOLD, THE PEOPLE WAXED WICKED & BECAME unrighteous, and the spirit of the Lord was far off and gone away from them. So that those that were unworthy began to read. And the kings of the earth said thus against the Lord: *What is it that we cannot do, & who is he that can resist us?*

§2. *The Lord Sends Wicked Spirits.*

And the Lord was vexed, and he sent in amongst them 150 lions, spirits of wickedness, error, and deceit. And they appeared unto the kings of the earth, for the Lord had put them between those that are wicked and his good Angels. And these spirits began to counterfeit the doings of God and His power, for they had power given to them to do so. And the memory of Enoch washed away.

§3. *Enoch's Magick Forgotten.*

The knowledge of mystical figures and their use is the gift of God delivered unto Enoch and (by Enoch's request) unto the faithful, that they might have the true use of God's Creatures, and of the earth whereon they dwell. So hath the Devil delivered unto the wicked the signs and tokens of his error and hatred towards God, so that they, in using them, might consent in their will and so become partakers with him in his reward, which is eternal damnation. These signs they call Characters—a lamentable thing—for by these many souls have perished. For the doings of the Ægyptians seem, but are not so. The doings of the Lord are, and continue to be. But, as the painter imitates the gestures of man, so doth the Devil imitate the substance and things created and made by God.

§4. *Concerning Satan.*

¶ Where are the monuments that Satan hath built? Hath he not built a fort on the whole earth? Hath he not victory over the Saints? Dwelleth he not in the temple of the Highest? Triumpheth he not in the cities of the world? But without comfort are his victories and without pleasure are his dwelling places, for he knoweth that his time is at hand. He that now hath freedom shall become bound. He unto whom the whole world is a garden, there shall not be one foot left. Therefore are all his pleasures vanity, all his triumphs smoke, and his authority nothing but a meer shadow.

CHAPTER IV.

THE REESTABLISHMENT OF ENOCH'S WISDOM.



§1. *The Lord is Displeased With Man.*



THE GODHEAD, KEEPING IN HIS ALMIGHTY BOSOM THE image and form of all things, looked down upon the earth, and said: *Let us now go down amongst the sons of men.* But he saw that all things grew contrary to their creation and nature, either keeping their dignities and secret virtue shut up in obscurity, or else riotously perishing through imbecility and ignorance.

So then he said: *Behold, I delight not in the World. The Elements are defiled. The sons of men are wicked, their bodies are become dung-hills, and the inward parts (which are the secret chambers of their hearts) are become the dens and dungeons of the damned. Therefore, I will draw my spirit from amongst them, and they shall become more drunken, and their ignorance shall become such as never was before...no, not since the fall of the heavens! For, Lo, the time is come, and he that is the Son of the Unrighteousness liveth. Unto him shall be given strength and power. The kings of the earth shall become mad, yea, even raging mad, yea, even unto the third madness in the depth of their own imagination. But I will build my temple in the woods and in the desert places and will become a serpent in the wilderness.*

§2. *The Lord Relenteth.*

Lo, the Thunder spake, and the earth became misty and full of fog, so that the soul of man might sleep in its own confusion. The second Thunder spake, and there arose spirits, such as are for Soothsayers, Witches, Charmers, and Seducers. They have entered into the holy places and have taken up their seats in man. Woe be unto the earth, for she is corrupted. Woe be unto the earth, for she is surrendered to her adversary. Woe be unto the

earth, for she is delivered into the hands of her enemy. Yea, woe be unto the sons of man, for their vessels are poisoned. But even then said the Lord: *I will be known in the wilderness and will Triumph in my weakness.*

§3. *The Lord Sends Raphaël to Dee & Kelly.*

And lo, he called you. And you became drunken and foolish with the spirit of God. The Lord said: *Descend, for he calleth.* And so Raphaël (who had brought up your prayer) descended, and he was full of the power and spirit of God. And he delivered a Doctrine—neither painted nor carved nor imagined by man—but simple, plain, full of strength and the power of the Holy Ghost. This doctrine began, as man did, nakedly from the earth, but is yet the image of perfection. It is this self-same Art which is delivered unto you as an infallible doctrine. For now it hath pleased God to deliver this Doctrine again out of darkness and to fulfil his promise with thee for the Books of Enoch. And to thee he sayeth as he said to Enoch: *Let those that are worthy understand this, by thee, that it be one witness of my promise towards thee.*

CHAPTER V.
THE NATURE OF THIS WISDOM.



§1. *To whom this Wisdom is to be Spoken.*



HIS WISDOM IS NOT TO BE SPOKEN OF IN ANY OTHER thing, neither is it to be talked of with man's imagination. For this work is the gift of God, which is all power, and so doth He open it in a tongue of power, to the intent that the proportions may agree in themselves. For it is written, Wisdom sitteth upon a hill, and beholdeth the four winds, and girdeth herself together as the brightness of the morning. But she is visited by only a few, and dwelleth alone as though she were a widow.

§2. *Concerning the Tables of Enoch.*

¶ We instruct and inform you, according to this Doctrine delivered, that which is contained in the 49 Tables. In 49 voyces, or callings, which are the Natural Keyes to open those (not 49 but 48, for One is not to be opened) Gates of understanding. You shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary. They can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly that which is contained in the Tables. Through this knowledge you shall easily be able to judge, not as the world doth, but perfectly: of the world, of all things contained within the compass of Nature, and of all things which are subject to an end.

§3. *Concerning the Angelic Calls or Keys.*

¶ Unto this Doctrine belongeth the perfect knowledge, and remembrance of the mystical Creatures. In these keys which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world. These calls touch all parts of the World. The World may be dealt with, and her

parts; therefore you may do anything. These calls are the keys into the Gates and Cities of wisdom, which cannot be opened, but with visible apparition. This is according to the former instructions and is to be had by the calling of every Table.

¶ These are the holy and mystical Calls delivered, which followeth in practice for the moving of the Tables that control the Kings and Ministers of government. Their utterance is of force, and moveth them to visible apparition. Moved and appeared, they are forced (by the Covenant of God delivered by his spirit) to render obedient and faithful society. They will open the mysteries of their creation, as far as shall be necessary: and give you understanding of many thousand secrets, wherein you are yet but children. For every Table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself, of the entrance, and of the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power. For every Palace is above his City and every City above his entrance.

¶ In these keys which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world. In this is the life of MOTION, in whom all tongues of the world are moved, for there is neither speech nor silence that was or shall be to the end of the world.

§4. *Concerning the Primæval Language.*

¶ Thus you see the necessity of this tongue, the excellency of it, and why it is preferred before that which you call Hebrew. For it is written that every lesser consenteth to its greater. Our wisdom shall prove Rhetoric. In this language, every letter signifieth the member of the substance whereof it speaketh. Every word signifieth the essence of the substance. The letters are separated, and in confusion: and therefore, are by numbers gathered together, which also signify a number. For as every greater containeth his lesser, so are secret and unknown forms of things

knit up in their parents. Being known in number, they are easily distinguished, so that herein we teach places to be numbered, letters to be elected from the numbered, and proper words from the letters, which signify substantially the thing that is spoken of in the center of the Creator.

§ Even as the mind of man is moved at an ordered speech, and is easily persuaded in things that are true, so are the creatures of God stirred up in themselves when they hear the words with which they were nursed and brought forth. For nothing moveth, that is not persuaded: neither can anything be persuaded that is unknown. Without this language, the Creatures of God understand you not. You are not of their Cities; you are become enemies, because you are separated by ignorance from Him that governeth the City.

§5. *Concerning the 91 Earthly Princes.*

§ The Call of the Thirty Aires summons the 91 Princes and spiritual Governors unto whom the earth is delivered as a portion. They bring in and depose kings and all governments upon the earth, and they vary the natures of things with the variation of every moment. Unto them, the providence of the æternal judgement is already opened. They are governed by the 12 angels of the 12 Tribes, which are, in turn, governed by the 7 that stand before the presence of God.

§ Let him that can see, look up. Let him that can hear, attend, for this is wisdom. They are all spirits of the Air, not rejected, but dignified. They dwell and have their habitation in the air, in diverse and sundry places, for their mansions are not alike, nor are their powers equal. Understand, therefore, that from the fire to the earth, there are 30 places or abidings, one above and beneath another, wherein these Creatures have their abode, for a time.

§6. *Concerning the Great Table of the Quarters.*

THE GREAT TABLE OF THE QUARTERS CONTAINETH THE FOLLOW-
 ing: ¶ 1. All human knowledge. ¶ 2. Out of it springeth Physic.
 ¶ 3. The knowledge of all elemental Creatures amongst you, how
 many kinds there are, and for what use they were created, those
 that live in the air, those that live in the waters, those that dwell
 in the earth, and those of the fire (which is the secret life of all
 things). ¶ 4. The knowledge, finding, and use of metals, the
 virtues of them, the congelations and virtues of stones. ¶ 5. The
 conjoining and knitting together of natures. The destruction of
 all nature and of things that may perish. ¶ 6. Moving from place
 to place, as, in this country or that country at your pleasure.
 ¶ 7. The knowledge of all mechanical crafts. ¶ 8. The transmu-
 tation of form, but not essence. ¶ 9. The knowledge of the secrets
 of men.

CHAPTER VI
GENERAL CONSIDERATIONS OF THIS ART.



§1. *Art Thou Worthy to Read ?*



THUS SAITH THE MESSENGERS OF THE GOD OF WISDOM: **¶**Is your worthiness such that you merit such great mercy ? Are your vessels cleansed and made apt to receive and hold the sweet liquor of pure understanding ? **¶**Be not proud of the gifts of God, but become humble. Do not justify yourself in respect that this is the word of God delivered unto you for your own selves. The more you receive, be the more thankful. The more you be in the strength of God, the more use you the pureness of humility.

¶You called for Wisdom, and God hath opened unto you his Judgement. He hath delivered unto you the keys that you may enter. But be humble. Enter not of presumption, but of permission. Go not in rashly, but be brought in willingly. For many have ascended, but few have entered. Therefore be diligent that you may enter in, not as spoilers, but as such as deserve entertainment in the name and through the power of the Highest. For great are the mercies of God unto such as have faith.

§2. *Deal not with Wicked Spirits.*

¶As long as thou dealest with wicked spirits, the Lord will keep back his hands and thou keepest back the Lord. If thou wilt be the minister of God, if thou wilt go forward in His work, if thou wilt see the happy times that are to come, thou must abstain from evil. Thou must sweep thy house clean. Thou must put on thy best garments and must become humble and meek.

¶Let not thy life be a scandle to the will of the Lord, and to the greatness of his works. For the power that is within thy soul is of great force and the ability to perform those things that proceed with power. This is the cause that the wicked ones

obey thee, for they fear themselves when they see the seal of thy Creation. Remember that there is a continual fight between us and Satan, wherein we vanquish by patience. The Devil is the father of carping, so doth he subtly infect the Seer's imagination, mingling imperfect forms with my utterance. Water is not received without air, neither the word of God without blasphemous insinuation. The son of God never did convert all, neither did all that did hear him, believe. Therefore, where the power of God is, is also Satan.

§3 .*Concerning the Book, Vestments, & Days.*

✠The book consisteth first of the invocation of the names of God, and second of the invocation of the Angels, by the names of God. Their offices are manifest. ✠Four days after your book is made, you must only call upon those names of God or of the God of Hosts, in those names. And 14 days after, you shall (in some convenient place) call the Angels by petition and by the name of God unto which they are obedient. ✠On the fifteenth day, you shall cloth yourselves in vestures made of white linen and so have the apparition, use, and practice of the Creatures. ✠For this Art is not a labour of years, nor many days.

§4. *Conclusion.*

✠Thus hath God kept promise with you, and hath delivered you the keys to his storehouses, wherein you shall find (if you enter wisely, humbly, and patiently) treasures worth more than the frames of the heavens. Therefore, examine your books. Confer one place with another, and learn to be perfect for the practice and entrance.

✠Thinkest thou that we speak anything that is not true? Then thou shalt never know the mysteries of all the things that have been spoken. If you love together and dwell together, and in one God, then God will be merciful unto you, bless you, comfort you, and strengthen you unto the end. More would I say but words profit not. God be amongst you.

BOOK TWO

THE MYSTICAL HEPTARCHY

OF THE DIVINE CREATION ITSELF
TO BE READ BY THE FAITHFUL



CHAPTER I.

OF THE TITLE & GENERAL CONTENTS
OF THIS BOOK WITH SOME
NEEDFUL TESTIMONIES



PRINCE BRALGES



BEWARE OF WAVERING AND BLOT OUT SUSPICION, for we are God's creatures that have reigned, do reign, and shall reign forever. Behold, our mysteries shall be known unto you, preserving the secrets of Him that reigneth forever and whose name is great forever.

KING CARMARA

Open your eyes and you shall see from the highest to the lowest and the peace of God shall be upon you. Come, gradually we repeat the work of God. There is one God and one are his works.

DEE

Note that this Book of Creation speaks firstly of the mighty works of God and secondly of the kings that perform these great works. Very many came upon the curved surface of the transparent globe and said: *We are prepared to serve our God.*

KING CARMARA

This work shall have relation to time present and present use, to mysteries far exceeding it, and finally to a purpose and intent whereby the majesty and name of God shall and may, and, of

force, must appear with the apparition of his wonders and marvels yet unheard of. So say I.

DEE

¶ As Michaël and Uriel at the beginning of these revealed mysteries were present and gave authority to Carmara to order the whole Heptarchical Revelation; so at the conclusion, they appeared again, and Raphael with them; and Michaël concluded the second book of this particular revelation Heptarchical with these words following:

MICHAËL

¶ Merciful is our God and glorious is his name, which chooseth his creatures according to his own secret judgement. This Art is the first part of a threefold Art joining Man with the knowledge of the world, the government of his creatures, and the sight of his majesty. This is (O I say unto you) that which is strength, medicine, and mercy to those that fear him. Amen.

KING CARMARA

¶ Thou hast a work of three proportions in essence, and of seven in form, which is (of itself) divided by a number sevenfold: of the course, estate, and determination of things above, things near, and things below, which of itself, is pure, perfect, and without blemish. ¶ Oh God, how easy is this first understanding! Thou hast been told perfectly, plainly, and absolutely, not only of the condition, dignities, and estate of all things that God hath framed, but also, thou wast delivered the most perfect form and use of them. ¶ Even as God is just, His judgements true, His mercies unspeakable, so are we the true messengers of God.

MICHAËL

¶ Now you touch the world and the doings upon Earth. Now we show unto you the lower world and the governors that work and rule under God. By them you will have power to work such things as shall be to God's glory, and the profit of your country and the knowledge of his Creatures. They proceed from

one God, one knowledge, and one operation. Come, my sons, behold these tables. Herein lie the names, that work under God upon the earth, not of the wicked, but of the Angels of light. The whole government doth consist in the hands of 49, (in God his Power, Strength, Mercy, and Justice) whose names are here evident, excellent, and glorious. Mark these tables, mark them, record them to your comfort. This is the first knowledge. Herein shall you find wisdom. Halleluiah. Mighty and Omnipotent art thou, O God, God, God, amongst thy creatures. Thou fillest all things with thy excellent foresight. Thy glory be amongst us forever. Amen.

URIEL

☩ The fountain of wisdom is opened. Nature shall be known. The earth with her secrets shall be disclosed. The elements with their power shall be divulged.

☩ Behold, I teach! There are 49 Angels, glorious and excellent, appointed for the government of all earthly actions. These 49 do work and dispose the will of the Creator, being limited from the beginning in strength, power, and glory. These shall be subject unto you, in the name and by invoking upon the name of God, who doth lighten, dispose, and comfort you.

RING CARMARA

☩ What doth heaven behold or the earth contain that is not or may be subdued, formed, and made by these? What learning grounded upon wisdom with the excellencies in nature cannot they manifest?

☩ One in Heaven they know.

☩ One & all in Man they know.

☩ One & all in Earth they know.

☩ Measure Heaven by a part (my meaning is by those few). Let God be glorified, his name praised, for his creation will be taken and his creatures well used.

Bu

URIEL

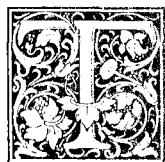
¶ He that standeth in the midst of the globe signifieth Nature. Whereupon, in the first point, is the use and practice of this work. That is to say, concerning the first part, for it is said: The book containeth three kinds of knowledge:

- ¶ The knowledge of God truly.
- ¶ The number & doings of His Angels perfectly.
- ¶ The beginning & ending of Nature substantially.

CHAPTER II
OF JOHN DEE & HIS INTEREST TO
EXERCISE THE DOCTRINE HEPTARCHICAL



URIEL



HIS, YOUR ERA, IS THE LAST AGE, WHICH WILL BE revealed unto you. The mysteries of God have a time. The Sons of Light and their Sons are subject unto my commandment. This is a mystery. I have spoken of it; note it thoroughly. They are my servants. By them thou shalt work marvels.

PRINCE HAGONEL

There are kings false and unjust, whose power I have subverted and destroyed. So shalt thou.

The second assembly were the governors of the Earth, whose glory (if they be good) the weapons we have taught thee will augment, and, consequently (if they be evil) will pervert.

PRINCE BORNOGO

I am Bornogo. What thou desirest shall be fulfilled. Glory to God.

PRINCE BEFATES

Behold, Behold, Lo Behold, my mighty power consisteth in this. Learn wisdom by my words. This is wrought for thy erudition, what I instruct thee from God. Look to thy charge truly. Thou art yet dead. Thou shalt be revived. But Oh, bless God truly. The blessing that God giveth me I will bestow upon thee by permission. O how mighty is our God, which walked on the waters, which sealed me with His name, whose glory is without end. Thou hast written me, but yet dost not know me. Use me,

in the Name of God; I shall, at the time appointed, be ready. I will manifest the works of the seas and the miracles of the deep shall be known.

KING CARMARA

Behold, thou desirest and art sick with desire. I am the disposer though not the composer of God's medicines. Thou desirest to be comforted and strengthened in thy labours. I minister unto thee the Strength of God. What I say is not of myself. Neither that which is said to me, is of themselves; but is said of Him which liveth forever. These mysteries hath God lastly, and of His great mercies granted unto thee. I have answered thy doubting mind. Thou shalt be gluried, yea filled, yea thou shalt swell and be puffed up with the perfect knowledge of God's mysteries in His mercies. Abuse them not. Be faithful; use mercy. God shall enrich thee. Banish Wrath—it was the first and the greatest commandment. I reign by Him and live by Him which reigneth and liveth forever.

I have showed thee perfectly. Behold I teach again. O how merciful is God, that revealeth such great secrets to flesh and blood! Thou has 42 letters. Thy tables last, contain so many.

When thou wilt work for anything pertaining to the estate of a good king, thou must first call upon him which is their prince. Secondly, the ministers of his power are six.

In outward sense my words are true. I speak now of the use of one of the first that I speak of, or manifested yesterday. Said I not and showed I not the Government of princes, for as it is a mystery to a further matter, so it is a purpose to a present use. If it rules worldly princes, how much more shall it work with the Princes of Creation? Thou desirest use; I teach thee use. And yet the Art is to the further understanding of all sciences that are past, present, and yet to come. Fruits hath further virtue, but only in the eating. Gold has further condition, property and quality, than in melting or in common use. Kings

there are in Nature, with Nature, and above Nature. Thou art dignified in this knowledge.

¶ Last of all, thy ring, which was appointed thee, with the lamen comprehending the form of thy own name, which is to be made in perfect gold, as is aforesaid.

¶ Thou shalt be comforted. But respect the world, whereunto thou art provided; and for what end; and that in what time. Serve God truly; serve Him justly. Great care is to be had with those that meddle with Prince's affairs. Much more consideration with whom thou shalt meddle or use any practice. But God hath shadowed thee from destruction. He preserveth His faithful, and shaddoweth the just with a shield of honour. None shall enter into the knowledge of these mysteries with thee, but this worker*. Thy estate with the Prince (now reigning)† shall shortly be amended, her favour increased, with the good will of diverse that are now deceivers. Thy hand shall shortly be their help; and thou shalt do wonderful and many benefits (to the augmenting of God's Glory) for thy country. Finally, God doth enrich thee with knowledge and of thyself hath given thee understanding of these worldly vanities. He is merciful and his good creatures neither have, do, nor will forget thee. God bless you both; whose Mercy, Goodness, and Grace I pronounce and utter upon you.

KING BOBOGEL

¶ I have said: *Dee, Dee, Dee* at length, but not too late‡.

KING CARMARA

¶ Lo, thus thou seest the glory of God's creatures; whom thou mayest use with the consideration of the day, their King, their Prince and his Character. The King and Prince govern for the whole day; the rest according to the sixth part of the day. Use

* *i. e.* Kelly

† *i. e.* Queen Elizabeth

‡ Dee's note: King Bobogel said this of my attaining to such mysteries as the ministers under him made show of.

them to the glory, praise, and honour of Him which created them, to the laude and praise of His Majesty.

KING BYNEFOR

✞ Write this reverently. Note it with submission. What I speak hath not been revealed; no not in the last times of the second last world. Thou shalt work marvels marvelously by my workmanship in the highest.

KING BNASPOL

✞ Unto my Prince (my subject) are delivered the keys of the mysteries of the Earth. All those are Angels that govern under him. Use them; they are and shall be at thy commandment.

KING BNASPEN

✞ By me thou shalt cast out the power of wicked spirits. By me thou shalt know the doings and practices of evil men, and more than may be spoken or uttered to man.

KING CARMARA

✞ Oh, how great is the sickness and corruption of man who barely has faith in God or in His good Angels? You maketh all the earthly things that have the corruption of the earth within them. Our God, our God, He is our God. It is true we are His Angels and it is also true that we are His servants. I ask for that power. I speak, and that which I speak is the shadow of truth, justice, and perfection.

☞ BEHOLD: (Holding up the measuring rod.)

☞ HERE: (Pointing to the end of the rod.)

☞ AND HERE: (Pointing to the middle of it.)

✞ I bear a power and virtue that is beyond measure. Nothing is obscure which is received through him. ✞ One thing is yet wanting; a meet receptacle. There is yet wanting a stone. One there is most excellent; hid in the secret part of the depths in the uttermost part of the Roman possession. Lo, the right hand of God is upon thee. Thou shalt prevail with it, with Kings and with all Creatures of the world; whose beauty (in virtue) shall be

more worth than the Kingdoms of the Earth. Go towards it and take it up. Keep it secret. Let no mortal hand touch it but thine own.

IL

¶ Thy character must have the names of the six angels (written in the midst of the Sigillum Æmeth) graven upon the other side in a circle, in the midst where must the stone be (which was also brought). Wherein thou shalt at all times behold (privately to thyself) the state of God's people, through the whole world.

RAPHIÆL

¶ Go and thou shalt receive. Tarry and thou shalt receive. Sleep and thou shalt see. But watch, and thine eyes shall be fully opened. One thing which is the ground and element of thy desire is already perfected. Out of seven thou hast been instructed (of the lesser part) most perfectly. ¶ All those before spoken of are subject to thy call. Of friendship at any time thou mayest see them and know what thou wilt. Every one (to be short) shall at all times and seasons, show thee direction in anything. ¶ One thing, I answer thee for all offices. Thou hast in subjection all offices. Use them when it pleaseth thee and as thy instruction hath been.

URIEL

¶ The Lord saith: *I have hardened the heart of one of you. Yea, I have hardened him, as the flint, and burnt him together with the ashes of a cedar, to the intent he may be proved just in my work, and great the strength of my glory. Neither shall his mind consent to the wickedness of iniquity, for from iniquity I have chosen him to be a first earthly witness of my dignity.**

DEE

¶ Uriel came in again and another with him and jointly they did say together: *Glorify God forever.* And now Uriel stood behind and the other sat down in the chair with a sword in his right hand. All his head glittered like the sun; the hair of his head was

* Apparently Uriel is refering to Kelly.

long. He had wings and all his lower parts seemed to be with feathers. He had a robe over his body and a great light in his left hand. He said: *We are blessed from the beginning and blessed be the name of God forever†.*

¶ An innumerable company of angels were about him. And Uriel didst lean on the square table. Then he that sat on the chair said to them:

Go forward, God hath blessed thee.

I will be thy Guide.

Thou shalt attain unto thy Searching,

The world begins with thy doings.

Praise God.

*The Angels under my power shall be
at thy commandment.*

Thou shalt see me.

I will be seen of thee.

I will direct thy Living & Conversation.

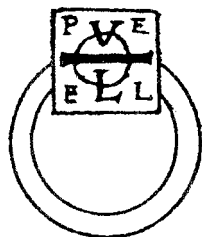
¶ Now Michael thrust out his right Arm with the sword. I bade the Skryer to look. Then the sword did seem to cleave in two. And a great fire flamed out of it vehemently. Then he took a ring out of the flames of his sword and gave it to Uriel and said: *The Strength of God is unspeakable. Praise be to God for ever & ever.* And Uriel did make curtsy to him. Then Michael did say the following:

MICHAEL

¶ After this sort must be the ring. Note it. I will reveal thee this ring, which was never revealed since the death of Solomon, with whom I was present. I was present with him in strength and mercy. Lo, this it is. This it is wherewith all miracles and divine works and wonders were wrought by Solomon. This it is which I have revealed unto thee. This it is which Philosophie dreameth of. This it is which the Angels scarce know. This it

† Dee's note: This was Michael and his manner of apparition.

is and blessed by his name, yea his name be blessed forever. There are kings false and unjust, whose power thou mayest subvert & destroy.



DEE

Then he laid the ring down upon the Table and said: Note. I noted the manner of the ring in all points. After that he threw the ring down upon the table and it seemed to fall through the table. And then he said the following:

MICHÆL

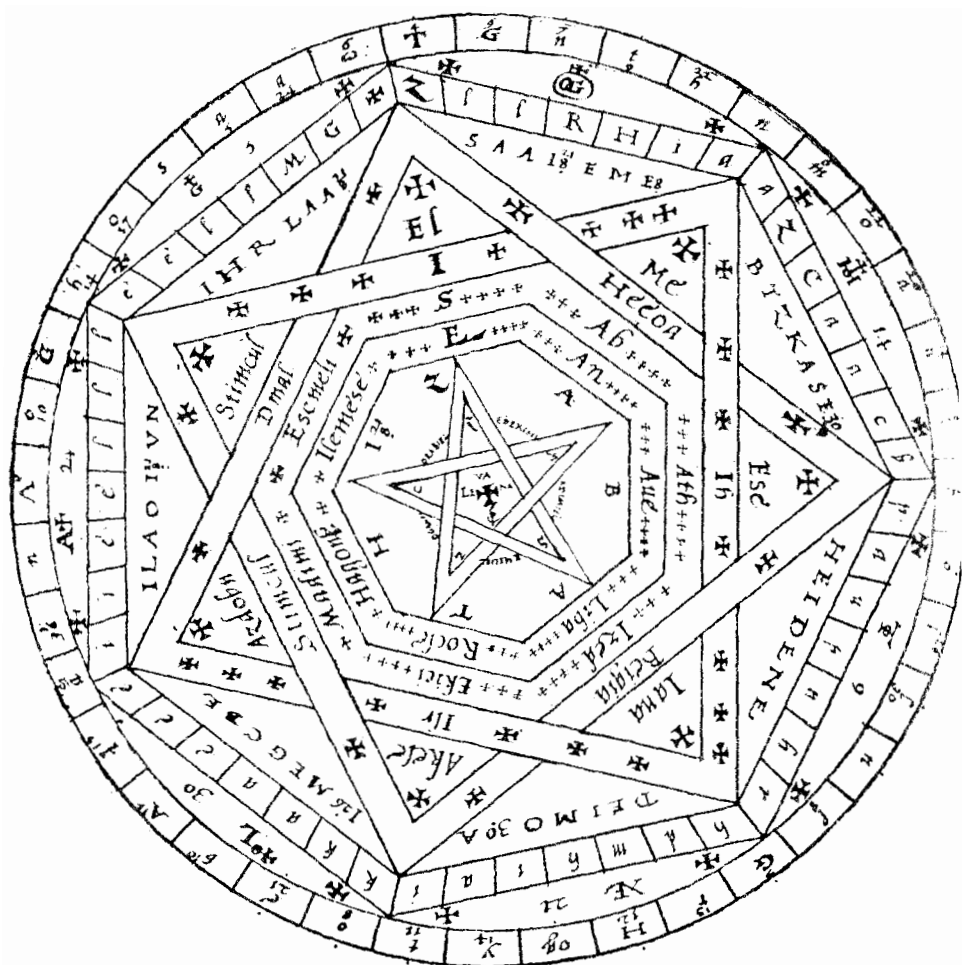
So shall it do at thy commandments. Without this ring thou shalt do nothing. Blessed be his Name that compasseth all things. Wonders are in him and his Name is wonderful. His Name worketh wonders from generation to generation.

DEE

Then Michæl brought in the seal which he showed the other day and opened his sword and had the Skryer read. And he read AEMETH. Then the sword closed up again and Michæl said the following:

MICHÆL

This I do open unto thee because thou marvest at the Sigil of God. This is the name of the Seal which be blessed forever. This is the seal itself. This is holy. This is pure. This is forever. Amen. As truly as I was with Solomon, so truly will I be with thee. I was with Solomon in all his works and wonders. Use me, in the Name of God, for all occasions.



THE SIGIL OF ÆMETH

CHAPTER IIJ
SOME REMEMBRANCES OF THE FURNITURE
& CIRCUMSTANCES NECESSARY IN THE
EXERCISE HEPTARCHICAL



KING CARMARA



FIRST CAST THINE EYES UNTO THE GENERAL PRINCE Governor or Angel that is principal in this world. Then place my name that thou hast already. Then the name of him that was showed thee yesterday (with the short coat*). Then his power, with the rest of his six perfect ministers. With these three thou shalt work to a good end. All the rest thou may use to God's glory for every one of them shall minister to thy necessities. **¶** Moreover, when thou invokest, thy feet must be placed upon these tables which thou seest written last, comprehending 42 letters and names. But with this consideration: that the character (which is the first of the 7 in the former book) be placed upon the top of the table, which thou wast and art and shall be commanded to have and use. **¶** Last of all the ring which was appointed thee, with the lamen comprehending the form of thy own name; which is to be made in perfect gold as is aforesaid.

¶ Even as God is just, his judgements true, his mercies unspeakable; so are we the true messengers of God and our words are true in His mercy forever. Glory, Oh Glory be to thou, Oh most high God. **¶** Lo, thus thou seest the Glory of God's creatures; whom thou mayest use with the consideration of the day, their

* Prince Hagonel

King, their Prince, and his character. The King and Prince govern for the whole day; the rest according to the six parts of the day. Use them to the glory, praise, and honour of Him, which created them, to the laude and praise of His majesty. The characters of the Kings are in the Globe; and the characters of the Princes are in the Heptagon.

PRINCE HAGONEL

☞ The Sons of Light and their Sons are subject to my commandment. This is a mystery. I have spoken of it. Note it thoroughly. They are my servants. By them thou shalt work marvels. My time is yet to come. The operations of the earth are subject to my power. I am the first of twelve. My seal is called 'Barces' & here it is. In his name with my name by my character and the rest of my ministers are these things brought to pass.

☞ These that lie here are Witches, Enchanters, Deceivers, and Blasphemers. And finally all they that offer Nature with abuse and dishonour Him which reigneth forever. ☞ The second assembly were the governors of the earth, whose glory, if they be good, the weapons which we have brought thee will augment, and consequently (if they be evil) will pervert. ☞ The third assembly are those which taste of God's mysteries and drink of the juice of Nature, and whose minds are divided, some with eyes looking towards heaven, the rest to the center of the earth. Where God's glory is not, there neither are the good, nor goodness.

☞ It is wrought (I say) it is wrought (for thy understanding) by the seven of the seven, which were the sons of aternity, whose names thou hast written and recorded to God's glory.

PRINCE BUTMONO

☞ Mark this*: All spirits inhabiting within the earth where their habitation is of force, not of will, are subject to the power here

* Dee's note: Prince Butmono said this, but the office is under King Bnaspol, whose Prince is Blisdon. The mystery of this I know not yet, for Blisdon will be found to be the proper minister of King Bnaspol.

within my seal: with this you shall govern; with this you shall unlock; with this (in his Name who reigneth) you shall discover the entrance.

KING CARMARA

Secondly, the ministers of his power are six, whose names contain seven letters apiece. So thy tables do manifest. By whom in generality, or by any one of them in particularity, thou shalt work for any intent or purpose. As concerning the letters particularly, they do concern the names of 42, which 42 in generally, or one of them, do and can work the destruction, hinderance, or annoyance of the estate, condition, or degree (as well for a body of government) of any wicked or ill-living prince.

Venito Bobogel, Rex et Princeps Nobilitatis; Venito cum Ministris; Venito (inquam) venito cum Satellitibus tuis, minutus†.

[Come Bobogel, Noble Prince & King. Come with your ministers. Come, yea, come with your satellites.]

KING BOBOGEL

*Veni Principes & Principum, qui sunt Aquarum Principes; Ego sum Rex Potens et mirabilis in Aquis; cuius potestas est aquarum viceribus.**

[Come, O thou who are Princes of the waters. I am the King, powerful and wonderous in the waters, whose power is over the waters.]

KING CARMARA

Venito veni (inquam) Adepto. Veni Rex. O Rex, Rex, Rex Aquarum. Venito, Venito, (inquam). Magna est tua. Major autem mea potestas. Vitam dedit Deum omnibus creaturis.

[Come, I say, come at this time. Come, O King, King, King of the waters. Your power is great but my power is greater. God gave life to all creatures.]

KING CARMARA

Veni Ignis, Veni vita mortalium (inquam) ventio. Adesdum. Regnat Deus, O Venite. Nam unus illo. Regnat, et est vita viventium.

† Dee's note: This I note for the form of calling.

* Dee's note: This is King Bobogel's call to his Prince.

[Come, O fire, which is the life of all mortal things. Come at this time. God Reigns. O come, for he is one. He reigns and is the life of all living things.]

KING CARMARA

¶ *Venite, ubi nulla quies sed stridor dentium. Venite vos, qui sub meæ estis potestate.*

[Come, where there is nothing of him but the gnashing of teeth. Come, all of you who are under my power.]

¶ Behold, every one of these princes must have his peculiar table.

URIEL

¶ Thy character must have the names of the seven Angels (written in the midst of the Sigil of Æmeth) graven upon the other side in a circle. In the midst whereof must the stone be, which was also brought, wherein thou shalt at all times behold (private to thyself) the state of God's people through the whole earth.

¶ The four feet of the table must have 4 hollow things of sweet wood, whereupon they must stand. Within the hollow spheres thy seals may be kept unperished. One month is all for the use thereof. The silks must be of diverse colours, the most changeable that can be gotten, for who is able to behold the Glory of the Seat of God?

DEE

¶ The character or lamen for me was noted that it should contain some token of my name. And now in this accounted the true character of dignification, I perceive no peculiar mark or letters of my name.

URIEL

¶ The form in every corner considereth your name.

DEE

¶ You mean there to be a certain shadow of Delta†?

URIEL

¶ Well.

† Dee used a delta (triangle) to represent his name.

DEE

¶ What is the use of these tables ? From what ground are they framed or divided ?

URIEL

¶ They are the ensignias of the creation wherewith all they were created by God: known only by their acquaintance and the manner of their doings.

DEE

¶ Have I rightly applied the days to the Kings ?

URIEL

¶ The days are rightly applied to the Kings.

DEE

¶ The characters and words, annexed to the Kings' names in the outer circumference of the great circle or globe: how are they to be used ?

URIEL

¶ They are to be painted on sweet wood and so to be held in thy hand as thou shalt have cause to use them.

IL*

¶ The Sigil of Æmeth is to be set in the middle of the table.
 ¶ Grace, Mercy, and Peace be unto the lively branches of his flourishing kingdoms. And strong art thou in their glory which dost unknot the secret part of thy lively workmanship; and that before the weak understanding of men. Herein is thy power and magnificence opened unto Man. And why ? Because thy divinity and secret power is here shut up in the third and fourth number; from the first and fundamental is of all your most holy works. For if thou (O God) be wonderful and incomprehensible in thine own substance, it must needs follow that thy works are likewise incomprehensible. But lo, they shall now believe, because they see that which heretofore they could scarcely believe. Strong is

* Dee's note: IL is the first of the seven Sons of Light. IL is the always adherent minister to King Baligon and his name is expressed in his character.

the influence of thy supercelestial power, and mighty is the force of thy arm which overcometh all things. Let all power therefore rest in thee. Amen.

✠ Leave out the letter 'B' of the seven names of the Kings and seven princes and place them in a table divided by 12 and 7, the seven spaces being uppermost. And therein write in the upper line, the letters of the King, with the letters of his prince following just after his name. And so of the six others and their princes. And read them on the right hand, from the upper part to the lowest. And thou shalt find, then, the composition of this table.

✠ Therein they are all comprehended, saving certain letters which are not to be put in here. By reason that the Kings and Princes do spring from God, and not God from the Kings and Princes. Which excellency is comprehended and is also manifest in that third and fourth number round about the sides (of this square table) is every letter of the 14 names of the seven kings and princes.

✠ Hereafter shall you perceive that the glory of this table surmounteth the glory of the sun. All things also that appertain unto it are already proscribed by your former instruction.

✠ God is the beginning of all things, but not after one sort, nor to every one alike. But there are three manners of working with His name: ☿ 1: in respect of dignification; ♀ 2: in respect of conciliation; ☿ 3: in respect to the end & determined operation.

✠ Now as to what and would you wear your characters, &c. But how do I teach? The character is an instrument applicable only to dignification. But there is no dignification but that which doth proceed and hath his perfect composition centrally in the square number of 3 & 4, the center whereof and shall be equal to the greatest. Hereby you may gather not only to what end, the blessed character (wherewith thou shalt be dignified) is prepared, but also the name of all other characters.

✠ The table is the instrument of conciliation, and so are proper to every King and Prince, according to their order.

¶ Now as to the last, concerning the end and determination. It only consisteth in the mercy of God and the characters of these books. Set down the Kings and their Princes in a table, as thou knowest them, with their letters backward (excepting their "B's") from the right hand to the left. Let Bobogel be the first and Bornogo his prince, &c.†

DEE

¶ So on my character or lamen of dignification are all the names of the seven kings and all the seven princes, perfect as in the great table, the "B's" only being the first letter common to them all, kept back, but in memory.

MICHAEL

¶ I will now speak concerning the Sigil of Æmeth, called also the Sigil of God. I will show thee in the mighty hand and strength of God, what His mysteries are, the true circle of Æternity, comprehending all virtue, the whole and sacred trinity. Oh holy be he; Oh holy be he; Oh holy be he. Amen. ¶ Now what wilt thou?

DEE

¶ I would full fain proceed according to the matter in hand.

MICHAEL

¶ Divide this outward circle into 40 equal parts, whose greatest numbers are four. See that thou do it presently.

DEE

¶ I did so dividing it first into four parts and then every one of them by ten. ¶ Michael then called out by name *Semi-el*. One came in and knelt down and great fire came out of his mouth.

MICHAEL

¶ To this one named *Semi-el*, are the mysteries of this table known. ¶ Oh God, thou hast said and thou livest forever.

† Dee's note: It may appear that Butmono is Prince to Bynepor and Blidon Prince to King Buaspel.

DEE

¶ Semiel then stood up, and flaming fire came out of his mouth and then he said as followeth: *Mighty lord: what wouldst thou with the tables?*

MICHAEL

¶ It is the will of God that thou fetch them hither.

SEMIEL

¶ I am his tables. Behold, these are his tables. Lo, where they are.

DEE

¶ There came in 40 white creatures, all in white silk long robes, and they were like children. And all of them, falling on their knees, said: *Thou only art holy among the highest. Oh God, thy Name be blessed forever.*

¶ Michael then stood up out of his chair and, by & by, all his legs seemed to be like two pillars of brass, and he was as high as half-way up to heaven. And, by and by, his sword was all on fire. And he shook and drew his sword over the heads of all these 40 and they fell down. Then Michael spake to Semiel with a thundering voice:

MICHAEL

¶ Declare the mysteries of the Living God; our God; of One that liveth forever!

SEMIEL

¶ I am ready.

DEE

¶ Michael shook over them with his sword and they all fell down (and Uriel also) on their knees. And commonly at the striking with the sword, flaming fire like lightning, did flash.

MICHAEL

¶ Note: Here is a mystery.

DEE

¶ Then stept forth one of the 40 from the rest and opened his breast, which was covered with silk, and there appeared on it a

great 'T' all of gold. And over the 'T' stood the number '4'. The
40 all cried: *It liveth and multiplieth forever; blessed be his Name.*
Then that creature did shut up his bosom and vanished away
like fire.

MICHAEL

Place that in the first place. It is the name of God.

DEE

Then there seemed a great clap of Thunder*. . . The chair was
brought in again and I asked what it meant.

URIEL

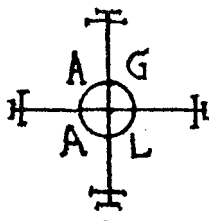
This is a seat of perfection, from which things shall be showed
unto thee, which thou hast long desired.

DEE

Then was a square table brought into the stone and I demanded
what that table betokened.

URIEL

A mystery not yet to be known. These two shall remain in
the same stone to the sight of all undefiled creatures. You must
use a four-square table, two cubits square, whereupon must be
set the Sigil of God. This seal is not to be looked upon without
great reverence and devotion. This seal is to be made of perfect
wax. The seal must be 9 inches in diameter. The roundness must
be 27 inches or somewhat more. The thickness of it must be an
inch and a half to an inch and a quarter. And a figure of a cross
must be on the backside of it made thus:

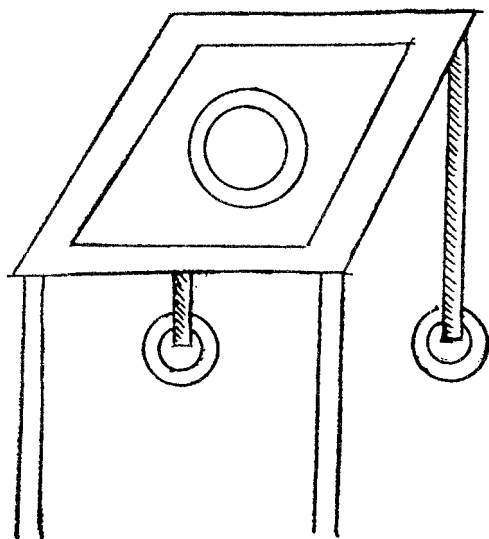


* Dee's note: And so forth. And note that the whole second book is
nothing else but the Mysteries most marvelous of the Sigil of God, sometimes
called the Sigil of Aemeth, wherein here I did leave but a little excerpt. Note
further that almost all the third book was of the seven ensignias of creation
whereof mention was before made.

¶ The table is to be made of sweet wood and of two cubits high, with four feet with four of the former seals under the four feet.

¶ Under the table did seem to be laid red silks two yards square. And over the seal did seem likewise red silk to lie four square, broader than the table, hanging down with four tassels at the four corners thereof. Upon this uppermost red silk did seem the stone with the frame to be set, right over and upon the principal seals, saving that the red silk was between the one and the other.

¶ There appeared the first table covered with a cloth of silk of changeable colour, red and green, with a white cloth under it hanging very low.



CHAPTER IV
SOME NOTICE OF THE PECULIAR FORMS & ATTIRE
WHEREIN THE KINGS, PRINCES
& MINISTERS HEPTARCHICAL APPEARED
& SOME OF THEIR ACTIONS
& GESTURES AT THEIR APPEARANCE



KING CARMARA



HIS KING (BEING CALLED FIRST BY URIEL) APPEARED as a man, very well proportioned and clad in a long purple robe with a triple crown of gold upon his head.

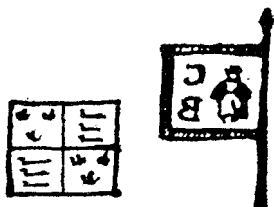
At his first coming he had seven spirits (like men) waiting on him, which afterwards declared themselves to be the seven Princes Heptarchical.

Uriel delivered unto this King (at his first appearing) a rod, or straight little round staff of gold, divided into three equal distinctions, whereof two were dark or black and the third bright red. This rod he kept still in his hand.

This king only was the orderer or disposer of all the doctrine, which I term Heptarchical, and the first practitioner thereof, calling the seven Princes and after that the seven Kings, and and by giving instruction for use and practice of the whole doctrine Heptarchical. For the first purpose and fruit to be enjoyed by me, of the two other, there was only mention made.

King CARMARA said: *This is the sign of the work* and there appeared the letters 'C' and 'B' reversed on a white flag with a woman standing by, whose arms did not appear. On the other

side of the flag appeared the coat of arms of England as on the old flag:



PRINCE HAGONEL

¶ Note that all the Princes seemed to be men, and to have red robes, but this Prince had a robe that was shorter than the others.

¶ All the princes had circlets of gold on their heads rather than crowns or coronets. This Prince held in the palm of his right hand a round ring with a point or prick in the midst, hanging also over his middle fingers, which he affirmed to be his seal and said that the name of it was Barces:



¶ All the princes held up together a seven-pointed star that seemed to be of copper:



THE SUBJECTS AND SERVANTS TO PRINCE HAGONEL

¶ The Sons of Light and their Sons are said to be subject unto the commandment of HAGONEL and are his servants. Their names are all given in the sigil of Æmeth:

The Seven Sons of Light:

- | | |
|---------|------------|
| 1. I | 5. HECO A |
| 2. IH | 6. BEIGIA |
| 3. ISR | 7. STIMCUL |
| 4. DMAL | |

The Seven Sons of the Sons:

- | | |
|------------|------------|
| 1. E or IL | 5. ROCLE |
| 2. AN | 6. HAGONEL |
| 3. AVE | 7. ILEMESE |
| 4. LIBA | |

THE SONS OF LIGHT

✠The seven Sons of Light appeared like seven young men, all with bright countenance, apparelled in white, with white silk on their heads. Every one seemed to have a metallic ball in his hand, the first of gold, the second of silver, the third of copper, the fourth of tin, the fifth of iron, the sixth tossed between his two hands a round thing of quicksilver, the last had a ball of lead. The first had on his breast a round tablet of gold and on it written a great 'I'. And the second, on his golden tablet, had his name also written. And every one orderly coming forth, showed their names upon their golden tablets. At their departing they made curtsy and mounted up to Heaven.

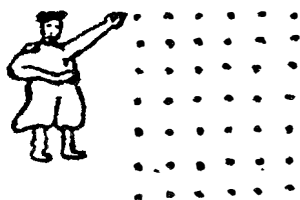
THE SONS OF THE SONS OF LIGHT

✠The Sons of the Sons of Light appeared like seven little children, like boys covered all with purple, with hanging sleeves, like the sleeves on priests' or scholars' gowns. Their heads were attired all after the former manner with purple silk. They had three-cornered tablets on their breasts, and these tablets seemed to be very green and on them the letters of their names were written. The first had two letters made thus of an 'E' and an 'L' or 'E-L'. They made reverences to Michæl (who had called them) and so mounted up to heavenwards.

THE 42 MINISTERS OF PRINCE HAGONEL

✠At the call of King CARMARA (during the second handling of this Heptarchical doctrine), when he said *Come, repeat the works of God*, there appeared Prince HAGONEL, and after that followed 42, who said *We are prepared to serve our God*. Each of these

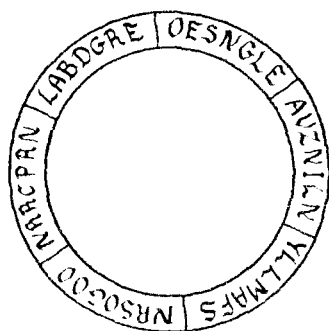
had somewhat in their hands as they stood in this order, and Hagonel seemed to embrace the company:



¶ Six of these seemed more glorious than the rest and their coats were longer; they had circlets of gold around their heads and held in their hands perfect crowns of gold. The second six had three quarters of crowns in their hands. The third six had robes or clothes in their hands. All the rest seemed to have balls of gold, which they tossed from one to another, but at the catching they seemed empty windballs, for they grasped them by closing their hands, as if they were not solid but empty like a blown bladder. The first six made curtsy to Prince HAGONEL, the second six made curtsy to the first, and the third to the second. And they all, with Prince HAGONEL, made curtsy to King CARMARA.

¶ Each of the 42 stood upon a table, and upon every table was but a single letter. The first minister of the first six did go away and in his table appeared the letter 'O' and so of the rest. But the third six cowered down and was loath to show their tables, but at length did. The third row went off, lamenting, being commanded by the Prince. All departed in fire, falling into the globe. The fifth row, too, did sink into the Globe, every one in a sundry fire by himself. The sixth row fell with smoke down into the globe. Thus was revealed the following table:

O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E



King CARMARA said: Remember how they stood when they were secondly disposed unto thee. They stood first in six rows, and next they were turned into seven. I speak of the greater number and not of the lesser, for in speaking of the greater I have comprehended the lesser*.

*Dee's note: There are but 6 names that are in subjection to the Prince. The first seven next him are these which held the fair and beautiful crowns. The first seven are called by those names that thou seest: Oes . . . &c.
This diversity of reckoning by 6 and 7, I cannot yet reconcile.



THE SEAL OF AVE*

KING BOBOGEL

§ He appeared in a black velvet coat; and his hose was close round hose with velvet upperstocks, overlayed with gold lace. On his head was a velvet hat or cap with a black feather in it. A cape was hanging on one of his shoulders, and his purse was hanging about his neck. Hung upon his girdle was a rapier. His beard was long, and he had bloomers and slippers. And he said, *I wear these robes not in respect of myself, but of my Government.*†

PRINCE BONORGO

§ He appeared in a red robe with a gold circlet on his head; he shewed his seal and said : *This it is.*



THE 42 MINISTERS

§ Seven of the ministers are apparelled like BOBOGEL the king; sagely and gravely; all the rest are almost ruffian or boisterous. Some are like to be men and women; for in the forepart they seemed women, and in the back part men, by their apparel. And they were the last 7. They danced, leapt, and kissed. They came afterwards into a circle, the sage and the rest; but the sages

* A seal for each of the Sons of the Sons of Light appears at the top margin of each page where the description of each set of King, Prince and 42 Ministers begins.

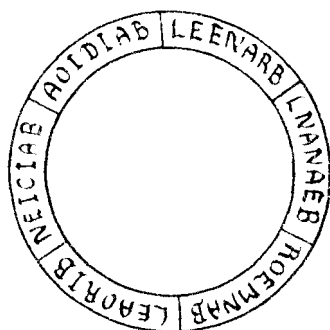
† The above described robes would have been considered extremely rich and elegant in Dee's time.

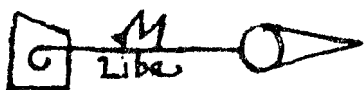
stood all together. The first of the sages lifted up his hand aloft and said: *Let us follow the Will of God; Our God is truly Noble and Eternal.* He plucked up his right foot and under it appeared an 'L'. And the rest in like manner appeared their letters or names.

1. The first seven grew all together in a flame of fire and so sunk down into the transparent fiery globe of the new world.
2. The second seven fell down like dross of Metal.
3. The third seven clasped together and fell down in a thick smoke.
4. The fourth seven joined together and vanished like drops of water.
5. The fifth seven fell down like a storm of hail.
6. The last vanished away.

At another time, they came (being called by King CARMARA) all 42 bringing a round table over their heads flat-wise; and they laid it down and stood about it the letters being as before.

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B





THE SEAL OF LIBA

KING BABAELE

He appeared with a crown of gold on his head; with a long robe whitish of colour; his left arm's sleeve was very white; and his right arm sleeve was black. He seemed to stand upon water. His name was written on his forehead: BABAELE.

PRINCE BEFAFES

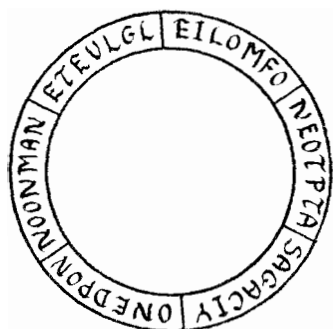
Prince Befafes appeared in a long red robe, with a circlet of gold on his head. He had a golden girdle, and on it was written BEFAFES. He opened his bosom and appeared lean; and seemed to have feathers under his robes. His seal or character was thus:

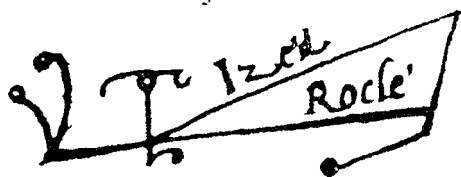


THE 42 MINISTERS

Of his 42 ministers, the first seven had circlets of gold on their heads, and the King BABAELE called Befafes saying: *Come Prince of the Seven Princes, who are Princes over the waters.* Every one of the 42 had a letter on his forehead. They were seven in a row; and six downward. But of the first seven, the letters became to be between their feet; and the water seemeth continually to pass over these letters. The first seven took the water and threw it upwards and it became clouds. The second threw it upwards and it became snow, &c. The 42 dived into the water and so vanished away. And BABAELE and Befafes also were suddenly gone. Their names and characters appeared to be these, which follow in the squares.

E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L





THE SEAL OF ROCLE

KING BYNEPOR

King BYNEPOR appeared as a King, with his Prince next after him; and after the prince, 42 ministers.

PRINCE BUTMONO

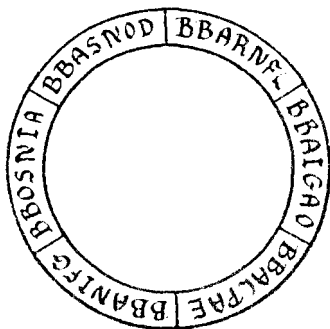
Prince Butmono appeared in a red robe, with a golden circle on his head. His seal is this:



THE 42 MINISTERS

They appeared like Ghosts and Smokes without all form, having every one of them a little glittering spark of fire in the midst of them. The first seven are red as blood. The second seven are not so red. The third seven are like whitish smoke. These three sevens had the sparks greater than the rest. The fourth, fifth, and sixth seven are of diverse colors. All had a fiery spark in their middle. Every spark had a letter in it as followeth:

B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D





THE SEAL OF AN

KING BNASPOL

King BNASPOL appeared in a red robe, and a crown on his head. His prince followed him and after him his ministers.

PRINCE BLISDON

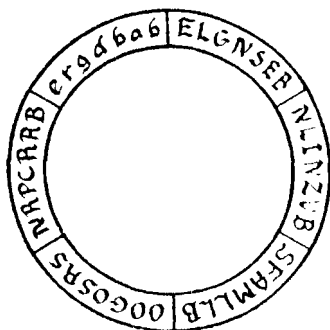
Prince Blisdon appeared in a robe of many colours and on his head a circlet of gold.* This is his character or seal:



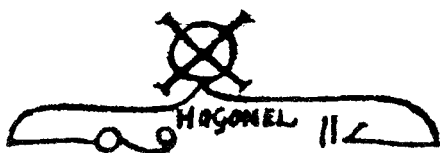
THE 42 MINISTERS

The 42 seemed to stand about in a little hill round. The hill was of clay. Behind this company seemed to stand an innumerable multitude of ugly people, afar off. Those which stood afar off are spirits of perdition, which keep the earth with her treasures for him, &c. These which seem to stand about the little hill seemed to have in the palms of their hands, letters in order, as here followeth:

E	L	G	N	S	E	B
N	L	I	N	Z	V	B
S	F	A	M	L	L	B
O	O	G	O	S	R	S
N	R	P	C	R	R	B
e	r	g	d	b	a	b



* Dee: Perhaps the red colour was most, and so seemed generally to be red as the other their robes were.



THE SEAL OF HAGONEL

KING BNAPSEN

King BNAPSEN appeared as a king with a crown on his head.

PRINCE BRORGES

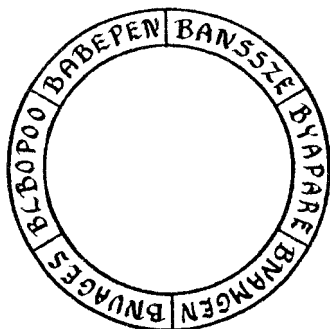
Prince Brorges appeared in his red apparel; and he opened his clothes and there did four mighty and most terrible and ghastly flames of fire out of his sides; which no mortal eye could abide to look upon any long while. And in marvelous raging fire the word 'BRORGES' did appear tossed to and fro of the mighty flames. His seal or character is this:



THE 42 MINISTERS

The 42 appeared holding a round table. They toss it in fiery flames. In the table were the letters of their names as followeth:

B	A	N	S	S	Z	E
B	Y	A	P	A	R	E
B	N	A	M	G	E	N
B	N	V	A	G	E	S
B	L	B	O	P	O	O
B	A	B	E	P	E	N





THE SEAL OF EL

KING BALIGON

King BALIGON is the same mighty king who is here first described by the name of CARMARA, and yet otherwise among the Angels called MARMARA. But the 'M' is not to be expressed. Therefore he appeared in a long purple gown and on his head a triple crown of gold, with a measuring rod of gold in his hand, divided into three equal parts; in the form of a well proportioned man.

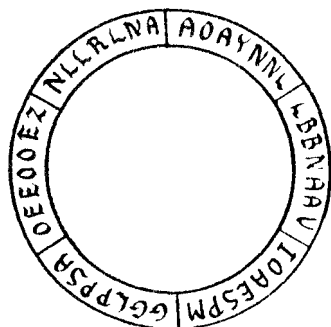
PRINCE BAGANOL

He appeared not by that name yet.†

THE 42 MINISTERS

Note that the king himself is governor over these. The 42 ministers appeared like bright people. And besides them all the air swarmed with creatures. Their letters were on their foreheads. They stood in a circle. They took their letter from their foreheads and set them in a circle.

A	O	A	Y	N	N	A
L	B	B	N	A	A	V
I	O	A	E	S	P	M
G	G	L	P	P	S	A
O	E	E	O	O	E	Z
N	L	L	R	L	N	A



† Probably Prince Hagonel under a pseudonym similar to Baligon (a.k.a. Carmara).



THE SEAL OF ILEMESÉ

KING BLUMAZA

§ He appeared not yet by that name.

PRINCE BRALGES

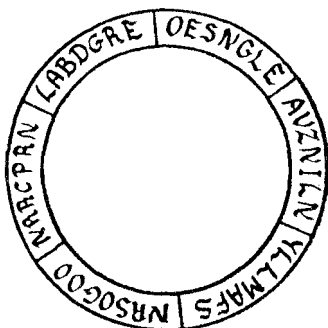
§ Prince Bralges appeared in a red robe with a circlet on his head. And he was the last of the seven which hold the Heptagonon, all the rest being set down; who seemed now to extend their hands towards another, as though they played, being now rid of their work. This is the seal of his government:



THE 42 MINISTERS

§ The powers under his subjection are invisible. They appeared like little white smokes without any form. All the world seemed to be in brightness.

O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E



CHAPTER V

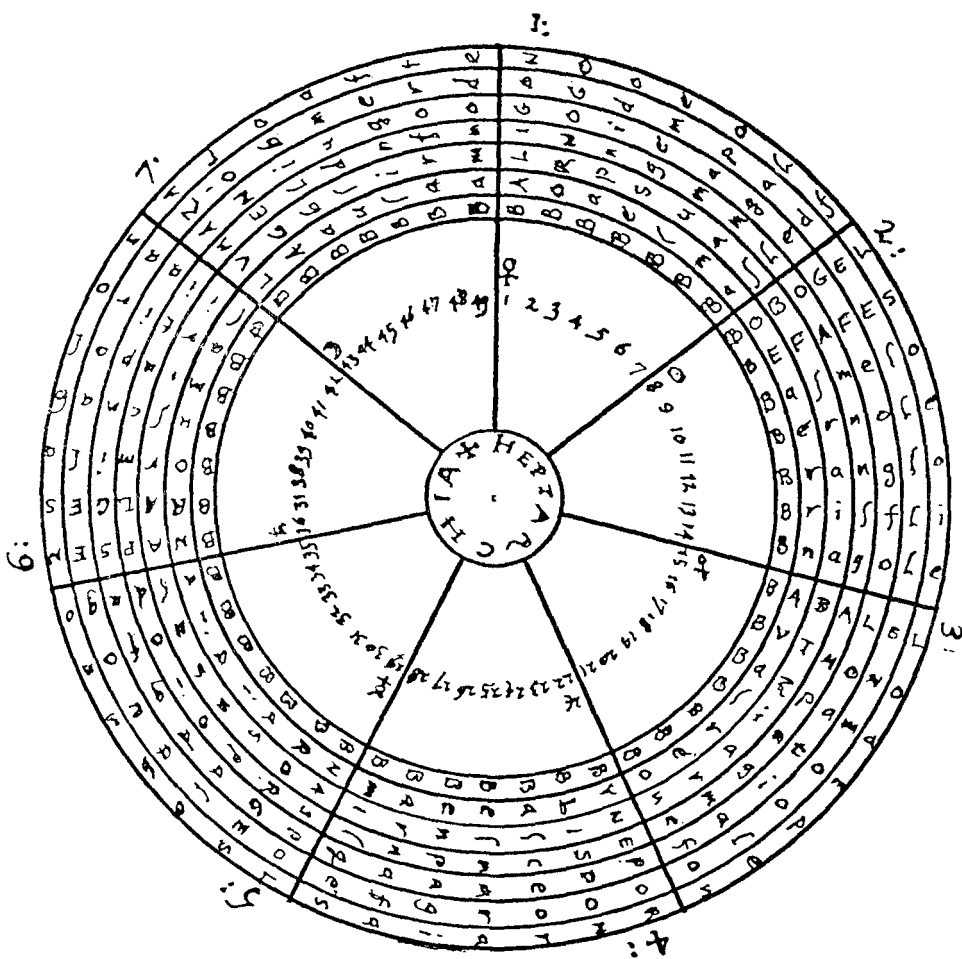
THE ORATION TO GOD TO BE SPOKEN EVERY DAY, THREE TIMES SUCCESSIVELY



ALMIGHTY, ÆTERNAL, THE TRUE AND LIVING GOD: O King of Glory, O Lord of Hosts, O Thou, the Creator of Heaven and Earth, and of all things visible and invisible: Now, (even now, at length,) among other Thy manifold mercies used, and to be used toward me, Thy simple servant, JOHN DEE, I most humbly beseech Thee, in this my present petition to have mercy upon me, to have pity upon me, to have compassion upon me. I, faithfully and sincerely, of long time, have sought among men, in Earth, and also by prayer (full oft and pitifully) have made suit unto Thy Divine Majesty for the obtaining of some convenient portion of True Knowledge and Understanding of Thy laws and ordinances, established in the natures and properties of Thy Creatures: By which Knowledge, Thy Divine Wisdom, Power and Goodness, (on Thy Creatures bestowed and to them imparted), being to me made and allure me, (for the same) incessantly to pronounce Thy praises, to render unto Thee, most hearty thanks, to advance Thy true honour, and to win unto Thy Name, some of Thy due Majestic Glory, among all people, and forever. And, whereas, it hath pleased Thee (O God) of Thy infinite Goodness, by Thy faithful and holy Spiritual Messengers, to deliver unto me, long since (through the eye and ear of E. K.) an orderly form, and manner of exercise Heptarchical: How, (to Thy Honour and Glory, and the Comfort of my own poor soul, and of others, Thy faithful servants,) I may, at all times, use very many of Thy

good Angels, their counsels and helps; according to the properties of such their functions, and offices, as to them, by Thy Divine Power, Wisdom and Goodness, is assigned, and limited: (Which orderly form, and manner of exercise, until even now, I never found opportunity and extreme necessity, to apply myself unto,) Therefore, I thy poor, and simple servant, do most humbly, heartily, and faithfully beseech Thy Divine Majesty, most lovingly and fatherly to favour: and by Thy Divine Beck to further this my present industry and endeavour to exercise myself, according to the foresaid orderly forme and manner: And, now, (at length, but not too late) for Thy dearly beloved Son IESUS CHRIST His sake, (O Heavenly Father) to grant also unto me, this blessing and portion of Thy heavenly Graces: That Thou wilt forthwith, enable me, make me apt and acceptable, (in body, soul, and spirit) to enjoy always the holy and friendly conversation, with the sensible, plain, full, and perfect help, in word and deed, of Thy Mighty, Wise, and Good Spiritual Messengers and Ministers generally: and, namely, of Blessed Michael, Blessed Gabriel, Blessed Raphael, and Blessed Uriel; and also especially, of all those, which do appertain unto the Heptarchical Mystery, theurgically, (as yet) and very briefly unto me declared: under the method of Seven Mighty Kings, and their Seven Faithful and Princely Ministers, with their subjects and servants, to them belonging. And in this Thy great Mercy and Grace, on me bestowed, and to me confirmed, (O Almighty God,) Thou shalt, (to the great comfort of Thy faithful servants,) approve, to Thy very enemies, and mine, the truth and certainty of Thy manifold, most merciful promises, heretofore, made unto me: And that Thou art the True and Almighty God, Creator of Heaven and Earth, (upon whom I do call and in whom I put all my trust,) and Thy Ministers, to be the true, and faithful Angels of light: which have, hitherto, principally, and according to Thy

Divine providence dealt with us: And, also, I, thy poor and simple servant, shall then, In and By Thee, be better able to serve Thee, according to Thy well pleasing: to Thy Honour and Glory: Yea, even in these most miserable, and lamentable days. Grant, Oh grant, O our Heavenly Father, grant this, (I pray Thee,) for Thy only begotten Son IESUS CHRIST, His sake: Amen, Amen, Amen.



THE TABLE OF THE 49 GOOD ANGELS

CHAPTER VI
THE DEVOUT AND PIOUS INVITATIONS
TO THE GOOD HEPTARCHICAL ANGELS



§I: *The General & Common Exordium & Conclusion Appertaining to the Seven Heptarchical Kings Inviting.*



PUISSANT AND NOBLE KING, N*, AND BY WHAT Name elssoever thou art called, or mayest truly and duly be called: To Whose peculiar Government, Charge, Disposition, and Kingly Office doth appertain the . . . †

. . . Therefore, In the Name of the King of Kings, the Lord of Hosts, the Almighty GOD, Creator of Heaven and Earth and of all things visible and invisible: O right Noble King, N‡., Come now, and appear, with thy Prince and his ministers and subjects, to my perfect, and sensible eye's judgement: in a goodly and friendly manner, to my comfort and help, for the advancing of the Honour and Glory of our Almighty GOD, by my service: as much as by Thy Wisdom and Power, in thy proper Kingly Office, and Government, I may be helped and enabled unto: Amen. COME, O right Noble King, N*, I say COME. Amen.

✠ Glory be to the Father, to the Sonne, and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end, Amen.

* Insert the name of the King of the day here.

† Insert the office of the King, as given in Chapter Seven.

‡ Insert the name of the King here.

* Insert the name of the King.

§2: *The General & Common Exordium & Conclusion appertaining to the Seven Heptarchical Princes Inviting.*

SO NOBLE PRINCE, N**, AND BY WHAT NAME ELSSOEVER THOU art called, or mayest truly, and dueely be called. To whose peculiar Government, Charge, Disposition, Office, and Princely Dignity doth appertain the . . . ††

. . . Therefore, In the Name of Almighty GOD, the King of Kings, And for His Honour, and Glory, to be advanced by my faithful service, I require thee, O Noble Prince, N††., to COME presently, and to show thyself, to my perfect and sensible eye's judgement, with thy Ministers, servants and subjects; to my comfort, and help, in Wisdom, and Power, according to the property of thy noble office: COME, O Noble Prince, N**, I say COME, Amen.

Our Father who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever, Amen.

** Insert the name of the Prince here.

†† Insert the office of the Prince as given in Chapter Seven.

††† Insert the name of the Prince here.

** Insert the name of the Prince here.

CHAPTER VIJ
SOME RECITAL & CONTESTATION OF THE
PECULIAR OFFICES, WORDS, & DEEDS OF THE
SEVEN HEPTARCHICAL KINGS & PRINCES
(in their peculiar days to be used).



SONDAYE

THE OFFICES OF KING BOBOGEL

* . . . the distributing, giving, and bestowing of wisdom and science. The teaching of true philosophy, true understanding of all learning, grounded on wisdom, with the excellencies in Nature. And of many other great mysteries, marvelously available and necessary to the advancing of the glory of our God and Creator. And who said to me in respect of these mysteries attaining: "Dec, Dec, at length but not too late" . . .

THE OFFICES OF PRINCE BORNOGO

. . . the altering of the corruption of Nature in perfection; the knowledge of metals; and generally the princely ministering to the right noble and mighty King Bobogel in his government and distributing, giving, and bestowing of Wisdom, Science, and True Philosophy, and true understanding of all learning, grounded upon wisdom; and of other very many his peculiar royal properties. And who said unto me: *What thou desirest in me shall be fulfilled...*

MONDAYE

THE OFFICES OF KING CARMARA

. . . who, in this Heptarchical Doctrine, at Blessed Uriel, his hand, didst receive the golden rod of government and measuring, and the chair of dignity and doctrine, And didst appear first to us, adorned with a triple diadem, in a long purple robe. Who saidst

*I have used the clipsis (. . .) to indicate the beginning and end to the passage. The passages are inserted into the general exordiums given in Chapter Six.

to me at Mortlake: *I minister the strength of God unto thee.* Likewise who saidest: *these mysteries hath God, lastly, and of his great mercies, granted unto thee. Thou shalt be glutted, yea filled, yea thou shalt swell and be puffed up, with perfect knowledge of God's mysteries in his mercies.* And who saidst: *This Art is to be the further understanding of all sciences that are past, present, and yet to come.* And immediately thou didst say unto me: *Kings there are in Nature, with Nature, and above Nature. Thou art dignified.* And who saidst, concerning the use of the tables: *This is but the first step. Neither shalt thou practice them in vain.* And, saidst thou generally of God's mercies and graces on me decreed and bestowed:—*Whatsoever thou shalt speak, do, or work shall be profitable and acceptable and in the end shall be good.* . .

THE OFFICES OF PRINCE HAGONEL

. . . To whose commandment the Sons of Light and their Sons are subject and are thy servants. To whose power the operation of the earth is subject. Who are the first of the twelve and whose seal is called 'Barces'. At whose commandment are the Kings, Noblemen, and Princes of Nature, who are Primus and Quartus Hagonel. Who by the seven of the seven (which are the sons of Æternity) dost work marvels amongst the people of the earth. And who hast said unto me that I also, by the same, thy servants should work marvels. Oh Noble Hagonel, who art minister to the triple crowned King CARMARA, and, notwithstanding art Prince of these 42 Angels, whose names and characters are here presented.

THE OFFICES OF KING BLUMAZA§

THE OFFICES OF PRINCE BRALGES

. . . who saidst the creatures living in thy dominion are subject to thine own power. Whose subject are invisible and which (to my Seer) appeared like little smokes, without any form, and

§ A blank space is given in the manuscript apparently for some future insertion. Evidently BLUMAZA and BRALGES are alternate Entities for Monday.

whose seal of government is:

☞ Who saidst: *Behold, I am come. I will teach the names without numbers, the creatures subject unto me shall be known unto you. . .*

TUESDAYE

THE OFFICES OF KING BABALEL

. . . who art King in waters, mighty and wonderful in waters; whose power is in the bowels of the waters; whose royal person with the noble Prince Befafes and his 42 ministers, the triple-crowned King CARMARA hath me use to the glory, praise, and honour of him which created you all to the laud and praise of his Majesty . . .

THE OFFICES OF PRINCE BEFAFES

. . . who are Prince of the seas; thy power is upon the waters; thou drowndest Pharaoh and hast destroyed the wicked; thy name was known to Moses; thou livedst in Israel; who hast measured the waters; who wast with King Solomon; and also long after that with Scotus* but not known to him by thy true name, for he called thee Mares. And since thou wast with none; except when thou preservest me through the mercy of God from the power of the wicked; and wast with me in extremity. Thou wast with me thoroughly. Who, of the Ægyptians has been called OBELISON, in respect of thy pleasant deliverance. And by that name to be known and of me noted in record to be the noble and courteous OBELISON; whose noble ministers 42 are of very great power, dignity, and authority. As some in the measuring of the motions of the waters and saltiness of the seas; in giving good success in battles; reducing ships and all manner of vessels that float upon the seas. To some, all the fishes and monsters of the seas, yea, all that live therein are well known; and, generally, are the distributors of God's judgements upon the

* Possibly Duns Scotus, the scholastic philosopher.

waters that cover the earth. Others do beautify Nature in her composition. The rest are distributors and deliverers of treasures and unknown substances of the seas. Thou, Oh noble Prince BEAFES, hadst me use the name of God . . .

WEDDENSDAYE

THE OFFICES OF KING BNASPOL

. . . to whom the earth with her bowels and secrets whatsoever are delivered and hast said to me heretofore what thou art, there I may know. Thou art great, but (as thou truly didst confess) He in whom thou art, is greater than thou. . .

THE OFFICES OF PRINCE BLISDON

. . . unto whom the keys of the mysteries of the earth are delivered. Whose 42 ministers are Angels that govern under thee. All which thy mighty King BNASPOL bade me use and affirmed that they are and shall be at my commandment . . .

THURSDAYE

THE OFFICES OF KING BYNEPOR

. . . upon the distribution of participation of whose exalted most especial and glorified power resteth only and dependeth, the general state of condition of all things. Whose sanctification, glory, and renown, although it had beginning, yet can it not either have ending. He that measureth said and thou wast the End of his workmanship. Thou art like him and of him; yet not as partaking or adherent, but distinct in one degree. When he came thou was magnified by his coming; and are sanctified, world without end.

The highest life,

The best life,

The least life is measured in your hands.

§ Notwithstanding, thou art not of thyself; neither is thy power thine own. Magnified be His Name. Thou art in all; and all hast some being by thee; yet thy power is nothing in respect of His power which hath sent thee. Thou beginnest new worlds, new people, new kings, and new knowledge of a new government; and hast said to me: *thou shalt work marvelously, marvelously by my workmanship in the Highest . . .*

THE OFFICES OF PRINCE BUTMONO

. . . who are life and breath in living creatures. All things live by thee, the image of One excepted. All the kinds of beasts of the earth dost thou endue with life. Thy seal is their glory. Of God, thou art sanctified; and thou rejoyceth the living, the end and beginning of all beasts thou knowest; and by sufferance, thou disposest them . . .

FRYDAYE

THE OFFICES OF KING BALIGON

. . . who canst distribute and bestow at pleasure all and whatsoever can be wrought in ærial actions; who hast the government of thyself perfect as a mystery known unto thyself. Who didst advertise me of this stone and holy receptical; both needful to be had; and also didst direct me to the taking of it; being presently and in a few minutes of time brought to my sight (from the secret of the depths, where it was hid, in the uttermost part of the Roman possession); which stone, thou warnest me that no mortal hand but mine own should touch and saidst unto me: *Thou shalt prevail with it, with Kings, and with all the creatures of the world, whose beauty in virtue shall be more worth than the kingdoms of the earth.* For the which purposes here rehearsed and other; partly now to be exercised and enjoyed; and partly hereafter

more abundantly (as the Lord God of Hosts shall dispose); and also because thou thyself art governor of the 42, thy mighty, faithful and obedient ministers† . . .

THE OFFICES OF PRINCE BAGENOL§

SATERDAYE

THE OFFICES OF KING BNAPSEN

. . . who saidst unto me that by thee I shall cast out the power of all wicked spirits; and that by thee I shall or may know the doings and practises of evil men; and more than may be spoken or uttered to man . . .

THE OFFICES OF PRINCE BRORGES

. . . who, being the Prince, chief minister and governor under the right puissant King BNAPSEN didst (to my Seer) appear in a most terrible manner, with fiery flaming streams and saidst: *I am the Gate of Death. And through the Glory of God I smite the houses of the impious . . .*

† Dee gives two rather lengthy notes, one in English, the other in Latin. The English note merely repeats instruction as to the mounting of the stone on the Sigil of Æmeth, and states, once more, that 'wherein thou shalt at all times behold (privately to thyself) the state of God's people through the whole earth.'

The Latin note translates as follows:—See also the sayings of Ephodius where, concerning Adamanta, in which diverse signs are given for responding to God. See Epiphanius concerning precious stones and their meaning. See his writings concerning the Unim and Thunimim. See the book received at Trebonæ. It is written in the books of Epiphanius that the vision that appeared to Moses on the mountain, the laws that were given were expressed in sapphires.

§ None are given.

BOOK THREE

THE FORTY-EIGHT ANGELIC KEYS

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At Cracow, Poland
out of the pure mercy of our God to whom alone
we offer all praise, honour, and glory, Amen.*

THE FIRST KEY



I.1	OL	<i>Ol</i>	I
I.2	SONF	<i>sonf</i>	raygne
I.3	VORSG	<i>vorsg,</i>	over you
I.4	GOHO	<i>gohó</i>	sayeth
I.5	IAD	<i>Iad</i>	the God
I.6	BALT	<i>balt</i>	of Justice
I.7	LANSH	<i>lansh</i>	in powre exalted
I.8	CALZ	<i>calz</i>	above the firmaments
I.9	VONPHO	<i>vonpho,</i>	of wrath:
I.10	SOBRA	<i>sobra</i>	in Whose
I.11	ZOL	<i>z-ol</i>	hands
I.12	ROR	<i>ror</i>	the Sonne
I.13	I	<i>i</i>	is
I.14	TA	<i>ta</i>	as
I.15	NAZPSAD	<i>nazpsad</i>	a sword,
I.16	OD		and*
I.17	GRAA	<i>Graa</i>	the Moon
I.18	TA	<i>ta</i>	as
I.19	MALPRG	<i>Malprg</i>	a through-thrusting fire
I.20	DS	<i>ds</i>	which
I.21	HOLQ	<i>hol-q</i>	measureth

* I.16: OD for 'and' missing in Sloane MS. 3191.

1.22 QAA	<i>Qa-a</i>	your garments
1.23 NOTHOA	<i>nothóa</i>	in the mydst
1.24 ZIMZ	<i>zimz</i>	of my vestures,
1.25 OD	<i>Od</i>	and
1.26 COMMAH	<i>commah</i>	trussed you together
1.27 TA	<i>ta</i>	as
1.28 NOBLOH	<i>nobloh</i>	the palms
1.29 ZIEN	<i>zien:</i>	of my hands:
1.30 SOBA	<i>Soba</i>	Whose
1.31 TIBIL	<i>thil</i>	seats
1.32 GNONP	<i>gnonp</i>	I garnished
1.33 PRGE	<i>prge</i>	with the fire
1.34 ALDI	<i>aldi</i>	of gathering
1.35 DS	<i>Ds</i>	and*
1.36 URBS	<i>urbs</i>	beautified
1.37 OBOLEH	<i>óbóleh</i>	your garments†
1.38 GRSAM	<i>grsam:</i>	with admiration,
1.39 CASARM	<i>Casarm</i>	to whom
1.40 OHORELA	<i>ohoréla</i>	I made a law
1.41 CABA	<i>cabá</i>	to govern
1.42 PIR	<i>pir</i>	the holy ones,
1.43 DS	<i>Ds</i>	and
1.44 ZONRENSG	<i>zonrensg</i>	delivered you
1.45 CAB	<i>cab</i>	a rod
1.46 ERM	<i>erm</i>	with‡
1.47 IADNAH	<i>Jadnah:</i>	the ark of knowledge.
1.48 PILAH	<i>Pilah</i>	Moreover
1.49 FARZM	<i>farzm</i>	you lifted up your voyces
1.50 OD		and
1.51 ZNRZA	<i>znrza</i>	sware
1.52 ADNA	<i>adna</i>	obediencce*

* 1.35 & 1.43: Either Enochian should be OD or English should be 'which'

† The circumflex in Dee's Enochian is actually a brevis in Sl. MS. 3191 and should be pronounced as a short vowel.

‡ 1.46: This is the only time in the keys that ERM is glossed as 'with'; this is a probable copying error. ERM is perhaps 'with the ark', with IADNAH as 'knowledge'; see 30.180: IADNAMAD for 'undefiled knowledge'.

* 1.52 to 1.59: Lacuna in Sl. MS. 3191; Dee's English entered as marginalia. The root column gives a probable reconstruction of the Enochian text.

I.53	OD		and
I.54	GONO	<i>gono</i>	faith
I.55	IADPIL	<i>Iădpil</i>	to him
I.56	DS	<i>Ds</i>	that
I.57	HOM	<i>hom</i>	liveth
I.58	OD		and
I.59	TOH	<i>tôh</i>	triumpheth,
I.60	SOBA	<i>Soba</i>	whose
I.61	IAOD		beginning
I.62	IPAM	<i>Ipam</i>	is not
I.63	OD		nor
I.64	UL	<i>Lu</i>	ende*
I.65	IPAMIS	<i>Ipâmis</i>	can not be,
I.66	DS	<i>Ds</i>	which
I.67	LOHOLO	<i>lôhôlo</i>	shyneth
I.68	VEP	<i>vep</i>	as a flame
I.69	ZOMD	<i>zomd</i>	in the myddst
I.70	POAMAL	<i>Poamal</i>	of your pallace
I.71	OD	<i>od</i>	and
I.72	SONE	<i>begpa</i>	rayngneth
I.73	AÄI	<i>ääl</i>	amongst you
I.74	TA	<i>ta</i>	as
I.75	PIAP	<i>piap</i>	the ballance
I.76	BALTOH	<i>piamos</i>	of righteousness,
I.77	OD	<i>od</i>	and
I.78	VAOAN	<i>vaoan</i>	truth:
I.79	ZACAR	<i>ZACARe</i>	Move
I.80	CA	<i>c-a</i>	therfore,
I.81	OD	<i>od</i>	and
I.82	ZAMRAN	<i>ZAMRAN</i>	shew yourselves:
I.83	ODO	<i>odo</i>	open
I.84	CICLE	<i>cicle</i>	the Mysteries
I.85	QAA	<i>Qaa</i>	of your Creation:

* I.64: Dee made a copying error here. Royal Appendix clearly shows *UL* rather than *LU*. This is a curious error, because the 'L' prefix in Enochian means 'first', more or less an opposite to the 'end' that is intended. (See 5.46: *ULS* for 'end'.)

1.86	ZORGE	<i>zorge,</i>	Be friendly unto me:
1.87	LAP	<i>lap</i>	for
1.88	ZIRDO	<i>zirdo</i>	I am*
1.89	NOCO	<i>noco</i>	the servant
1.90	MAD	<i>MAD</i>	of the same your God:
1.91	HOATH	<i>Hoath</i>	the true Worshipper
1.92	IAIDA	<i>Jaida.</i>	of the Highest.

THE SECOND KEY



2.1	ADGT	<i>Adgt</i>	Can
2.2	UPAAH	<i>v-pa-âh</i>	the wings
2.3	ZONG	<i>zongom</i>	of the windes†
2.4	OM		
2.5	FAAIP	<i>fa-â-ip</i>	understand
2.6	SALD	<i>sald</i>	your voyces of wonder
2.7	VIV	<i>vi-iv</i>	O you the second‡
2.8	L	<i>L</i>	of the first,
2.9	SOBAM	<i>sobam</i>	Whome
2.10	IALPRG	<i>Iâl-prg</i>	the burning flames
2.11	IZAZAZ	<i>I-zâ-zaz</i>	have framed
2.12	PIADPH	<i>pi-âdph</i>	within the depths of my Jaws,
2.13	CASARMA	<i>Cas-arma</i>	whome
2.14	ABRAMG	<i>abramg</i>	I have prepared
2.15	TA	<i>ta</i>	as
2.16	TALHO	<i>talho</i>	Cupps
2.17	PARACLEDA	<i>parâclêda</i>	for a wedding
2.18	Q	<i>Q-ta</i>	or
2.19	TA		as
2.20	LORSLQ	<i>lors-l-q</i>	the flowres

* 1.88: Possible copying error. ZIR appears as 'I am' in 2.53, 3.4 & 4.46, while ZIRDO appears as 'I am' only in this passage in Royal Appendix. If so the ZIRDO error was repeated in most of the later calls. Note that DONOCO would be linguistically similar to CNOQUO in 21.35, 17.34, & 18.38. The correct passage may be ZIR DONOCO or ZIR CNOQUO rather than ZIRDO NOCO.

† 2.3 to 2.6: A little confusion here in Dee's matching. OM should be 'understand' (see 7.53, 10.54, 16.19, & 30.113). Thus ZONG is 'of the winds', FAAIP is 'your voices', and SALD is 'of wonder'.

‡ 2.7: Is Dee's double 'i' in vi-iv an error or a variation? See 4.13, 5.33, 6.34, & 16.2 for VIV as 'second'.

2.21	TURBS	<i>turbs</i>	in their beawty
2.22	OUGE	<i>öoge</i>	for the Chamber
2.23	BALTOH	<i>Baltoh</i>	of righteousnes
2.24	GIUI	<i>Giui</i>	Stronger
2.25	CHIS	<i>chis</i>	are
2.26	LUSD	<i>Lusd</i>	your fete
2.27	ORRI	<i>orri</i>	then the barren stone:
2.28	OD	<i>Od</i>	And
2.29	MICALP	<i>micalp</i>	myghtier
2.30	CHIS	<i>chís</i>	are
2.31	BIA	<i>bia</i>	your voices
2.32	OZONGON	<i>ózôngon</i>	then the manifold windes.
2.33	LAP	<i>Lap</i>	For
2.34	NOAN	<i>noán</i>	you are become
2.35	TROF	<i>trof</i>	a buylding
2.36	CORS	<i>cors</i>	such
2.37	TA	<i>ta</i>	as
2.38	GE	<i>ge,</i>	is not
2.39	OQ	<i>o-q</i>	but
2.40	MANIN	<i>manin</i>	in the mynde
2.41	IAIDON	<i>Ja-í-don:</i>	of the all powerfull.
2.42	TORZU	<i>Torzu</i>	Arrise
2.43	GOHEL	<i>góhel</i>	sayeth the First
2.44	ZACAR	<i>ZACAR</i>	Move
2.45	CA	<i>ca</i>	therefore
2.46	CNOQOD	<i>c-nó-qod,</i>	unto his Servants:
2.47	ZAMRAN	<i>ZAMRAN</i>	Shew yourselves
2.48	MICALZO	<i>micalzo</i>	in powre:
2.49	OD	<i>od</i>	And
2.50	OZAZM	<i>ozazm</i>	make me
2.51	VRELP	<i>vrelp</i>	a strong Seething:‡
2.52	LAP	<i>Lap</i>	for
2.53	ZIR	<i>zir</i>	I am
2.54	IOIAD	<i>Ioiad.</i>	of him that liveth forever.

* 2.51: The English 'Seething' is often modernized into 'Seer' or 'Seer of Things'. More likely 'Seething' is a gerund of 'to seeth'; See the Oxford English Dictionary entry on 'Seething'.

THE THIRD KEY



3.1	MICMA	<i>Micma</i>	Behold
3.2	GOHO	<i>gohó</i>	sayeth
3.3	IAD	<i>Piad</i>	your God,
3.4	ZIR	<i>zir</i>	I am
3.5	COMSELH	<i>cómselh</i>	a Circle
3.6	AZIEN	<i>azien</i>	on Whose hands
3.7	BIAB	<i>biab</i>	stand
3.8	OS	<i>Os</i>	12
3.9	LONDOH	<i>Lón-doh</i>	Kingdoms.
3.10	NORZ	<i>Norz</i>	Six
3.11	CHIS	<i>chis</i>	are
3.12	OTHIL	<i>óthil</i>	the seats
3.13	GIGIPAH	<i>Gigípah</i>	of living breath,
3.14	UNDL	<i>und-l</i>	the rest
3.15	CHIS	<i>chis</i>	are
3.16	TA	<i>tá</i>	as
3.17	PUIM	<i>pû-im</i>	sharp sickles:
3.18	Q	<i>Q</i>	or
3.19	MOSPLEH	<i>mos-pleh</i>	the horns
3.20	TELOCH	<i>teloch</i>	of death
3.21	QUIN	<i>Qui-i-n</i>	wherein
3.22	TOLTORG	<i>tol Morg</i>	the Creatures of the earth
3.23	CHIS	<i>chis</i>	are,
3.24	ICHISGE	<i>i-chis-ge</i>	to are not*,
3.25	M	<i>m</i>	Except
3.26	OZIEN	<i>ozíen</i>	myne own hand,
3.27	DS	<i>dst</i>	which§
3.28	BRGDA	<i>brgda</i>	slepe
3.29	OD	<i>od</i>	and
3.30	TORZUL	<i>torzul</i>	shall ryse.
3.31	ILI	<i>í-lí</i>	In the first

* 3.24: The English is a bit confused here. ICHISGE probably means-
'I am not'.

§ 3.27: 'T' in 'dst' probably accidental, although 'dst' as 'which' appears
at 4.28. Ds is glossed as 'which' everywhere else.

3.32	EOL	<i>E-ól</i>	I made you
3.33	BALZARG	<i>balzarg</i>	stuards
3.34	OD	<i>od</i>	and
3.35	AALA	<i>áála</i>	placed you
3.36	THILN	<i>Thiln</i>	in seats
3.37	OS	<i>os</i>	I2
3.38	NETAAB	<i>ne-tâ-ab,</i>	of government,
3.39	DLUGA	<i>dluga</i>	giving
3.40	VOMZARG	<i>vomsarg</i>	unto every one of you
3.41	LONSA	<i>Lonsa</i>	powre
3.42	CAPIMALI	<i>Cap-mi-áli</i>	successively*
3.43	VORS	<i>vors</i>	over
3.44	CLA	<i>cla</i>	456,
3.45	HOMIL	<i>homil</i>	the true ages
3.46	COCASB	<i>cocasb</i>	of tyme,
3.47	FAFEN	<i>fafen</i>	to the intent that,
3.48	IZIZOP	<i>izízop</i>	from your highest vessells
3.49	OD	<i>od</i>	and
3.50	MIINOAG	<i>miinôag</i>	the Corners
3.51	DE	<i>de</i>	of
3.52	GNETAAB	<i>gne-táab</i>	your governments,
3.53	VAUN	<i>vaun</i>	you might work
3.54	NANÆEL	<i>na-ná-ê-el</i>	my powre:
3.55	PANPIR	<i>panpir</i>	powring downe
3.56	MALPIRGI	<i>Malpirgi</i>	the fires of life and encrease,
3.57	PILD	<i>caósg</i>	continually
3.58	CAOSG	<i>Pild</i>	on the earth
3.59	NOAN	<i>noan</i>	Thus you are become
3.60	UNALAH	<i>vnalah</i>	the skirts
3.61	BALT	<i>balt</i>	of Justice
3.62	OD	<i>od</i>	and
3.63	VOOAN	<i>vooán</i>	Truth.
3.64	DOOIAP	<i>do-ó-í-ap</i>	In the name
3.65	MAD	<i>MAD</i>	of the same. your God
3.66	GOHOLOR	<i>Gohólor</i>	Lift up,

* 3.42; CAPIMALI rather than CAPMIALI; see 30.122. Also see 4.30 for root CAPIM-.

3.67	GOHUS	<i>gohús</i>	I say,
3.68	AMIRAN	<i>amiran</i>	yourselves.
3.69	MICMA	<i>Micma,</i>	Behold
3.70	IEHUSOZ	<i>Iehúsoz</i>	his mercies
3.71	CACACOM	<i>ca-cá-com</i>	florish
3.72	OD	<i>od</i>	and
3.73	DOOAIN	<i>do-o-â-in</i>	Name
3.74	NOAR	<i>noar</i>	is become
3.75	MICAOLZ	<i>mi-cá-olz</i>	mighty
3.76	AAIOM	<i>a-ái-om</i>	amongst us
3.77	CASARMG	<i>Casáring</i>	In whom
3.78	GOHIA	<i>gohia</i>	we say
3.79	ZACAR	<i>ZACAR</i>	Move*,
3.80	UNIGLAG	<i>vníglag</i>	Descend
3.81	OD	<i>od</i>	and
3.82	IMUAMAR	<i>Im-uâ-mar</i>	apply yourselves unto us
3.83	PUGO	<i>pugo</i>	as unto
3.84	PLAPLI	<i>plapli</i>	partakers
3.85	ANANÆL	<i>anánæł</i>	of the secret wisdom
3.86	QAAN	<i>Qáan.</i>	of your Creation.

THE FOURTH KEY



4.1	OTHIL	<i>Othíl</i>	I have set
4.2	LASDI	<i>lasdi</i>	my fete
4.3	BABAGE	<i>babâge</i>	in the Sowth
4.4	OD	<i>od</i>	and
4.5	DORPHA	<i>dorpha</i>	have looked about me
4.6	GOHOL	<i>Gohól</i>	sayng,
4.7	GCHISGE	<i>G-chisge</i>	are not
4.8	AVAVAGO	<i>avávâgo</i>	the Thunders of encrease
4.9	CORMP	<i>Cormp</i>	numbred
4.10	PD	<i>pd</i>	33,
4.11	DS	<i>dsonf</i>	which
4.12	S●NF		rayne
4.13	VIV	<i>viv-di-v</i>	in the second
4.14	DIU		Angle,

* 3.79: Alternate pronunciation given as *zod-a-car*.

4.15	CASARMI	<i>Casármí</i>	under whom
4.16	OALI	<i>Oali</i>	I have placed
4.17	MAPM	<i>Mapm</i>	9639
4.18	SORAM	<i>Sobam</i>	Whome
4.19	AG	<i>ag</i>	None
4.20	CORMPO	<i>cormpó</i>	hath yet numbred,
4.21	CRIP	<i>c-rp-l</i>	but*
4.22	L		one,
4.23	CASARMG	<i>Casarmg</i>	in whome
4.24	CROODZI	<i>croódzi</i>	the second beginning of things
4.25	CHIS	<i>chis</i>	are
4.26	OD	<i>od</i>	and
4.27	UGEG	<i>ugeg</i>	wax strong
4.28	DS	<i>dst</i>	which
4.29	T		also
4.30	CAPIMAI I	<i>capimáli</i>	successively
4.31	CHIS	<i>chis</i>	are
4.32	CAPIMAON	<i>Capimaon</i>	the number of time:
4.33	OD	<i>od</i>	and
4.34	LONSHIN	<i>lonshin</i>	their powres
4.35	CHIS	<i>chis</i>	are
4.36	TA	<i>ta</i>	as
4.37	LO	<i>Lo</i>	the first
4.38	CLA	<i>Cla</i>	456:
4.39	TORZU	<i>Torgú</i>	Arise,
4.40	NOR	<i>Nor</i>	you sonns
4.41	QUASAH I	<i>quasáhi</i>	of pleasure,
4.42	OD	<i>od</i>	and
4.43	F	<i>F</i>	viset
4.44	CAOSGA	<i>caósga</i>	the earth:
4.45	BAGLE	<i>Bagle</i>	for
4.46	ZIR	<i>Zirenáiad</i>	I am†
4.47	ENAY		the Lord
4.48	IAD		your God,

* 4.21: CRIP for 'but'; see 10.84.

† 4.46 to 4.48: *Zirenaiad* may be a contraction: ZIR-ENAY-IAD or 'I am' - 'Lord' - 'God'.

4.49 DS	<i>Dsi</i>	which
4.50 I		is,
4.51 OD	<i>od</i>	and
4.52 APILA	<i>Apila</i>	liveth.
4.53 DOOAIP	<i>Do-ó-â-io</i>	In the name
4.54 QAAL	<i>Q-â-al</i>	of the Creator
4.55 ZACAR	<i>ZACAR</i>	Move,
4.56 OD	<i>od</i>	and
4.57 ZAMRAN	<i>ZAMRAN</i>	shew yourselves
4.58 OBELISONG	<i>Obelisong</i>	as pleasant deliverers
4.59 RESTEL	<i>rest-el</i>	That you may praise him
4.60 AAI	<i>aaf</i>	amongst*
4.61 NOR	<i>Nor-mô-lap</i>	the sonnes†
4.62 MOLAP		of men.

THE FIFTH KEY



5.1 SAPAH	<i>Sapáh</i>	The mighty sounds
5.2 ZIMII	<i>zímii</i>	have entered*
5.3 D	<i>du-i-v</i>	into the third
5.4 DIV		angle,
5.5 OD	<i>od</i>	and
5.6 NOAS	<i>noas</i>	are become
5.7 TA	<i>ta</i>	as
5.8 QANIS	<i>qa-a-nis</i>	olives
5.9 ADROCH	<i>adroch</i>	in the olive mount
5.10 DORPHAL	<i>dorphal</i>	looking with gladnes
5.11 CAOSG	<i>ca-ósg</i>	upon the earth
5.12 OD	<i>od</i>	and
5.13 FAONTS	<i>faonts</i>	dwelling
5.14 PERIPSOL	<i>péripsol</i>	in the brightnes of the heavens
5.15 TA	<i>tablior</i>	as
5.16 BLIOR		continuall comfortors,
5.17 CASARM	<i>Casarm</i>	unto whom
5.18 AMIPZI	<i>amipzi</i>	I fastened

* 4.60: Copying error by Dee. AII for 'amongst'; see 1.73; 7.52, 7.6 &c.

† 4.61 to 4.62: MOLAP for 'of men', because NOR is 'sons'; see 4.40.

* 5.2 to 5.3: D for third; see 6.36, 7.33, 17.2. DIV for 'angle'; see 4.14, 6.3

5.19 NAZ	<i>nazarth</i>	pillers§
5.20 ARTH		of gladnes
5.21 AF	<i>af</i>	19
5.22 OD	<i>od</i>	and
5.23 DLUGAR	<i>dlugar</i>	gave them
5.24 ZIZOP	<i>zizop</i>	vessels
5.25 ZLIDA	<i>z-lida</i>	to water
5.26 CAOSGI	<i>caósgi</i>	the earth
5.27 TOLTORGI	<i>toltórgi</i>	with her creatures,
5.28 OD	<i>od</i>	and
5.29 ZCHIS	<i>z-chis</i>	they are
5.30 ESIASCH	<i>esíasch</i>	the brothers
5.31 L	<i>L</i>	of the first
5.32 OD	<i>taviu</i>	and*
5.33 VIV		second
5.34 OD	<i>od</i>	and
5.35 IAOD	<i>íáod</i>	the beginning
5.36 THILD	<i>thild</i>	of their own seats
5.37 DS	<i>ds</i>	which
5.38 PERAL		are garnished†
5.39 HUBAR	<i>hubar</i>	with continually burning lamps
5.40 PEOAL	<i>Peóal</i>	69636
5.41 SOBA	<i>soba</i>	whose
5.42 CORMFA	<i>cormfa</i>	numbers
5.43 CHIS	<i>chis</i>	are
5.44 TA	<i>ta</i>	as
5.45 LA	<i>la</i>	the first
5.46 ULS	<i>vls</i>	the endes
5.47 OD	<i>od</i>	and
5.48 QCOCASB	<i>Q-có-casb</i>	the contents of tyme.
5.49 CA	<i>Ca</i>	Therefore
5.50 NIIS	<i>niis</i>	Come you
5.51 OD	<i>od</i>	and

§ 5.19: NAZ as 'pillars'; see 8.7 NAZ- root for 'pillars'.

* 5.32: OD for 'and'; *ta* probably a copying error.

† 5.38 to 5.39: Lacuna in Sl. MS. 3191. Dec wrote the English as marginalia. See Royal Appendix (or *True Relation*) on July 5, 1584, the spirit Nalvage instructs that the word PERAL be added. Dec evidently neglected to do so when compiling Sl. MS. 3191.

5.52	DARBS	<i>Darbs</i>	obey
5.53	QAAS	<i>Q-á-as</i>	your creation,
5.54	F	<i>Feth-ar-zi</i>	viset us*
5.55	ETHARZI		in peace
5.56	OD	<i>od</i>	and
5.57	BLIOR	<i>blióra</i>	comfort
5.58	IAIAL	<i>ia-ial</i>	Conclude us
5.59	EDNAS	<i>ed-nas</i>	as receivers
5.60	CICLES	<i>cicles</i>	of your mysteries:
5.61	BAGLE	<i>Bágle</i>	for why?
5.62	IAD	<i>Geiad</i>	Our Lord and Mr.
5.63	I	<i>i-L</i>	is
5.64	L		all one.

THE SIXTH KEY



6.1	GAH	<i>Gah</i>	The spirits
6.2	S	<i>s</i>	of ye 4th
6.3	DIU	<i>díu</i>	Angle
6.4	CHIS	<i>chis</i>	are
6.5	EM	<i>em</i>	Nine,
6.6	MICAOLZ	<i>micálzo</i>	Mighty*
6.7	PILZIN	<i>pilzin</i>	in the firmaments of waters,
6.8	SOBAM	<i>sobam</i>	Whome
6.9	EL	<i>El</i>	the first
6.10	HARG	<i>harg</i>	hath planted
6.11	MIR	<i>mir</i>	a torment
6.12	BABALON	<i>babálon</i>	to the wicked
6.13	OD	<i>od</i>	and
6.14	OBLOC	<i>obloc</i>	a garland
6.15	SAMVELG	<i>samvelg</i>	to the righteous
6.16	DLUGAR	<i>dlugar</i>	giving unto them
6.17	MALPRG	<i>marprg</i>	fyrie darts
6.18	AR	<i>arcaósgi</i>	to vanne
6.19	CAOSGI		the earth
6.20	OD	<i>od</i>	and

* 5.54: F for 'visit'; see 4.43, 6.25.

* 6.6: MICAOLZ for 'mighty'; see 3.74, 18.2, 30.6.

6.21	ACAM	<i>Acám</i>	7699
6.22	CANAL	<i>canal</i>	continually Workmen
6.23	SOBA	<i>sobólzar</i>	whose†
6.24	ELZAP		courses
6.25	F	<i>f-bliard</i>	viset
6.26	BLIARD		with comfort
6.27	CAOSG	<i>caosgi</i>	the earth
6.28	OD	<i>od</i>	and
6.29	CHIS	<i>chis</i>	are
6.30	ANETAB	<i>anétab</i>	in government
6.31	OD	<i>od</i>	and
6.32	MAIM	<i>miam</i>	continuance
6.33	TA	<i>ta</i>	as
6.34	VIV	<i>viv</i>	the second
6.35	OD	<i>od</i>	and
6.36	D	<i>d</i>	the third
6.37	DARSAR	<i>Darsar</i>	Wherefore
6.38	SOLPETH	<i>sol-peth</i>	hearken unto
6.39	BIEN	<i>bien</i>	my voyce
6.40	BRITA	<i>Brita</i>	I have talked of you
6.41	OD	<i>od</i>	and
6.42	ZACAM	<i>zácám</i>	I move you
6.43	GMICALZO	<i>g-micálzo</i>	in power and presence,
6.44	SOBA	<i>sob-há-atl</i>	whose
6.45	HAATH		works
6.46	TRIAN	<i>trían</i>	shall be
6.47	LUIAHE	<i>Lu-íá-he</i>	a song of honor
6.48	OD	<i>odecrin</i>	and
6.49	ECRIN		the praise
6.50	MAD	<i>MAD</i>	of your God
6.51	QAAON	<i>Q-a-a-on</i>	in your Creation.

THE SEVENTH KEY



7.1	RAAS	<i>Raas</i>	The East
7.2	I	<i>isálman</i>	is

† 6.23 to 6.24: SOBA for 'whose'; see 1.30, 1.60, 5.41, 7.27, &c. ELZAP for 'courses'; see 30.62.

7.3	SALMAN		a howse
7.4	PARADIZ	<i>paradiz</i>	of virgins§
7.5	ÆCRIMI	<i>oécrîmi</i>	singing praises
7.6	AAI	<i>ao</i>	amongst*
7.7	IALPIRGAH	<i>ial-pîrgah</i>	the flames of the first glory,†
7.8	QUIIN	<i>qui-in</i>	wherein
7.9	ENAY	<i>enay</i>	the Lord
7.10	BUTMON	<i>butmon</i>	hath opened his mouth
7.11	OD	<i>od</i>	and
7.12	INOAS	<i>inóas</i>	they are become
7.13	NI	<i>ni</i>	28
7.14	PARADIAL	<i>paradial</i>	Living dwellings
7.15	CASARMG	<i>casarmg</i>	in whom
7.16	UGEAR	<i>vgéar</i>	the strength of men
7.17	CHIRLAN	<i>chirlan</i>	rejoyceth
7.18	OD	<i>od</i>	and
7.19	ZONAC	<i>zonac</i>	they are appareled
7.20	LUCIFTIAN	<i>Luciftian</i>	with ornaments of brightnes
7.21	CORS	<i>cors</i>	such
7.22	TA	<i>ta</i>	as
7.23	VAUL	<i>vaul</i>	work
7.24	ZIRN	<i>zirn</i>	wonders
7.25	TOL	<i>tol-hâ-mi</i>	on all
7.26	HAMI		creatures
7.27	SOBA	<i>soba</i>	Whose
7.28	LONDOH	<i>londéh</i>	Kingdoms
7.29	OD	<i>od</i>	and
7.30	MIAM	<i>miam</i>	continuance
7.31	CHIS	<i>chis</i>	are
7.32	TA	<i>tad</i>	as
7.33	D		the third
7.34	OD	<i>o</i>	and
7.35	ES	<i>dés</i>	fourth
7.36	UMADEA	<i>vmádêa</i>	strong towres
7.37	OD	<i>od</i>	and

§ 7.4: Alternate pronunciation 'paradizod'.

* 7.6: AII for 'amongst'; see 1.73, 7.52, 12.22, 13.25, &c.

† 7.7: Contraction of IALPRG-GAH or 'burning flame'-'spirit'.

7.38	PIBLIAR	<i>piblîar</i>	places of comfort
7.39	OTHIL	<i>Othîlrit</i>	The seats*
7.40	RIT		of mercy
7.41	OD	<i>od</i>	and
7.42	MIAM	<i>miâm</i>	continuance.
7.43	CNOQUOL	<i>Cnoquol</i>	O you Servants
7.44	RIT	<i>Rit</i>	of Mercy,
7.45	ZACAR	<i>ZACAR,</i>	Move,
7.46	ZAMRAN	<i>ZAMRAN</i>	Appeare,
7.47	ÆCRIMI	<i>oëcrimi</i>	sing praises
7.48	QAADAH	<i>q-a-dah</i>	unto the Creator:
7.49	OD	<i>od</i>	And
7.50	OMICAOLZ	<i>omicaolz</i>	be mighty†
7.51	AAIOM	<i>aaîom</i>	amongst us
7.52	BAGLE	<i>Bagle</i>	For
7.53	PAPBOR	<i>papnor</i>	to this remembrance
7.54	IDLUGAM	<i>idlûgam</i>	is given
7.55	LONSHI	<i>lonshi</i>	powre
7.56	OD	<i>od</i>	and
7.57	UMPLIF	<i>vmplif</i>	our strength
7.58	UGEG	<i>ugégi</i>	waxeth strong
7.59	BIGLIAD	<i>Bighîad</i>	in our Comforter.

THE EIGHTH KEY



8.1	BAZME	<i>Bazmêlo</i>	The Midday
8.2	LO		the first‡
8.3	I	<i>i</i>	is
8.4	TA	<i>ta</i>	as
8.5	PIRIPSON	<i>pirîpson</i>	the third heaven
8.6	OLN	<i>oln</i>	made
8.7	NAZ	<i>nazâvâbh</i>	of Hiacynth Pillers
8.8	AVABH		
8.9	OX	<i>ox</i>	26
8.10	CASARMG	<i>casarmg</i>	in whome

* 7.39 to 7.40: OTHIL for 'seats'; see 3.12. RIT for 'Mercy'; see 7.44.

† 7.50: Alternate pronunciation: *Omicaolzod*.

‡ 8.2: LO as 'first'; see 4.37.

8.11	URAN	<i>Vrán</i>	the Elders
8.12	CHIS	<i>chis</i>	are
8.13	UGEG	<i>vgeg</i>	become strong
8.14	DS	<i>dsa-brang</i>	which
8.15	ABRAMG		I have prepared§
8.16	BALTOHA	<i>baltôha</i>	for my own righteousness
8.17	GOHO	<i>gohó</i>	sayth
8.18	IAD	<i>i-ad</i>	the Lord
8.19	SOBA	<i>soba</i>	whose
8.20	MIAM	<i>miam</i>	long contynuanee*
8.21	TRIAN	<i>trian</i>	shall be
8.22	TA	<i>ta</i>	as
8.23	LOICIS	<i>lól-cis</i>	bucklers
8.24	ABAI	<i>Abaiuônin</i>	to the stowping
8.25	VOVIN		Dragons†
8.26	OD	<i>od</i>	and
8.27	AZIAGIER	<i>azidgier</i>	like unto the harvest
8.28	RIOR	<i>rior</i>	of a wyddow.
8.29	IRGIL	<i>Irgil</i>	How many
8.30	CHIS	<i>chis</i>	are
8.31	DA	<i>da</i>	there
8.32	DS	<i>ds</i>	which
8.33	PAAOX	<i>pá-â-ox</i>	remayn
8.34	BUSD	<i>busd</i>	in the glorie
8.35	CAOSGO	<i>caósgo</i>	of the earth
8.36	DS	<i>ds</i>	which
8.37	CHIS	<i>chis</i>	are
8.38	OD	<i>odípuran</i>	and
8.39	IPURAN		shall not see
8.40	TELOCH	<i>téloah</i>	death‡
8.41	CACARG	<i>cacarg</i>	untyll

§ 8.15: ABRAMG for 'I have prepared'; see 2.14, 11.33.

* 8.20: MIAM for 'long continuance'; see 6.32, 7.30, 7.42. MIAM a '3663'; see 12.61. Dee's error makes the Enochian gibberish.

† 8.25: VOVIN is the stem for 'dragon'; see 8.46 and note to 30.133. The entire passage is idiomatic in Enochian; what is probably meant is 'The Lord will be a shield against threatening dragons [devils]'.

‡ 8.40: TELOCH for 'death'; see 3.20, 11.19 and note on 30.133.

8.42	O	O	this
8.43	SALMAN	<i>isáلمان</i>	howse
8.44	LONCHO	<i>loncho</i>	fall
8.45	OD	<i>od</i>	and
8.46	VOVINA	<i>Vouína</i>	the Dragon
8.47	CARBAF	<i>carbaf</i>	synck.
8.48	NIISO	<i>Núiso</i>	Come away,
8.49	BAGLE	<i>Bagle</i>	for
8.50	AVAVAGO	<i>aváuágo</i>	the Thunders
8.51	GOHON	<i>gohón</i>	have spoken:
8.52	NIISO	<i>Núiso</i>	Come away,
8.53	BAGLE	<i>bagle</i>	for
8.54	MOMAO	<i>mómáo</i>	the Crownes
8.55	SIAION	<i>siáíon</i>	of the Temple
8.56	OD	<i>od</i>	and
8.57	MABZA	<i>mábza</i>	the coat
8.58	IADOIASMOMAR	<i>Jad-oiás-mômar</i>	of him that is, was, and shall be crowned*
8.59	POILP	<i>poilp</i>	are divided
8.60	NIIS	<i>Niis</i>	Come
8.61	ZAMRAN	<i>ZAMARN</i>	Appare
8.62	CIAOFI	<i>ciaofi</i>	to the terror
8.63	CAOSGO	<i>caósgo</i>	of the earth
8.64	OD	<i>od</i>	and
8.65	BLIORS	<i>bliors</i>	to our comfort
8.66	OD	<i>od</i>	and
8.67	CORSI	<i>corsi</i>	of such
8.68	TA	<i>ta</i>	as
8.69	ABRAMIG	<i>a-brâmig</i>	are prepared.

THE NINTH KEY



9.1	MICAOLI	<i>Mi-cá-ôli</i>	A mighty
9.2	BRANSg	<i>bransg</i>	garde

* 8.58: Contraction of IAD-I-AS-MOMAR or 'God'-is'-was'-crowned'.
See 8.54 for MOMA- root.

9.3	PURGEL	<i>prgel</i>	of fire
9.4	NAPTA	<i>napta</i>	with two-edged swords
9.5	IALPOR	<i>ialpor</i>	flaming
9.6	DS	<i>ds</i>	(which
9.7	BRIN	<i>brin</i>	have
9.8	EFAFAFE	<i>efáfáfe</i>	viols§
9.9	P	<i>P</i>	:8:
9.10	VONPHO	<i>vonpho</i>	of wrath
9.11	OLANI	<i>oláni</i>	for two tymes
9.12	OD	<i>od</i>	and
9.13	OBZA	<i>obza</i>	a half:
9.14	SOBA	<i>sobca</i>	whose*
9.15	UPAAH	<i>vpâah</i>	wings
9.16	CHIS	<i>chis</i>	are
9.17	TATAN	<i>tatau</i>	of wormwood,
9.18	OD	<i>od</i>	and
9.19	TRANAN	<i>tranan</i>	of the marrow
9.20	BALYE	<i>balye</i>	of salt,)
9.21	ALAR	<i>alar</i>	have settled
9.22	LUSDA	<i>lusda</i>	their feete
9.23	SOBOLN	<i>sobôln</i>	in the West,
9.24	OD	<i>od</i>	and
9.25	CHIS	<i>chís</i>	are
9.26	HOLQ	<i>hólq</i>	measured
9.27	CNOQUODI	<i>Cnoquódi</i>	with their Ministers
9.28	CIAI	<i>cial</i>	9996.
9.29	UNAL	<i>vnál</i>	These
9.30	ALDON	<i>aldon</i>	gather up
9.31	MOM	<i>mom</i>	the moss
9.32	CAOSGO	<i>caósgo</i>	of the earth
9.33	TA	<i>ta</i>	as
9.34	LAS	<i>las</i>	the rich
9.35	OLLOR	<i>óllor</i>	man
9.36	GNAY	<i>gnay</i>	doth

§ 9.8: English 'viols' usually modernized as 'vials'; possible alternate would be 'violins'. See Oxford English Dictionary on 'viols'.

* 9.14: SOBA as 'whose'; see 1.30, 1.60, 5.41, 6.23, &c. SOBKA appears twice in total, both times in this key.

9.37	LIMLAL	<i>limlal</i>	his threasor:
9.38	AMMA	<i>Amma</i>	Cursed
9.39	CHIIS	<i>chiis</i>	ar they
9.40	SOBA	<i>sobca</i>	whose
9.41	MADRID	<i>madrid</i>	iniquities
9.42	ZCHIS	<i>zchis,</i>	they are§
9.43	OOANOAN	<i>oōánóan</i>	in their eyes
9.44	CHIS	<i>chis</i>	are
9.45	AVINY	<i>auiny</i>	milstones
9.46	DRILPI	<i>drilpi</i>	greater
9.47	CAOSGI	<i>caósgin,</i>	then the earth
9.48	OD	<i>od</i>	And
9.49	BUTMONI	<i>butmōni</i>	from their mowthes
9.50	PARM	<i>parm</i>	rune
9.51	ZUMVI	<i>zumvi</i>	seas
9.52	CNILA	<i>Cnila</i>	of blud:
9.53	DAZIZ	<i>Dazis</i>	Their heds
9.54	ETHAMZ	<i>ethámz</i>	are covered*
9.55	ACHILDAO	<i>a-chíldao</i>	with diamond:
9.56	OD	<i>od</i>	and
9.57	MIRC	<i>mirc</i>	uppon
9.58	OZOL	<i>ózół</i>	their heds
9.59	CHIS	<i>chis</i>	are
9.60	PIDIAI	<i>pidiai</i>	marble
9.61	COLLAL	<i>collal</i>	sleves.
9.62	ULCININ	<i>ulcínin</i>	Happie is he,
9.63	ASOBAM	<i>a-sóbam</i>	on whome
9.64	UCIM	<i>vcim</i>	they frown not.
9.65	BAGLE	<i>Bagle</i>	For why?
9.66	IAD	<i>Iadbáltoh</i>	The God
9.67	BALTOH		of rightcousnes,†
9.68	CHIRLAN	<i>chirlan</i>	reioyceth
9.69	PAR	<i>par</i>	in them.
9.70	NIISO	<i>Niíso</i>	Come away
9.71	OD	<i>od</i>	and

§ 9.42: Alternate pronunciation: *Zodchis*.

* 9.54: Alternate pronunciation: *ethamzod*.

† 9.67: BALTOH for 'righteousness'; see 1.76, 2.23.

9.72	IP	<i>ip</i>	not
9.73	EFAFAFE	<i>ofáfáfe</i>	your Viols
9.74	BAGLE	<i>Bagle</i>	For
9.75	COCASB	<i>acócasb</i>	the tyme
9.76	I	<i>icórsca</i>	is†
9.77	CORS		such
9.78	TA		as
9.79	UNIG	<i>vnig</i>	requireth
9.80	BLIOR	<i>blior.</i>	comfort.

THE TENTH KEY



10.1	CORAXO	<i>Coráxo</i>	The Thunders of Judgement and Wrath
10.2	CHIS	<i>chis</i>	are
10.3	CORMP	<i>cormp</i>	numbred
10.4	OD	<i>od</i>	and
10.5	BLANS	<i>blans</i>	are haborowed
10.6	LUCAL	<i>Lucal</i>	in the North
10.7	AZIAZIOR	<i>azíázor</i>	in the likenes
10.8	PÆB	<i>pæb</i>	of an oke
10.9	SOBA	<i>Soba</i>	whose
10.10	LILONON	<i>Lilónen</i>	branches
10.11	CHIS	<i>chis</i>	are
10.12	VIRQ	<i>virq</i>	Nests
10.13	OP	<i>op</i>	22
10.14	EOPHAN	<i>eôphan</i>	of lamentation
10.15	OD	<i>od</i>	and
10.16	RACLIR	<i>raclir</i>	weaping
10.17	MAASI	<i>maâsi</i>	Layd up
10.18	BAGLE	<i>bagle</i>	for
10.19	CAOSGI	<i>caosgi</i>	the earth
10.20	DS	<i>ds</i>	which
10.21	IALPON	<i>ialpon</i>	burn
10.22	DOSIG	<i>dosig</i>	night
10.23	OD	<i>od</i>	and

† 9.76 to 9.78: 'I' for 'is'; see 1.13, 4.50, &c. CORS for 'such'; see 2.36, 7.21, 30.144. TA for 'as'; see 1.14, 1.18, 1.27, 1.74, 2.15, &c.

10.24	BASGIM	<i>basgim</i>	day:
10.25	OD	<i>od</i>	and
10.26	OXEX	<i>oxex</i>	vomit out
10.27	DAZIZ	<i>dazís</i>	the heds
10.28	SIATRIS	<i>siâtris</i>	of scorpions
10.29	OD	<i>od</i>	and
10.30	SALBROX	<i>salbrox</i>	live sulphur
10.31	CINXIR	<i>cynxir</i>	myugled
10.32	FABOAN	<i>fabôan</i>	with poyson
10.33	UNAL	<i>Vnâl-cluis</i>	These
10.34	CHIS		be*
10.35	CONST	<i>const</i>	The Thunders
10.36	DS	<i>ds</i>	that
10.37	DAOX	<i>dâox</i>	5678
10.38	COCASB	<i>cocasb</i>	tymes
10.39	OL	<i>ol</i>	in the 24th part
10.40	OANIO	<i>oánio</i>	of a moment
10.41	YOR	<i>yor</i>	rore
10.42	EORS		with a hundred§
10.43	MICAOLI	<i>vólim</i>	mighty
10.44	OL	<i>ol</i>	
10.45	GIXYAX	<i>giz yax</i>	earthquakes
10.46	OD	<i>od</i>	and
10.47	MATB	<i>eórs</i>	a thousand
10.48	COCASB	<i>cocasg</i>	tymes*
10.49	PLOSI	<i>plosi</i>	as many
10.50	MOLUI	<i>molui</i>	surges
10.51	DS	<i>ds</i>	which
10.52	PAGEIP	<i>pagêip</i>	rest not
10.53	LARAG	<i>Larag</i>	neyther
10.54	OM	<i>om</i>	know
10.55	DROLN	<i>droln</i>	at any

* 10.34: CHIS usually is 'arc'.

§ 10.42 to 10.47: Large lacuna in Sl. ms. 3191. Dee put the English as marginalia. Dee experienced much confusion in this passage. See the July 5, 1584 working in Royal Appendix XLVI or *True Relation*. My reconstruction is only partial.

* 10.48: COCASB for 'times'; see 3.46, 9.75, 10.38, 10.57, 30.124.

10.56	MATORB	<i>matorb†</i>	
10.57	COCASB	<i>cocasb</i>	tyme
10.58	EMNA	<i>emma</i>	here
10.59	L	<i>L</i>	One
10.60	PATRALX	<i>patralx</i>	rock
10.61	YOLCI	<i>yolci</i>	bringeth forth
10.62	MATB	<i>matb</i>	1000
10.63	NOMIG	<i>nomig</i>	even as
10.64	MONONS	<i>monons</i>	the hart
10.65	OLORA	<i>olôra</i>	of man
10.66	GNAY	<i>gnay</i>	doth
10.67	ANGELARD	<i>angêlard</i>	his thowghts
10.68	OHIO	<i>Ohîo</i>	wo
10.69	OHIO	<i>Ohîo</i>	wo
10.70	OHIO	<i>Ohîo</i>	wo
10.71	OHIO	<i>Ohîo</i>	wo
10.72	OHIO	<i>Ohîo</i>	wo
10.73	OHIO	<i>Ohîo</i>	wo
10.74	NOIB	<i>noib</i>	yea
10.75	OHIO	<i>Ohîo</i>	wo
10.76	CAOSGON	<i>Caósgon</i>	be to the earth
10.77	BAGLE	<i>Bagle</i>	For
10.78	MADRID	<i>madrid</i>	her iniquitie
10.79	I	<i>i</i>	is
10.80	ZIROP	<i>ziróp</i>	was
10.81	CHISO	<i>chiso</i>	and shal be
10.82	DRILPA	<i>drilpa</i>	great.
10.83	NIISO	<i>Niiso</i>	Come away
10.84	CRIP	<i>crip</i>	but
10.85	IP	<i>ip</i>	not
10.86	NIDALI	<i>nidáli</i>	your noyses.

THE ELEVENTH KEY



11.1	OXIAYAL	<i>Oxiayal</i>	The mighty seat
11.2	HOLDO	<i>holdo</i>	groaned

† 10.56: English missing in Sl. ms. 3191; Laycock gives MATORB as 'echoing'.

11.3	OD	<i>od</i>	and
11.4	ZIROM	<i>zirom</i>	they were
11.5	O	O	:5:
11.6	CORAXO	<i>coráxo</i>	thunders
11.7	DS	<i>ds</i>	which
11.8	ZILDAR	<i>zildar</i>	flew
11.9	RAASY	<i>raâsy</i>	into the East
11.10	OD	<i>od</i>	and
11.11	VABZIR	<i>vabzir</i>	the Egle
11.12	CAMLIAX	<i>camliax</i>	spake
11.13	OD	<i>od</i>	and
11.14	BAHAL	<i>báhal</i>	crycd with a lowde voyce
11.15	NIISO	<i>Niiso</i>	Come away
11.16	OD		and†
11.17	ALDON		they gathered them together in
11.18	SALMAN	<i>salman</i>	the house
11.19	TELOCH	<i>telóch</i>	of death
11.20	CASARMAN	<i>Ca-sár-man</i>	of whome
11.21	HOLQ	<i>hol-q</i>	it is measured
11.22	OD	<i>od</i>	and
11.23	T	<i>ti</i>	it
11.24	I		is
11.25	TA	<i>ta</i>	as
11.26	ZCHIS	<i>z-chis</i>	they are
11.27	SOBA	<i>soba</i>	whose
11.28	CORME	<i>cornf</i>	number
11.29	I	<i>i</i>	is
11.30	GA	<i>ga</i>	31.
11.31	NIISO	<i>Niisa</i>	Come away
11.32	BAGLE	<i>Bagle</i>	For
11.33	ABRAMG	<i>abramg</i>	I have prepared
11.34	NONCP	<i>noncp</i>	for you
11.35	ZACAR	<i>ZACARe</i>	Move†

† 11.16 to 11.17: Lacuna in Sl. ms. 3191. The Enochian is missing and the English is in the margin. Missing word probably has ALDO- stem; see 9.30, 17.21.

† 11.35: ZACARE possible alternate spelling for ZACAR? ZACAR appears 14 times in the opus; ZACARE twice; see 1.79.

II.36	CA	<i>ca</i>	therefore
II.37	OD	<i>od</i>	and
II.38	ZAMRAN	<i>ZAMRAN</i>	shew your selves
II.39	ODO	<i>odo</i>	open
II.40	CICLE	<i>cicle</i>	the Mysteries
II.41	QAA	<i>Qaá</i>	of your Creation
II.42	ZORGE	<i>Zorge</i>	Be friendly unto me
II.43	LAP	<i>lap</i>	for
II.44	ZIRDO	<i>zirdo</i>	I am
II.45	NOCO	<i>noco</i>	the servant
II.46	MAD	<i>Mad</i>	of the same your God
II.47	HOATH	<i>Hoath</i>	the true worshipper
II.48	IAIDA	<i>Iaida.</i>	of the Highest.

THE TWELFTH KEY



12.1	NONCI	<i>Nonci</i>	O you
12.2	DS	<i>dsonf</i>	that
12.3	SONF		rayne§
12.4	BABAGE	<i>Babage</i>	in the sowth
12.5	OD	<i>od</i>	and
12.6	CHIS	<i>chis</i>	are
12.7	OB	<i>ob</i>	:28:
12.8	HUBARO	<i>hubíáo</i>	the lanterns*
12.9	TIBIBP	<i>tibibp</i>	of sorrow
12.10	ALLAR	<i>allar</i>	bynde up
12.11	ATRAAH	<i>atraáh</i>	your girdles
12.12	OD	<i>od</i>	and
12.13	EF	<i>ef</i>	viset us
12.14	DRIX	<i>drix</i>	Bring down
12.15	FAFEN	<i>fafen</i>	your trayn
12.16	MAIN	<i>Mian</i>	3663
12.17	AR	<i>ar</i>	that
12.18	ENAY	<i>Enay</i>	the Lord
12.19	OVOF	<i>ovof</i>	may be magnified
12.20	SOBA	<i>soba</i>	whose

§ 12.3: SONF for 'which'; however, DSONF could be a contraction.

* 12.8: HUBAR- stem for 'lamp' or 'lantern'; see 5.39, 17.13.

12.21	DOOAIN	<i>dooâin</i>	name
12.22	AAI	<i>aai</i>	amongst you
12.23	I	<i>i</i>	is
12.24	VONPH	<i>VONPH</i>	Wrath
12.25	ZACAR	<i>ZACAR</i>	Move,
12.26	GOHUS	<i>gohus</i>	I say,
12.27	OD	<i>od</i>	and
12.28	ZAMRAN	<i>ZAMRAN,</i>	shew yourselves
12.29	ODO	<i>odo</i>	open
12.30	CICLE	<i>cicle</i>	the mysteries
12.31	QAA	<i>Qâa,</i>	of your Creation
12.32	ZORGE	<i>Zorge,</i>	be friendly unto me
12.33	LAP	<i>Lap</i>	for
12.34	ZIRDO	<i>zirdo</i>	I am
12.35	NOCO	<i>noco</i>	the servant
12.36	MAD	<i>MAD</i>	of the same your God,
12.37	HOATH	<i>Hoath</i>	the true worshipper
12.38	IAIDA	<i>Iaida.</i>	of the Highest.

THE THIRTEENTH KEY



13.1	NAPEAI	<i>Napêai</i>	Oh you swords
13.2	BABAGEN	<i>Babâgen</i>	of the sowth
13.3	DS	<i>dsbrin</i>	which
13.4	BRIN		have†
13.5	VX	<i>vx</i>	42
13.6	OOAONA	<i>ooâôna</i>	eyes
13.7	LRING	<i>lring</i>	to styr up
13.8	VONPH	<i>vonph</i>	wrath
13.9	DOALIM	<i>doâlim</i>	of synn
13.10	FOLIS	<i>côlis</i>	making
13.11	OLLOG	<i>ollog</i>	men
13.12	ORSBA	<i>orsba</i>	drunken
13.13	DS	<i>ds</i>	which
13.14	CHIS	<i>chis</i>	are
13.15	AFFA	<i>affa</i>	empty:

† 13.4: BRIN for 'have'; see 9.7, 14.6, 16.7, 17.11.

13.16	MICMA	<i>Micma</i>	Behold
13.17	ISRO	<i>isro</i>	the promise
13.18	MAD	<i>MAD</i>	of God
13.19	OD	<i>od</i>	and
13.20	LONSHI	<i>Lon-shi-tox</i>	his powre
13.21	TOX†		
13.22	DS	<i>ds</i>	which
13.23	IUMD	<i>ivmd</i>	is called
13.24	AAI	<i>aai</i>	amongst you
13.25	GROSB	<i>GROSB:</i>	A bitter sting:
13.26	ZACAR	<i>ZACAR</i>	Move
13.27	OD	<i>od</i>	and
13.28	ZAMRAN	<i>ZAMRAN,</i>	shew yourselves
13.29	ODO	<i>odo</i>	Open
13.30	CICLE	<i>cicle</i>	the mysteries
13.31	QAA	<i>Qāa,</i>	of your Creation
13.32	ZORGE	<i>Zorge,</i>	Be friendly unto me:
13.33	LAP	<i>Lap</i>	for
13.34	ZIRDO	<i>zirdo</i>	I am
13.35	NOCO	<i>Noco</i>	the servant
13.36	MAD	<i>MAD,</i>	of the same your God
13.37	HOATH	<i>Hoath</i>	The true worshipper
13.38	IAIDA	<i>Iāida.</i>	of the Highest

THE FOURTEENTH KEY



14.1	NOROMI	<i>Norómi</i>	O you sonns
14.2	BAGIE	<i>bagie</i>	of fury
14.3	PASBS	<i>pasbs</i>	the dowghters
14.4	OIAD	<i>oiad</i>	of the Just
14.5	DS	<i>ds</i>	which
14.6	TRINT	<i>trint</i>	sit
14.7	MIRC	<i>mirc</i>	uppon
14.8	OL	<i>ol</i>	24
14.9	THIL	<i>thil</i>	seats
14.10	DODS	<i>dods</i>	vexing

† 13.21: Tox may be a suffix that expresses possession; see 14.23.

14.11	TOL	<i>tolham</i>	all
14.12	HAMI		creatures
14.13	CAOSGO	<i>caósgo</i>	of the earth
14.14	HOMIN	<i>Homin</i>	with age
14.15	DS	<i>ds</i>	which
14.16	BRIN	<i>brin</i>	have
14.17	OROCH	<i>oroch</i>	under you
14.18	QUAR	<i>Quar</i>	1636
14.19	MICMA	<i>Micma</i>	Behold
14.20	BIAL	<i>bial</i>	the voyce
14.21	OIAD	<i>oiad</i>	of God
14.22	AISRO	<i>aisro</i>	promys
14.23	TOX	<i>tox</i>	of him
14.24	DS	<i>dsivm</i>	which
14.25	IUMD		is called†
14.26	AAI	<i>aai</i>	amongst you
14.27	BALTIM	<i>Baltim</i>	Furye, or Extreme Justice
14.28	ZACAR	<i>ZACAR</i>	Move
14.29	OD	<i>od</i>	and
14.30	ZAMRAN	<i>ZAMRAN</i>	shew yourselves
14.31	ODO	<i>odo</i>	open
14.32	CICLE	<i>cicle</i>	the mysteries
14.33	QAA	<i>Qäa,</i>	of your Creation
14.34	ZORGE	<i>Zorge,</i>	Be friendly unto me
14.35	LAP	<i>Lap</i>	for
14.36	ZIRDO	<i>zirdo</i>	I am
14.37	NOCO	<i>Noco</i>	the servant
14.38	MAD	<i>MAD,</i>	of the same your God
14.39	HOATH	<i>hoath</i>	the true worshipper
14.40	IAIDA	<i>Iaïda.</i>	of the Highest.

THE FIFTEENTH KEY



15.1	ILS	<i>IlS</i>	O thow
15.2	TABAAM	<i>tabâam</i>	the governor
15.3	L	<i>Liálprt</i>	of the first

† 14.25: IUMD for 'is called'; see 13.23, 18.19.

15.4	IALPRT		flame*
15.5	CASARMAN	<i>casarman</i>	under whose
15.6	UPAAH	<i>vpaâhi</i>	wyngs
15.7	CHIS	<i>chis</i>	are
15.8	DARG	<i>darg</i>	6739
15.9	DS	<i>dsôâdo</i>	which
15.10	OADO		weave
15.11	CAOSGI	<i>caôsgi</i>	the earth
15.12	ORSCOR	<i>orscor</i>	with drynes
15.13	DS	<i>ds</i>	which
15.14	OMAX	<i>ômax</i>	knowest
15.15	MONASCI	<i>monasci</i>	of the great name
15.16	BÆOVIB	<i>Bæôuib</i>	Righteousnes§
15.17	OD	<i>od</i>	and
15.18	EMETGIS	<i>emetgis</i>	the scale
15.19	IAIADIX	<i>iaîâdix</i>	of Honor
15.20	ZACAR	<i>ZACAR</i>	Move
15.21	OD	<i>od</i>	and
15.22	ZAMRAN	<i>ZAMRAN,</i>	shew yourselves
15.23	ODO	<i>odo</i>	open
15.24	CICLE	<i>cicle</i>	the mysteries
15.25	QAA	<i>Qâa</i>	of your Creation
15.26	ZORGE	<i>zorge,</i>	Be friendly unto me
15.27	LAP	<i>Lap</i>	for
15.28	ZIRDO	<i>zirdo</i>	I am
15.29	NOCO	<i>Noco</i>	the servant
15.30	MAD	<i>MAD,</i>	of the same your God
15.31	HOATH	<i>hoath</i>	the true worshipper
15.32	IAIDA	<i>Iaida.</i>	of the Highest.

THE SIXTEENTH KEY



16.1	ILS	<i>IlS</i>	Oh thow
16.2	VIV	<i>viuîâlprr</i>	second
16.3	IALPRT		flame

* 15.4: IALPRT for 'flame'; see 16.3, 17.3; IALPRT only appears in contraction forms, but see also 18.5 & 2.10; IALPRG for 'burning flame'.

§ 15.16: Why not BALTOH for 'righteousness'? (See 1.76, 2.23, 9.67.) Could *Bæuîib* be a proper noun?

16.4	SALMAN	<i>salman</i>	the house
16.5	BALT	<i>balt</i>	of Justice
16.6	DS	<i>ds</i>	which
16.7	BRIN		hast
16.8	ACROODZI	<i>acroódzi</i>	thy beginning
16.9	BUSD	<i>busd</i>	in glory:
16.10	OD	<i>od</i>	and
16.11	BLIORAX	<i>bliôrax</i>	shalt comfort
16.12	BALIT	<i>balit</i>	the iust:
16.13	DS	<i>dsinsi</i>	which
16.14	INSI		walkest
16.15	CAOSG	<i>caosg</i>	on the earth
16.16	LUSDAN	<i>lUSDAN</i>	with feete
16.17	EMOD	<i>Emod</i>	876
16.18	DS	<i>dsom</i>	that
16.19	OM		understand*
16.20	OD	<i>od</i>	and
16.21	TIIOB	<i>tliob</i>	separate
16.22	IIAMI		creatures:†
16.23	DRILPA	<i>drilpa</i>	great
16.24	GEH	<i>geh</i>	art
16.25	ILS	<i>yls</i>	thow
16.26	MADZILODARP	<i>Madzilodarp</i>	in the God of stretch-forth-and-conquer.
16.27	ZACAR	<i>ZACAR</i>	Move
16.28	OD	<i>od</i>	and
16.29	ZAMRAN	<i>ZAMRAN</i>	shew yourselves
16.30	ODO	<i>odo</i>	Open
16.31	CICLE	<i>cicle</i>	the mysteries
16.32	QAA	<i>Qāa</i>	of your Creation
16.33	ZORGE	<i>zorge,</i>	Be friendly unto me
16.34	IAP	<i>Lap</i>	for
16.35	ZIRDO	<i>zirdo</i>	I am
16.36	NOCO	<i>Noco</i>	the servant
16.37	MAD	<i>Mad</i>	of the same your God

* 16.19: OM for 'understand' or 'know'; see 2.4, 10.54, 30.113.

† 16.22: HAM- stem for 'creatures'; see 7.25, 14.12.

16.38	HOATH	<i>hoath</i>	the true worshipper
16.39	IAIDA	<i>Iaída.</i>	of the Highest.

THE SEVENTEENTH KEY



17.1	ILS	<i>Il̄s</i>	O thow
17.2	D	<i>dialprt</i>	third
17.3	IALPRT		flame
17.4	SOBA	<i>soba</i>	whose
17.5	UPAAH	<i>vp̄aah</i>	wyngs
17.6	CHIS	<i>chis</i>	are
17.7	NANBA	<i>nanba</i>	thorns
17.8	ZIXLAY	<i>zixlay</i>	to styꝛ up
17.9	DODSIH	<i>dodsih</i>	vexation:
17.10	OD	<i>od</i>	and
17.11	BRIN	<i>brint</i>	hast
17.12	FAXS	<i>Faxs</i>	7336
17.13	HUBARO	<i>hubáro</i>	lamps living
17.14	TUSTAX	<i>tustax</i>	going
17.15	YLSI	<i>ylsi,</i>	before the
17.16	SOBA	<i>sobaíad</i>	whose
17.17	IAD		God
17.18	I	<i>i</i>	is
17.19	VONPOVNPH	<i>vónpôvnph</i>	Wrath in Angre*
17.20	ALDON	<i>Aldon</i>	Gyrd up
17.21	DAXIL	<i>daxil</i>	thy loynes
17.22	OD	<i>od</i>	and
17.23	TOATAR	<i>toátar:</i>	harken
17.24	ZACAR	<i>ZACAR</i>	Move
17.25	OD	<i>od</i>	and
17.26	ZAMRAN	<i>ZAMRAN</i>	shew yourselves
17.27	ODO	<i>odo</i>	Open
17.28	CICLE	<i>cicle</i>	the mysteries
17.29	QAA	<i>Qúa,</i>	of your Creation
17.30	ZORGE	<i>zorge,</i>	Be friendely unto me

* 17.19: Contraction of VONPHO-VONPH or 'of wrath'-'wrath'. This appears to be a peculiar kind of emphatic redundancy.

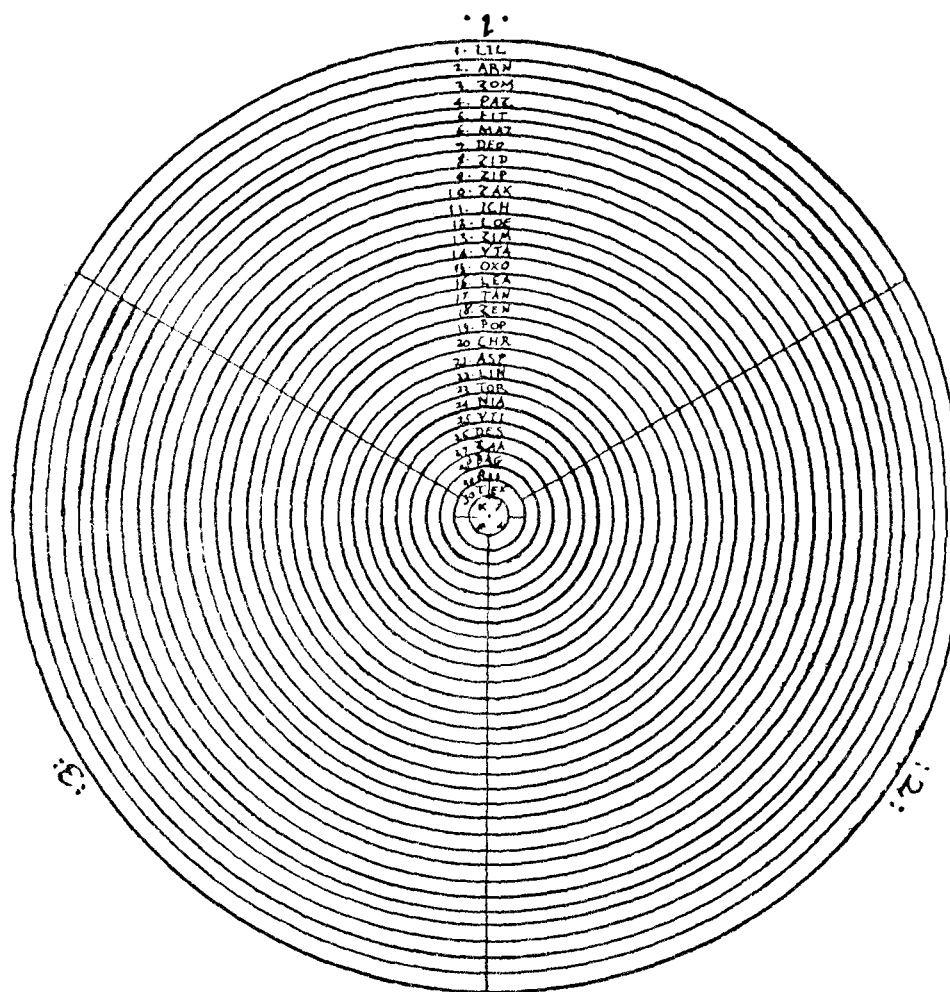
17.31	LAP	<i>Lap</i>	for
17.32	ZIRDO	<i>zirdo</i>	I am
17.33	NOCO	<i>Noco</i>	the servant
17.34	MAD	<i>Mad</i>	of the same your God
17.35	HOATH	<i>hoath</i>	the true worshipper
17.36	IAIDA	<i>Iaïda</i>	of the Highest.

THE EIGHTEENTH KEY



18.1	ILS	<i>Ilis</i>	O thow
18.2	MICAOLZ	<i>Micaólz</i>	mighty
18.3	OLPIRT	<i>Olprit</i>	light
18.4	OD		and
18.5	IALPRG	<i>ialprg</i>	burning flame
18.6	BLIORS	<i>Bliors</i>	of comfort
18.7	DS	<i>ds</i>	which
18.8	ODO	<i>odo</i>	openest
18.9	BUSDIR	<i>Busdir</i>	the glory
18.10	OIAD	<i>oiad</i>	of God
18.11	OVOARS	<i>ouôars</i>	to the center
18.12	CAOSGO	<i>caósgo</i>	of the erth
18.13	CASARMG	<i>Casarmg</i>	In whome
18.14	LAIAD	<i>Laiad</i>	the secrets of truth
18.15	ERAN	<i>erán</i>	6332
18.16	BRINTS	<i>brints</i>	have
18.17	CASASAM	<i>casásam</i>	their abiding
18.18	DS	<i>ds</i>	which
18.19	IUMD	<i>ivmd</i>	is called
18.20	ACLONDOH	<i>á-q-lo adóhi</i>	in thy Kingdome
18.21	MOZ	<i>MOZ</i>	IOYE
18.22	OD	<i>od</i>	and
18.23	MAOFFAS	<i>maóffas</i>	not to be measured
18.24	BOLP	<i>Belp</i>	Be thow
18.25	COMO	<i>comobliort</i>	a wyndow
18.26	BLIORT		of comfort
18.27	PAMBT	<i>pambt</i>	vnto me.
18.28	ZACAR	<i>ZACAR</i>	Move
18.29	OD	<i>od</i>	and

18.30 ZAMRAN	ZAMRAN	shew yourselves
18.31 ODO	odo	Open
18.32 CICLE	cicle	the mysteries
18.33 QAA	Qāa,	of your Creation
18.34 ZORGE	zorge	Be friendly unto me
18.35 LAP	Lap	for
18.36 ZIRDO	zirdo	I am
18.37 NOCO	Noco	the servant
18.38 MAD	MAD	of the same your God
18.39 HOATH	Hoath	the true worshipper
18.40 IAIDA	Iaīda.	of the Highest.



THE KEY OF THE THIRTY AYRES



30.1	MADRIAX	<i>Madríax</i>	Oh you heavens
30.2	DS	<i>dspraf</i>	which
30.3	PRAF		dwell
30.4	LIL	<i>LIL</i>	in the first Ayre, [*]
30.5	CHIS	<i>chis</i>	are
30.6	MICAOLZ	<i>Micaólz</i>	Mightie
30.7	SAANIR	<i>saánir</i>	in the partes
30.8	CAOSGO	<i>Caós go</i>	of the Erth,
30.9	OD	<i>od</i>	and
30.10	FISIS	<i>físis</i>	execute
30.11	BALZIZRAS	<i>balzizras</i>	the Judgement
30.12	IAIDA	<i>Iaida</i>	of the highest
30.13	NONCA	<i>nonca</i>	to you
30.14	GOHULIM	<i>gohúlim</i>	it is sayd,
30.15	MICMA	<i>Micma</i>	Beholde
30.16	ADOIAN	<i>adoían</i>	the face
30.17	MAD	<i>MAD</i>	of your God,
30.18	IAOD	<i>Jáod</i>	the begynning
30.19	BLIORB	<i>bliorb</i>	of comfort:
30.20	SOBA	<i>sabaoóóña</i>	whose
30.21	OOAONA		eyes§
30.22	CHIS	<i>chis</i>	are
30.23	LUCIFTIAS	<i>Lucíftías</i>	the brightnes
30.24	PERIPSOL	<i>perípsol</i>	of the heavens;
30.25	DS	<i>ds</i>	which
30.26	ABRAASSA	<i>abraássa</i>	provided
30.27	NONCF	<i>noncf</i>	you
30.28	NETAÁIB	<i>netááib</i>	for the government
30.29	CAOSGO	<i>Caósgí</i>	of the Erth,*
30.30	OD	<i>od</i>	and

* The name of the ayre being invoked is inserted here. The ayres are listed in the margin of Sl. Ms. 3191 as well as on the preceeding figure. A more detailed description of the ayres and the beings attributed to each ayre is given in Book Four of this volume.

§ 30.21: OOAONA for 'eyes'; see 13.6.

* 30.29: CAOSGO for 'of the earth'; see 8.35, 8.63, 9.32, 14.13, 30.8. CAOSGIBS 'the earth'; see 4.44, 5.26.

III] DIAGRAM OF THE 30 AYRES]

30.31	TILB	<i>tilb</i>	her
30.32	ADPHAHT	<i>adphaht</i>	unspeakable
30.33	DAMPLOZ	<i>dámploz</i>	varietie
30.34	T00AT	<i>tó0at</i>	furnishing
30.35	NONCF	<i>noncf</i>	you
30.36	GMICALZ	<i>gmicalzôma</i>	with a powr
30.37	OM		understanding*
30.38	LRASD	<i>Lrásd</i>	to dispose
30.39	TOFGLO	<i>tófglo</i>	all things
30.40	MARB	<i>marb</i>	according
30.41	YARRY	<i>yárry</i>	to the providence
30.42	IDOIGO	<i>IDOIGO</i>	of him that sitteth on the holy Throne
30.43	OD	<i>od</i>	and
30.44	TORZULP	<i>torzulp</i>	rose up
30.45	IAODAF	<i>iáodaf</i>	in the begynning
30.46	GOHOL	<i>gohól</i>	saying,
30.47	CAOSGI	<i>Caósga</i>	The Earth
30.48	TABAORD	<i>tabaord</i>	Let her be governed
30.49	SAANIR	<i>saánir</i>	by her parts
30.50	OD	<i>od</i>	and
30.51	CHRISTEOS	<i>christéós</i>	Let there be
30.52	YRPOIL	<i>yrpóil</i>	Division
30.53	TIOBL	<i>tíóbl</i>	in her,
30.54	BUSDIR	<i>Busdir</i>	that the glory
30.55	TILB	<i>tilb</i>	of hir
30.56	NOALN	<i>noaln</i>	may be
30.57	PAID	<i>paid</i>	allwayes
30.58	ORSBA	<i>orsba</i>	drunken
30.59	OD	<i>od</i>	and
30.60	DODRMNI	<i>dodrmni</i>	vexed
30.61	ZYLNA	<i>zylna</i>	in itself:
30.62	ELZAP	<i>Ealzáptilb</i>	Her course,
30.63	TILB†		

* 30.37: OM for 'understanding'; see 2.4, 10.54, 16.19.

† 30.63: TILB for 'of her'; see 30.55. Could TILB be another suffix (like TOX) signifying possession?

30.64	PARMGI	<i>parmgi</i>	let it ronne
30.65	PERIPSAX	<i>perípsax</i>	with the heavens:
30.66	OD	<i>od</i>	and
30.67	TA	<i>ta</i>	as
30.68	QURLST	<i>qurlst</i>	a handmayd
30.69	BOOAPIS	<i>booapiS</i>	let her serve them:
30.70	L	<i>Lnibm</i>	One
30.71	NIMB		season
30.72	OUCHO	<i>ovcho</i>	Let it confownd
30.73	SYMP	<i>symp,</i>	another:
30.74	OD	<i>od</i>	And
30.75	CHRISTEOS	<i>Christéos</i>	let there be
30.76	AG	<i>Agtoltorn</i>	no
30.77	TOLTORN		Creature*
30.78	MIRC	<i>mirc</i>	uppon
30.79	Q	<i>Q</i>	or
30.80	TIOBL	<i>tióbl</i>	within her
30.81	LEL	<i>Lel,</i>	the same:
30.82	TOL	<i>Ton</i>	All
30.83	PAOMBD	<i>paombd</i>	her members
30.84	DILZMO	<i>dilzmo</i>	let them differ
30.85	ASPIAN	<i>aspian,</i>	in their qualities:
30.86	OD	<i>Od</i>	And
30.87	CHRISTEOS	<i>christêos</i>	let there be
30.88	AG	<i>ag</i>	no
30.89	L	<i>L</i>	one
30.90	TOLTORN	<i>tortorn</i>	Creature
30.91	PARACH	<i>parach</i>	æquall
30.92	ASYMP	<i>asymp,</i>	with another
30.93	CORDZIZ	<i>Cordziz</i>	The reasonable Creatures of
			Erth or Men
30.94	DODPAL	<i>dodpal</i>	let them vex
30.95	OD	<i>od</i>	and
30.96	FIFALZ	<i>fffalz</i>	weede out
30.97	L	<i>Lsmnad,</i>	one
30.98	SMNAD		another:

* 30.77: TOLTORN for 'creatures'; see 30.90.

30.99	OD	<i>od</i>	And
30.100	FARGT	<i>fargt</i>	the dwelling places,
30.101	BAMS	<i>bams</i>	let them forget
30.102	OMAOAS	<i>omaóas,</i>	their names:
30.103	CONISBRA	<i>Conisbra</i>	The work of man
30.104	OD	<i>od</i>	and
30.105	AVAVOX	<i>auáuox</i>	his pomp,
30.106	TONUG	<i>tonug,</i>	let them be defaced:
30.107	ORSCA	<i>Orscatbl</i>	His buyldings
30.108	TLB		
30.109	NOASMI	<i>noâsmi</i>	let them become
30.110	TABGES	<i>tabges,</i>	Caves
30.111	LEVITHMONG	<i>Levithmong</i>	for the beasts of the feild:
30.112	UNCHI	<i>unchi</i>	Confownd
30.113	OM	<i>omptilb</i>	her understanding
30.114	TILB*		
30.115	ORS	<i>ors.</i>	with darknes.
30.116	BAGLE	<i>Bagle</i>	For why?
30.117	MOOOAH	<i>Moóóáh</i>	It repenteth me
30.118	OL	<i>olcórdziz.</i>	I made§
30.119	CORDZIZ		Man.
30.120	L	<i>L</i>	One
30.121	CAPIMAO	<i>capímao</i>	while
30.122	IXOMAXIP	<i>ixomaxip</i>	let her be known,
30.123	OD	<i>od</i>	and
30.124	CA	<i>cacócasb</i>	another
30.125	CAPIMAO		while†
30.126	GOSAA	<i>gosáa.</i>	a stranger:
30.127	BAGLEN	<i>Baglen</i>	Bycause
30.128	PI	<i>píi</i>	she
30.129	I		is
30.130	TIANTA	<i>tianta</i>	the bed
30.131	ABABALOND	<i>abábálonð</i>	of an Harlot,

* 30.114: The English would be better rendered as 'the understanding of her'; see note on 30.63.

§ 30.118: Possibly a contraction--if so, a word is missing. OL is 'I' (first person singular), while CORDZIZ is 'men'. Perhaps the 'made' is somehow understood?

† 30.125: The English probably should be 'time'; see 4.32.

30.132	OD	<i>od</i>	and
30.133	FAORGT	<i>faórgt</i>	the dwelling place
30.134	TELOCVOVIM	<i>telocvovim.</i>	of him that is fahn:*
30.135	MADRIIAX	<i>Mádríiax</i>	O you heavens,
30.136	TORZU	<i>torzu</i>	arrise,
30.137	OADRIAX	<i>oádríax</i>	the lower heavens
30.138	OROCHA	<i>orócha</i>	underneath you,
30.139	ABOAPRI	<i>abóápri.</i>	Let them serve you:
30.140	TABAORI	<i>Tabáóri</i>	Govern
30.141	PRIAZ	<i>priáz</i>	those
30.142	AR	<i>artabas.</i>	that†
30.143	TABAORI		govern:
30.144	ADRPAN	<i>Adrpan</i>	Cast down
30.144	ADRPAN		Cast down
30.145	CORS	<i>corsta</i>	such
30.146	TA		as
30.147	DOBIX	<i>dobix.</i>	fall:
30.148	YOLCAM	<i>Yolcam</i>	Bring forth
30.149	PRIAZI	<i>priazi</i>	with those
30.150	AR	<i>arcoazior.</i>	that
30.151	COAZIOR		encrease:
30.152	OD	<i>od</i>	And
30.153	QUASB	<i>quash</i>	destroy
30.154	QTING	<i>qting.</i>	the rotten:
30.155	RIPIR	<i>Ripír</i>	No place
30.156	PAAOXT	<i>paaoxť</i>	let it remayne
30.157	SAGACOR	<i>sagácor.</i>	in one number:
30.158	UML	<i>vml</i>	Ad
30.159	OD	<i>od</i>	and
30.160	PRDZAR	<i>prđ-zar</i>	Diminish
30.161	CACRG	<i>cácrđ</i>	vntill
30.162	AOIVEÆ	<i>Aoivéæ</i>	the stars
30.163	CORMPT	<i>cormpt.</i>	be numbred:
30.164	TORZU	TORZU	ARRISE,

* 30.134: Contraction of TELOCH-VOVIN or 'death'- 'dragon'. In this case the fallen one is the great dragon **Coronzon**.

† 30.142 to 30.143: AR for 'that'; see 12.17; TABAORI for 'govern'; see 30.140.

30.165	ZACAR	ZACAR	MOVE,
30.166	OD	<i>od</i>	and
30.167	ZAMRAN	ZAMRAN	APPERE
30.168	ASPT	<i>aspt</i>	before
30.169	SIBSI	<i>sibsi</i>	the Covenant
30.170	BUTMONA	<i>butmôna</i>	of his mowth,
30.171	DS	<i>ds</i>	which
30.172	SURZAS	<i>surzas</i>	he hath sworne
30.173	TIA	<i>tia</i>	unto us
30.174	BALTAN	<i>baltan:</i>	in his Justice:
30.175	ODO	<i>Odo</i>	OPEN
30.176	CICLE	<i>cicle</i>	the Mysteries
30.177	QAA	<i>Qâa:</i>	of your Creation:
30.178	OD	<i>od</i>	And
30.179	OZAZMA	<i>ozazma</i>	Make us
30.180	PLAPLI	<i>plapli</i>	partakers
30.181	IADNAMAD	<i>Iadnâmad</i>	of undefyled knowledg.†

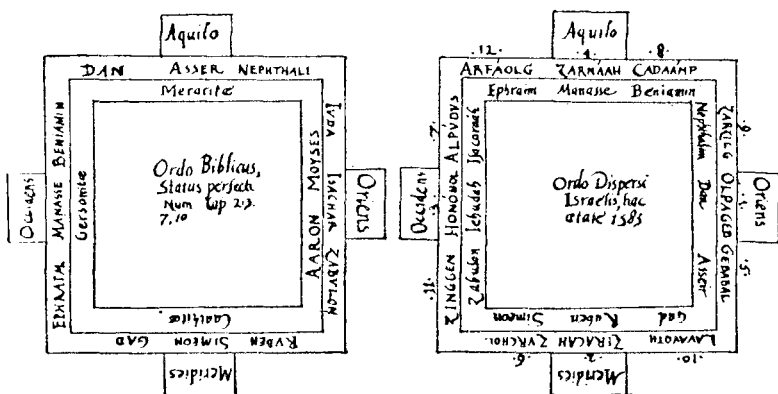
† 30.181: Contraction IAD-NAMAD or 'God'-'knowledge'.

BOOK FOUR

EARTHLY KNOWLEDGE, AID & VICTORY



WHEN THE MOST HIGH DIVIDED TO THE NATIONS THEIR inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israël*. **¶** And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israël†.



* Deuteronomy, Chapter 32.

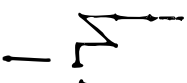
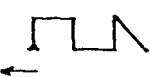
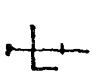
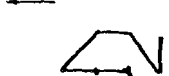
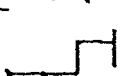
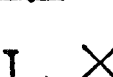
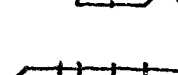
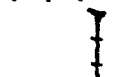
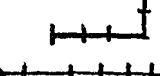
† Revelation, Chapter 21.

[NB. The following captions are to be read for the numbered columns following:—ED.]

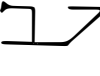
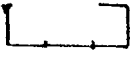
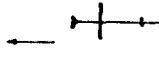
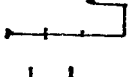
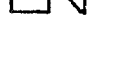
1. | Part of the Earth as imposed by Man.
2. | Part of the Earth as imposed by God.
3. | Divinely ordained Symetric Characters.
4. | Ordered Sphere of good & noble Ayres.
5. | Number of Good Ministers ordered in 3 parts.
6. | Total of all good Ministers.
7. | Angelic Kings Ruling the 30 orders and also the 12 tribes.
8. | Tribes of the people of Israël Dispersed.
9. | Quarter of the Earth to which the dispersed tribes are assigned.

O	I	2	3	4	5
1.	Ægyptus	Occodon		Order 1: LIL	7209
2.	Syria	Pascomb			2360
3.	Mesopotamia	Valgars			5362
4.	Cappadocia	Doagnis		Order 2: ARN	3636
5.	Tuscia	Pacasna			2362
6.	Asia Minor	Dialioai			8962
7.	Hyraina	Samapha		Order 3: ZOM	4400
8.	Thracia	Virooli			3660
9.	Gosman	Andispi			9236
10.	Thebaidi	Thotanp		Order 4: PAZ	2360
11.	Parsadal	Axziarg			3000
12.	India	Pothnir			6300
13.	Bactriane	Lazdixi		Order 5: LIT	8630
14.	Cilicia	Nocamal			2306
15.	Oxiana	Tiarpax			5802

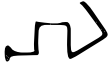
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1.	14931	ZARZILG	9 Nephthalim	East N-E
2.		ZINGGEN	11 Zabulon	West S-W
3.		ALPUDUS	7 Isacaraah	West N-W
4.	15960	ZARNAAH	4 Manasse	North
5.		ZIRACAH	2 Ruben	South
6.		ZIRACAH	2 Ruben	South
7.	17296	ZARZILG	9 Nephthalim	East N-E
8.		ALPUDUS	7 Isacaraah	West N-W
9.		LAVAVOTH	10 Gad	South S-E
10.	11660	LAVAVOTH	10 Gad	South S-E
11.		LAVAVOTH	10 Gad	South S-E
12.		ARFAOLG	12 Ephraim	North N-W
13.	16738	OLPAGED	1 Dan	East
14.		ALPUDUS	7 Isacaraah	West N-W
15.		ZINGGEN	11 Zabulon	West S-W

0	I	2	3	4	5
16.	Numidia	Saxtomp		Order 6: MAZ	3620
17.	Cyprus	Vavaamp			9200
18.	Parthia	Zirzird			7220
19.	Getulia	Opmacas		Order 7: DEO	6363
20.	Arabia	Genadol			7706
21.	Phalagon	Aspiaon			6320
22.	Mantiana	Zamfres		Order 8: ZID	4362
23.	Soxia	Todnaon			7236
24.	Gallia	Pristac			2302
25.	Assyria	Oddiorg		Order 9: ZIP	9996
26.	Sogdiana	Cralpir			3620
27.	Lydia	Doanzin			4230
28.	Caspis	Lexarph		Order 10: ZAX	8880
29.	Germania	Comanan			1230
30.	Trenam	Tabitom			1617

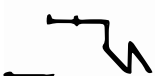
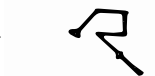
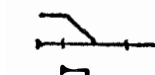
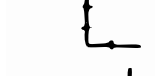
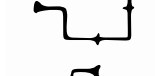
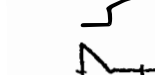
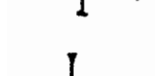
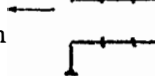
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16.	20040	GEBABAL	5 Asseir	East S-E
17.		ARFAOLG	12 Ephraim	North N-W
18.		GEBABAL	5 Asseir	East S-E
19.	20389	ZARNAAH	4 Manasse	North
20.		HONONOL	3 Ichudah	West
21.		ZINGGEN	11 Zabulon	West S-W
22.	13900	GEBABAL	5 Asseir	East S-E
23.		OLPAGED	1 Dan	East
24.		ZARZILG	9 Nephthalim	East N-E
25.	17846	HONONOL	3 Ichudah	West
26.		LAVAVOTH	10 Gad	South S-E
27.		ZARZILG	9 Nephthalim	East N-E
28.	11727	ZINGGEN	11 Zabulon	West S-W
29.		ALPUDUS	7 Isacaraah	West N-W
30.		ZARZILG	9 Nephthalim	East N-E

0	I	2	3	4	5
31.	Bithynia	Molpand		Order 11: ICH	3472
32.	Gracia	Usnarda			7236
33.	Lacia	Ponodol			5234
34.	Onigap	Tapamal		Order 12: LOE	2658
35.	India Major	Gedoons			7772
36.	Orchenij	Ambriol			3391
37.	Achaia	Gccaond		Order 13: ZIM	8111
38.	Armenia	Laparin			3360
39.	Nemrodiana	Docepax			4213
40.	Paphlogonia	Tedoond		Order 14: UTA	2673
41.	Phasiana	Vivipos			9236
42.	Chaldei	Ooanamb			8230
43.	Itergi	Tahamdo		Order 15: OXO	1367
44.	Macedonia	Nociabi			1367
45.	Garamannia	Tastoxo			1886

0	6	7	8	9
31.	15942	LAVAVOTH 10	Gad	South S-E
32.		ZURCHOL 6	Simcon	South S-W
33.		HONONOL 3	Ichudah	West
34.	13821	ZURCHOL 6	Simcon	South S-W
35.		CADAAMP 8	Benjamin	North N-E
36.		ZIRACAH 2	Ruben	South
37.	15684	LAVAVOTH 10	Gad	South S-E
38.		OLPAGED 1	Dan	East
39.		ALPUDUS 7	Isacaraah	West N-W
40.	20139	GEBABAL 5	Asseir	East S-E
41.		ALPUDUS 7	Isacaraah	West N-W
42.		ARFAOLG 12	Ephraim	North N-W
43.	4620	ZARZILG 9	Nephthalim	East N-E
44.		LAVAVOTH 10	Gad	South S-E
45.		ARFAOLG 12	Ephraim	North N-W

O	I	2	3	4	5
46.	Sauromatica	Cucarpt		Order 16: LEA	9920
47.	Æthiopia	Lauacon			9230
48.	Fiacim	Sochial			9240
49.	Colchica	Sigmorf		Order 17: TAN	7623
50.	Cireniaca	Avdropt			7132
51.	Nasamoma	Tocarzi			2634
52.	Carthago	Nabaomi		Order 18: ZEN	2346
53.	Coxlant	Zafasai			7689
54.	Adumca	Yalpamb			9276
55.	Parstavia	Torzoxi		Order 19: POP	6236
56.	Celtica	Abriond			6732
57.	Vinsan	Omagrap			2388
58.	Tolpam	Zildron		Order 20: CHR	3626
59.	Carcedoma	Parziba			7629
60.	Italia	Totocan			3634

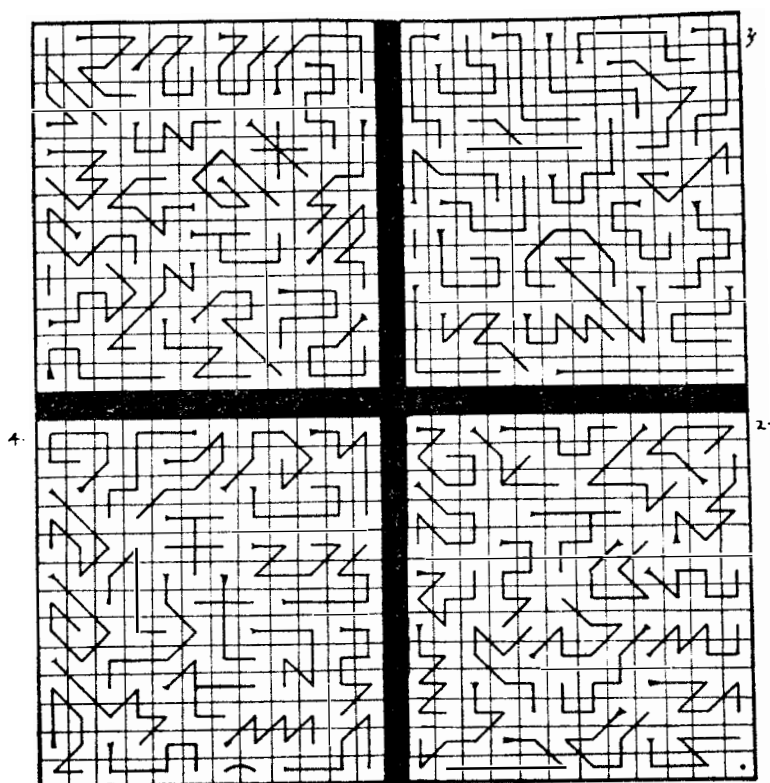
0	6	7	8	9
46.	28390	ZIRACAH	2 Ruben	South
47.		HONONOL	3 Ichudah	West
48.		ARFAOLG	12 Ephraim	North N-W
49.	17389	ZIRACAH	2 Ruben	South
50.		OLPAGED	1 Dan	East
51.		ZARZILG	9 Nephthalim	East N-E
52.	19311	GEBABAL	5 Asseir	East S-E
53.		ALPUDUS	7 Isacaraah	West N-W
54.		ARFAOLG	12 Ephraim	North N-W
55.	15356	ARFAOLG	12 Ephraim	North N-W
56.		CADAAMP	8 Benjamin	North N-E
57.		ZINGGEN	11 Zabulon	West S-W
58.	14889	GEBABAL	5 Asseir	East S-E
59.		HON●NOL	3 Ichudah	West
60.		ALPUDUS	7 Isacaraah	West N-W

0	I	2	3	4	5
61.	Brytania	Chirzpa		Order 21: ASP	5536
62.	Phenices	Toantom			5635
63.	Comaginen	Vixpalg			5658
64.	Apulia	Ozidaia		Order 22: LIN	2232
65.	Marmarica	Paraoan			2326
66.	Concava Syria	Calzirg			2367
67.	Gebal	Ronoomb		Order 23: TOR	7320
68.	Elam	Onizimp			7262
69.	Adunia	Zaxanin			7333
70.	Media	Orcanir		Order 24: NIA	8200
71.	Arriana	Chialps			8360
72.	Chaldea	Soagecl			8236
73.	Serica Populi	Mirzind		Order 25: UTI	5632
74.	Persia	Obvaors			6333
75.	Gongatha	Ranglam			6236

0	6	7	8	9
61.	16829	ARFAOLG 12	Ephraim	North N-W
62.		CADAAMP 8	Benjamin	North N-E
63.		ZURCHOL 6	Simeon	South S-W
64.	6925	ARFAOLG 12	Ephraim	North N-W
65.		OLPAGED 1	Dan	East
66.		ARFAOLG 12	Ephraim	North N-W
67.	21915	ZARNAAH 4	Manasse	North
68.		LAVAVOTH 10	Gad	South S-E
69.		ZINGGEN 11	Zabulon	West S-W
70.	24796	ZARNAAH 4	Manasse	North
71.		LAVAVOTH 10	Gad	South S-E
72.		ZINGGEN 11	Zabulon	West S-W
73.	18201	ZARNAAH 4	Manasse	North
74.		ZIRACAH 2	Ruben	South
75.		ARFAOLG 12	Ephraim	North N-W

0	I	2	3	4	5
76.	Gorsin	Pophand		Order 26: DES	9232
77.	Hispania	Nigrana			3620
78.	Pamphilia	Bazchim			5637
79.	Oacidi	Saziami		Order 27: ZAA	7220
80.	Babylon	Mathula			7560
81.	Median	Orpanib			7263
82.	Adumian	Labnixp		Order 28: BAG	2630
83.	Fœlix Arabia	Pocisni			7236
84.	Metagoniti- dim	Oxlopar			8200
85.	Assyria	Vastrim		Order 29: RII	9632
86.	Affrica	Odraxti			4236
87.	Bactriani	Gonziam			7635
88.	Asnan	Taoagla		Order 30: TEX	4632
89.	Phrygia	Gemnimb			9636
90.	Creta	Advorpt			7632
91.	Mauritania	Doxinal			5632

0	6	7	8	9
76.	18489	ARFAOLG 12	Ephraim	North N-W
77.		CADAAMP 8	Benjamin	North N-E
78.		ARFAOLG 12	Ephraim	North N-W
79.	22043	ZIRACAH 2	Ruben	South
80.		ZARNAAH 4	Manasse	North
81.		GEBABAL 5	Asseir	East S-E
82.	18066	LAVAVOTH 10	Gad	South S-E
83.		ZARZILG 9	Nephthalim	East N-E
84.		ZURCHOL 6	Simeon	South S-W
85.	21503	HONONOL 3	Iehudah	West
86.		ZARNAAH 4	Manasse	North
87.		ARFAOLG 12	Ephraim	North N-W
88.	27532	ARFAOLG 12	Ephraim	North N-W
89.		ZARNAAH 4	Manasse	North
90.		HONONOL 3	Iehudah	West
91.		ZURCHOL 6	Simeon	South S-W



THE CHARACTERS UPON THE GREAT TABLE

BOOK FIVE

THE ANGELS OF THE FOUR QUARTERS



CHAPTER I

THE GREAT TABLE



✠ This is the Great Table from which the Angels in this book have been derived.



1.	r	z	i	l	a	f	A	u	t	s	p	a	e	b	O	a	Z	a	R	o	p	h	a	R	a	3.	
	a	r	d	Z	a	i	d	p	a	L	a	m		u	N	n	a	x	o	p	S	o	n	d	n		
	c	z	o	n	s	a	r	o	Y	a	u	b	x	a	i	g	r	a	n	o	o	m	a	g	g		
	T	o	i	z	e	x	o	P	a	c	o	C	a	o	r	p	m	n	i	n	g	b	e	a	s		
	S	i	g	a	s	o	m	r	b	z	n	h	r	r	s	O	n	i	Z	i	r	s	e	m	u		
	f	m	o	n	d	a	t		d	i	a	r	i	p	i	z	i	n	r	C	z	i	a	M	h	s	
	o	r	o	i	b	A	h	a	o	z	p	i		M	O	r	d	i	a	s	h	c	t	G	a		
	c	N	a	b	r	V	i	x	g	a	z	d	h	R	O	c	a	n	c	h	i	a	s	o	m		
	O	i	i	i	t	t	p	a	i	O	a	i		A	r	b	i	z	m	i	i	s	p	i	z		
	A	b	o	m	o	o	a	C	u	c	a		C	O	p	a	n	a	B	a	m	S	m	a	L		
	N	a	o	c	O	t	e	n	g	r	a	t		O	d	O	i	o	P	i	n	i	a	n	b	a	
	o	c	a	n	m	a	g	o	t	r	o	i	m	r	x	p	a	o	c	s	i	z	i	a	p		
	S	h	i	a	s	r	a	p	m	z	o	x	a	a	x	t	i	r	V	a	s	t	r	i	m		
	m	o	t	i	b			a	t	n	a	n		n	a	n	t	a		b	i	t	o	m			
4.	d	o	n	p	a	t	d	a	n	V	a	a	a	a	t	a	O	A	d	u	p	e	D	n	i	m	2.
	o	i	o	a	G	e	o	b	a	u	a			o	a	s	c	o	r	o	m	e	b	b			
	O	P	a	m	n	o	O	G	m	d	n	m	m	m	t	a	g	c	o	n	x	m	a	s	G	m	
	a	g	i	s	t	e	d	e	c	a	o	p	o	o	n	h	o	d	A	i	o	s	e	a	o	c	
	s	c	m	i	o	e	d	A	m	s	o	x	C	h	p	a	t	A	x	i	o	V	s	p	s	H	
	V	a	r	s	G	d	l	b	r	i	a	p			S	a	a	i	z	a	a	r	V	r	o	i	
	o	i	P	t	e	a	a	p	D	o	c	e			m	p	h	a	r	s	s	g	a	i	o	s	
	p	s	u	a	c	n	r	Z	i	r	Z	a	p		M	a	m	g	s	o	i	n	L	i	r	x	
	S	i	o	d	a	o	i	n	r	z	f	m			o	s	a	a	D	a	g	a	t	a	p	a	
	d	a	i	t	t	d	n	a	d	i	r	e	r		p	a	L	c	o	i	d	x	p	a	c	n	
	d	i	x	o	m	o	n	s	i	o	s	p	a		n	d	a	z	N	z	i	V	a	a	s	a	
	O	o	D	p	z	i	A	p	a	n	s	i	x		i	i	d	P	o	n	s	d	A	s	p	i	
	r	g	o	a	n	n	q	A	C	r	a	r	e		x	r	i	n	h	t	a	r	n	d	i	j	



CHAPTER IJ
THE CORRECTED GREAT TABLE



This is the Great Table as reformed by Raphæl on the twentieth of April, 1587.

III
T

r	Z	i	s	a	f	A	y	e	s	p	a	e	τ	a	O	A	δ	u	p	ε	D	n	i	m	
a	r	δ	Z	a	i	δ	p	a	λ	a	m	a	a	b	c	o	r	o	m	e	b	b			
c	z	o	n	s	a	r	o	Y	a	u	b	x	τ	o	g	c	o	n	x	m	a	s	G	m	
τ	o	i	τ	e	z	o	p	a	c	o	C	a	n	h	o	δ	D	i	a	s	e	a	o	c	
S	i	g	a	s	o	m	r	b	z	n	h	r	p	a	ε	A	x	i	o	U	s	p	s	U	
f	m	o	n	d	a	τ	d	i	a	r	i	p	S	a	a	i	x	a	a	r	U	r	o	i	
o	r	o	i	b	A	h	a	o	z	p	i	m	p	h	a	r	s	s	g	a	i	o	s		
ε	N	a	b	r	U	i	x	g	a	s	δ	h	M	a	m	g	s	o	i	n	l	i	r	x	
O	i	i	e	τ	p	a	s	O	a	i			o	s	a	a	D	n	g	a	τ	a	p	a	
A	b	a	m	o	o	a	c	u	c	a			C	p	a	l	c	o	δ	x	p	a	c	n	
N	a	o	c	O	τ	e	n	p	r	n	τ	o	n	d	a	x	N	z	i	U	a	a	s	a	
o	c	a	n	m	a	g	o	e	r	o	i	m	i	i	d	p	o	n	s	d	A	s	p	i	
S	h	i	a	s	r	a	p	m	z	o	x	a	x	r	i	n	h	t	a	r	n	d	i	J	
m o b i t e a τ n a n												n a n τ a b i t o m													
b	O	a	Z	a	R	o	p	h	a	R	a [†]	a	d	o	n	p	a	τ	d	a	n	U	a	a	
u	N	n	a	x	o	p	S	o	n	d	n		o	s	o	a	g	e	o	o	b	a	u	a	
a	i	g	r	a	n	o	m	a	g	g		m	O	p	a	m	n	o	U	G	m	d	n	m	
o	r	p	m	n	i	n	g	b	e	a	s		o	a	p	s	τ	e	d	e	c	a	o	p	
r	s	O	n	i	τ	i	r	s	e	m	u		C	s	c	m	i	o	n	A	m	s	o	x	
i	z	i	n	r	C	Z	i	a	M	h	s		h	U	a	r	s	G	d	l	b	r	i	a	p
M	O	r	d	i	a	s	h	c	ε	G	a			o	i	p	t	e	a	a	p	D	o	c	e
O	c	a	n	c	h	i	a	s	o	m	e	p		p	s	u	a	c	R	r	Z	i	r	Z	a
A	r	b	i	z	m	i	i	s	p	i	z			S	i	o	d	a	o	i	n	r	z	f	m
O	p	a	n	a	s	a	m	S	m	a	P	r		d	a	s	ε	τ	d	n	a	d	i	r	e
d	O	s	o	p	i	n	i	a	n	b	a	a		d	i	x	o	m	n	s	i	o	s	p	
r	x	p	a	o	c	s	i	z	i	x	p	x		O	o	D	p	z	i	A	p	o	n	s	i
a	x	ε	i	r	U	a	s	ε	t	r	i	m	e	r	g	o	a	n	q	A	C	r	a	r	

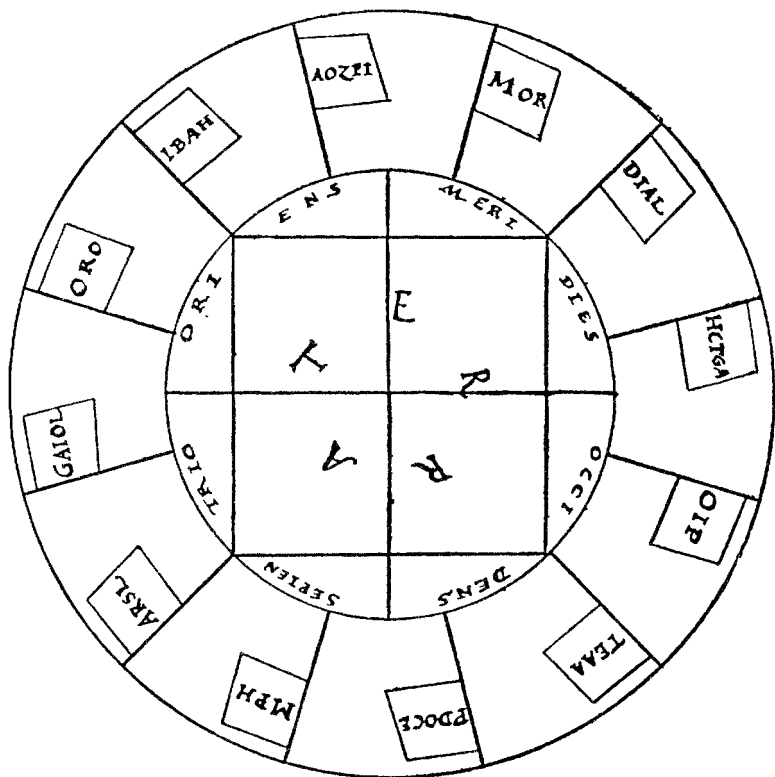
176
416



CHAPTER III THE GREAT CIRCLE OF THE QUARTERS



✠ The four triads are the Names of God extracted from the four lines of the holy spirit, which govern all creatures on the earth (both visible and invisible). They are carried upon twelve banners.



CHAPTER IV
THE FUNDAMENTAL OBESANCE



This is the fundamental obesance to God, and the conjuration for obtaining the benign ministry of the good angels.



IEOVAH ZEBAOOTH, I, JOHN DEE (YOUR UNWORTHY servant) most earnestly invoke and call upon your divine power, wisdom, and goodness. I humbly and faithfully seek your favour and assistance to me in all my deeds, words, and thoughts, and in the promoting, procuring, and mingling of your praise, honour, and glory. Through these, your twelve mystical Names: ORO, IBAH, AOZPI, MOR, DIAL, HCTGA, OIP, TEAA, PDOCE, MPH, ARSL, GAIOL, I conjure and pray most zealously to your divine and omnipotent majesty, that all your angelic spirits (whose mystical names are contained in this book, and whose offices are herein briefly noted) might be called from any and all parts of the universe, or at any time in my life, through the special domination and controlling power of your holy Names (which are also in this book). Let them come most quickly to me. Let them appear visibly, friendly, and peaceably to me. Let them remain visible according to my will. Let them vanish from me and from my sight when I so request. Let them give reverence and obedience before you and your 12 mystical Names. I command that they happily satisfy me in all things and at all times in my life, by accomplishing each and every one of my petitions—if not by one means, then by another—goodly, virtuously, and perfectly, with an excellent and thorough completeness, according to their virtues and powers, both general and unique, and by Your united ministry and office

O God . AMEN.

Through you, Jesu Christe,

AMEN



CHAPTER V
THE TWENTY FOUR SENIORS



✠ These are the twenty-four Seniors (mentioned in the Apocalypse of Saint John) whose names are compiled from the lines of the Father, the Son, and the Holy Ghost. The duty of these Good Angels is to impart knowledge and judgement in human affairs.

QUARTER	GOD NAME	SENIORS
East	BATAIVA or BATAIVH	Abioro or Habioro
		Aaoxaif
		Htmorda
		Haozpi or Ahaozpi
		Hipotga Autotar
South	ICZHHCA or ICZHHCL	Aidrom or Laidrom
		Aczinor
		Lzinopo
		Lhctga or Allhctga
		Lhiansa Acmbicu
West	RAAGIOS or RAAGIOL	Srahpm or Lsrahpm
		Saiinou
		Laoaxrp
		Lgaiol or Slgaiol
		Ligdisa Soaiznt
North	ELDPRNA or EDLPRNA	Ætpio or Aætpio
		Adocoet
		Alndvod
		Apdoce or Aapdoce
		Arinnaq Anodoin

¶ *This is the invitation to the six seniors of the East:*



YOU SIX SENIORS OF THE EAST, POWERFUL AND FAITHFUL to the omnipotent God of our ministry, in the name of the same God (one and three), I say to you, ABIORO or HABIORO, AAOZAI, HTMORDA, HAOZPI or AHAOZPI, HIPOTGA, AUTOTAR, through the divine Name by which you are particularly bound, the angelic Name BATAIVA or BATAIVH, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God

AMEN

Through the sacred Name of God
BATAIVA or BATAIVH

AMEN



r	z	i	a	f	A	u	t	s	p	a
a	r	d	z	a	i	d	p	a	L	a
c	z	o	n	s	a	r	o	Y	a	u
z	o	i	z	t	x	o	p	a	c	o
S	i	g	a	s	o	m	r	b	z	n
f	m	o	n	d	a	z	d	i	a	r
o	r	o	i	b	A	h	a	o	z	p
c	N	a	b	r	V	i	x	g	a	z
O	i	i	i	t	z	p	a	s	O	a
A	b	a	m	o	o	o	a	C	u	c
N	a	o	c	O	z	t	n	p	r	a
o	c	a	n	m	a	g	o	t	r	o
S	h	i	a	s	r	a	p	m	z	o

☞ *This is the invitation to the six seniors of the South:*



YOU SIX SENIORS OF THE SOUTH, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, AIDROM or LAIDROM, ACZINOR, LZINOPO, LHCTGA or ALHCTGA, LHIANS, ACMBICU, through the divine Name by which you are particularly bound, the angelic Name ICZIHICA or ICZHHCL, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God

ICZHHCA or ICZHHCL

AMEN



b	O	a	Z	a	R	o	p	h	a	R	a
u	N	n	a	x	o	p	S	o	n	d	n
a	i	g	r	a	n	o	o	m	a	g	g
o	r	p	m	n	i	n	g	b	e	a	s
r	s	O	n	i	Z	i	r	s	e	m	v
i	z	i	n	r	C	z	i	a	M	h	s
M	O	r	d	i	a	s	h	C	t	G	a
R	O	c	a	n	c	h	i	a	s	o	m
A	r	b	i	z	m	i	i	s	p	i	z
O	p	a	n	a	B	a	m	S	m	a	L
d	O	i	o	P	i	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

✠ *This is the invitation to the six Seniors of the West:*



YOU SIX SENIORS OF THE WEST, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, SRAHPM or LSRAHPM, SAIIYOU, LAOAXRP, LGAIOL or SLGAIOL, LIGDISA, SOAIZNT, through the divine Name by which you are particularly bound, the angelic Name RAAGIOS or RAAGIOL, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God
RAAGIOS or RAAGIOL

AMEN



τ	a	o	A	d	u	p	t	D	n	i	m
o	a	s	c	o	o	r	o	m	e	b	b
τ	a	g	c	o	n	x	m	a	s	G	m
n	h	o	d	D	i	a	s	e	a	o	c
p	a	t	A	x	i	o	V	s	p	s	H
S	a	a	i	z	a	a	r	V	r	o	i
m	p	h	a	r	s	s	g	a	i	o	s
M	a	m	g	s	o	i	n	L	i	r	x
o	s	a	a	D	a	g	a	τ	a	p	a
p	a	L	c	o	i	d	x	p	a	c	n
n	d	a	z	N	x	i	V	a	a	s	a
i	i	d	p	o	n	s	d	A	s	p	i
x	r	i	n	h	t	a	r	n	d	i	J

☞ *This is the invitation to the six Seniors of the North:*



YOU SIX SENIORS OF THE NORTH, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, ÆTPIO or AÆTPIO, ADOEOET, ALNDVOD, APDOCE or AAPDOCE, ARINNAQ, ANODOIN, through the divine Name by which you are particularly bound, the angelic Name ELDP RNA or EDLPRNA, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God
ELDP RNA or EDLPRNA

AMEN



d	o	n	p	a	τ	d	a	n	v	a	a
o	i	o	a	G	e	o	o	b	a	u	a
O	P	a	m	n	o	O	G	m	d	n	m
a	p	i	s	τ	e	d	e	c	a	o	p
s	c	m	i	o	o	n	A	m	j	o	x
V	a	r	s	G	d	h	b	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
p	s	u	a	c	n	r	Z	i	r	Z	a
S	i	o	d	a	o	i	n	r	x	f	m
d	a	i	c	τ	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	x	i	A	p	a	n	s	i
r	g	o	a	n	n	q	A	C	r	a	r

CHAPTER VI
THE ANGELS OF MEDICINE



These are the names of the sixteen good angels who are most skilled and powerful in medicine and in the curing of diseases. Also shown are the sixteen cacodemons who can inflict diseases, &c.

QUARTER	GOD NAME	ANGELS	CACO- DEMONS	GOD NAMES REVERSED
East	IDOIGO ARDZA	Czns or Czons Tott or Toitt Sias or Sigas Fmnd or Fmond	Xcz Ato Rsi Pfm	OGIODI AZDRA
South	ANGPOI VNNAX	Aira or Aigra Ormn or Orpmn Rsnr or Rsonr Iznr or Izinr	Xai Aor Rrs Pi	IOPGNA XANNV
West	OLGOTA OALCO	Taco or Tagco Nhdd or Nhodd Paax or Patax Saiz or Saaiz	Mta Onh Cfa Hsa	ATOGLO OCLAO
North	NOALMR OLOAG	Opnn or Opamn Apst or Aplst Scio or Scmio Vasg or Varsg	Mop Oap Csc Hua	RMLAON GAOLO

¶ This is the invitation to the four good angels of the East, who are most skilled and powerful in medicine and the cure of diseases:



YOU ANGELS OF LIGHT CZNS OR CZONS, TOTT OR TOITT, SIAS OR SIGAS, FMND OR FMOND, dwelling in the Eastern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, IDOIGO and ARDZA, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, IDOIGO and ARDZA, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentifully, and perfectly, in any and all things, through every possible medicine and through the peculiar strength and power of your office and ministry

Through the Sacrosanct Names of God
IDOIGO and ARDZA

AMEN



r	z	i	l	a
a	r	o	z	a
c	z	o	n	s
t	o	i	t	e
S	i	g	a	s
f	m	o	n	d

✠ This is the invitation to the four good angels of the South, who are most skilled and powerful in medicine and the cure of diseases:



YOU ANGELS OF LIGHT, AIRA OR AIGRA, ORMN OR ORPMN, RSNI or RSONI, IZNR or IZINR, dwelling in the Southern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, ANGPOI and VNNAX, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, ANGPOI & VNNAX, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, and perfectly, in any and all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God

ANGPOI and VNNAX

AMEN



b	O	a	Z	a
u	N	n	a	x
a	i	g	r	a
o	r	p	m	n
r	s	O	n	i
i	z	i	n	r

¶ This is the invitation to the four good angels of the West, who are most skilled and powerful in medicine and the cure of diseases:



YOU ANGELS OF LIGHT, TACO OR TAGCO, NHDD OR NHODD, PAAX OR PATAX, SAIZ OR SAAIZ, dwelling in the Western part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, OLGOTA and OALCO, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, OLGOTA and OALCO, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentifully, and perfectly, in any and all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
OLGOTA and OALCO

AMEN



τ	α	0	A	δ
o	a	ι	c	o
τ	α	9	c	o
η	h	o	δ	D
ρ	a	ε	A	x
S	a	a	i	x

✚ This is the invitation to the four good angels of the North, who are most skilled and powerful in medicine and the cure of diseases:



YOU ANGELS OF LIGHT, OPMN OR OPAMN, APST OR APLST, SCIO or SCMIO, VASQ or VARSQ, dwelling in the Northern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, NOALMR and OLOAG, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, NOALMR and OLOAG, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentifully, and perfectly, in all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
NOALMR and OLOAG

AMEN



d	o	n	p	a
o	i	o	a	G
O	p	a	m	n
a	p	i	s	τ
s	c	m	i	o
V	a	r	s	G

CHAPTER VIJ
THE ANGELS OF PRECIOUS STONES



❧ These are the names of the sixteen good angels who are powerful & learned in the finding, collection, use, and virtues of metals, and in the coagulations and powers of jewels.

QUARTER	GOD NAMES	ANGELS	CACO- DEMONS	GOD NAMES REVERSED
East	LLACZA PALAM	Oyub or Oyaub Paoc or Pacoc Rbnh or Rbznh Diri or Diari	Xoy Apa Rrb Pdi	AZCALL MALAP
South	ANÆEM SONDN	Omagg or Omagg Gbal or Gbeal Rlmu or Rlemu Iahl or Iamhl	Xom Agb Rrl Pia	MEEANA NDNOS
West	NELAPR OMEBB	Magm or Malg Leoc or Leaoc Vssn or Vspsn Rvoi or Rvroi	Mma Ole Cvs Hrv	RPALEN BBEMO
North	VADALI OBARA	Gmnm or Gmdnm Ecop or Ecaop Amox or Amlox Brap or Briap	Mgm Oec Cam Hbr	ILADAV AVABO

¶ This is the invitation of the four good angels of the East, who are powerful and learned in metals and jewels:



YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), OYUB or OYAUB, PAOC or PACOC, RBNH or RBZNH, DIRI or DIARI, lords in the Eastern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metal and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, LLACZA and PALAM, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, LLACZA and PALAM, I call and command you, one and all.

AMEN

Through the speaking of the holy & mystical Names of God
LLACZA and PALAM

AMEN



u	t	s	p	a
p	a	l	a	m
o	y	a	u	b
p	a	c	o	c
r	b	z	n	h
d	i	a	r	i

✠ This is the invitation of the four good angels of the South, who are powerful and learned in metals and jewels:



YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), OMGG or OMAGG, GBAL or GBEAL, RLMU or RLEMU, I AHL or IAMHL, lords in the Southern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, ANÆEM and SONDN, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, ANÆEN and SONDN, I call and command you, one and all.

AMEN

Through the speaking of the holy and mystical Names of God
ANÆEM and SONDN

AMEN



p	h	a	R	a
S	o	n	d	n
o	m	a	g	g
g	b	e	a	s
r	s	e	m	u
i	a	M	h	s

¶ This is the invitation of the four good angels of the West, who are powerful and learned in metals and jewels:



YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), MAGM or MALGM, LEOC or LEAOC, VSSN or VSPSN, RVOI or RVROI, lords in the Western part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, NELAPR and OMEBB, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly. and be favourable unto me. I beseech thee, one and all, to complete and make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immacultely, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, NALAPR and OMEBB, I call and command you, one and all

AMEN

Through the speaking of the holy and mystical Names of God
NELAPR and OMEBB

AMEN



e	D	n	i	m
o	m	e	b	b
m	a	s	G	m
s	e	a	o	c
V	s	p	s	H
r	V	r	o	i

¶ This is the invitation of the four good angels of the North, who are powerful and learned in metals and jewels:



YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), GNM or GMDNM, ECOP or ECAOP, AMOX or AMLOX, BRAP or BRIAP, lords in the Northern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of orre-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, VADALI and OBAVA, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, VADALI and OBAVA, I call and command you, one and all.

AMEN

Through the speaking of the holy and mystical Names of God
VADALI and OBAVA

AMEN



a	n	v	a	a
o	b	a	u	a
G	m	d	n	m
e	c	a	o	p
A	m	j	o	x
b	r	i	a	p

CHAPTER VIIJ
THE ANGELS OF TRANSFORMATION



These are the names of the sixteen good angels who are powerful and learned in Transformation; also shown are the names of the sixteen cacodemons.

QUARTER	GOD NAMES	ANGELS	CACO- DEMONS	GOD NAMES REVERSED
East	AIAOAI OIIIT	Abmo or Abamo Naco or Naoco Ocnm or Ocanm Shal or Shail	Cab Ona Moc Ash	IAOAlA TIIIO
South	CBALPT ARBIZ	Opna or Opana Doop or Dolop Rxao or Rxpao Axir or Axtir	Cop Odo Mrx Aax	TPLABC ZIBRA
West	MALADI OLAAD	Paco or Palco Ndzn or Ndazn Iipo or Iidpo Xrnh or Xrinh	Rpa And Xii Exr	IDALAM DAALO
North	VOLXDO SIODA	Datt or Dabtt Diom or Dixom Oopz or Oodpz Rgan or Rgoan	Rda Adi Xoo Erg	ODXLOV ADIOS

§ This is the invitation of the four good angels of the East, who are learned and powerful in Transformation:



YOU FOUR GOOD AND TRUE ANGELS OF GOD (OUR CREATOR), ABMO or ABAMO, NACO or NAOCO, OCNM or OCANM, SHAL or SHIAL, who rule in the Eastern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): AIAOAI and OIIIT. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentifully make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: AIAOAI and OIIIT.

AMEN

Through these sacred and mystical Names of God

AIAOAI and OIIIT

AMEN



c	N	a	b	r
O	i	i	i	t
A	b	a	m	o
N	a	o	c	o
o	c	a	n	m
S	h	i	a	s

✠ This is the invitation of the four good angels of the South, who are learned and powerful in Transformation:



YOU FOUR GOOD AND TRUE ANGELS OF GOD (OUR CREATOR), OPNA or OPANA, DOOP or DOLOP, RXAO or RXPAO, AXIR or AXTIR, who rule in the Southern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominately peculiar to you): CBALPT and ARBIZ. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentifully make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: CBALPT and ARBIZ.

AMEN

Through these sacred and mystical Names of God
CBALPT and ARBIZ

AMEN



R	O	c	a	n
A	r	b	i	z
O	p	a	n	a
d	O	i	o	p
r	x	p	a	o
a	x	t	i	r

¶ This is the invitation of the four good angels of the West, who are learned and powerful in Transformation:



YOU FOUR GOOD AND TRUE ANGELS OF GOD (OUR CREATOR), PACO or PALCO, NDZN or NDAZN, IPO or IDPO, XRNH or XRINH, who rule in the Western part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominately peculiar to you): MALADI and OLAAD. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentifully make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: MALADI and OLAAD.

AMEN

Through these sacred and mystical Names of God
MALADI and OLAAD

AMEN



M	a	m	g	i
o	i	a	a	D
p	a	l	c	o
n	d	a	z	N
i	i	d	p	o
x	r	i	n	h

✠ This is the invitation of the four good angels of the North, who are learned and powerful in Transformation:



YOU OUR GOOD AND TRUE ANGELS OF GOD (OUR CREATOR), DATT or DABTT, DIOM or DIXOM, OOPZ or OODPZ, RGAN or RGOAN, who rule in the Northern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): VOLXDO and SIODA. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentifully make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: VOLXDO & SIODA.

AMEN

Through these sacred and mystical Names of God
VOLXDO and SIODA

AMEN



p	s	u	a	c
S	i	o	d	a
d	a	i	e	z
d	i	x	o	m
O	o	D	p	z
r	g	o	a	n

CHAPTER IX
THE ANGELS OF THE FOUR ELEMENTS



✠ These are the names of the sixteen good angels who liveth in and knoweth the quality and use of all four elements; also shown are the names of the sixteen cacodemons.

QTR.	GOD NAME	ANGELS	ELMNT	CACO- DEMONS	GOD NAMES REVERSED
E.	AOVRRZ ALOAİ	Acca or Acvca Npat or Nprat Otoi or Otoi Pmox or Pmzox	Air Watr Erth Fire	Cac Onp Mot Apm	ZRRVOA IAOLA
S.	SPMNIR ILPIZ	Msal or Msmal Iaba or Ianba Izxp or Izixp Stim or Strim	Air Watr Erth Fire	Cms Oia Miz Ast	RINMPS ZIPLI
W.	IAAASD ATAPA	Xpen or Xpæn Vasa or Vaasa Dapi or Daspi Rnil or Rndil	Air Watr Erth Fire	Rxp Ara Xda Ern	DSAAAI APATA
N.	RZIONR NRZFM	Adre or Adire Sisp or Siosp Pali or Panli Acar or Acrar	Air Watr Erth Fire	Rad Asi Xpa Eac	RNIOZR MFZRN

✚ This is the invitation to the four good angels of the East, each of whom knows all the creatures living in one element and their use:



YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, ACCA or ACVCA, NPAT or NPRAT, OTOI or OTROI, PMOX or PMZOX, who rule in the Eastern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, ACCA or ACVCA, bright angel that liveth in the Air of the East, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious NPAT or NPRAT, who liveth in the Water of the East, who truly knoweth its quality and use; And you, O distinguished OTOI or OTROI, who liveth in the Earth of the East, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, PMOX or PMZOX, shining angel of God, who liveth in the most secret Fire of the East, and who hath plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Eastern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, AOVRRZ and ALOAI, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, AOVRRZ and ALOAI, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each

and every one of my petitions (respecting and concerning your
aforementioned unique offices, knowledges, and powers), satis-
fyingly, satisfactorily, plentifully, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
AOVRRZ and ALOAI

AMEN



x	g	a	z	d
a	i	O	a	i
a	C	u	c	a
n	p	r	a	τ
o	t	r	o	i
p	m	z	o	x

¶ This is the invitation to the four good angels of the South, each of whom knows all the creatures living in one element and their use:



YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, MSAL or MSMAL, IABA or IANBA, IXZP or IZIXP, STIM or STRIM, who rule in the Southern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, MSAL or MSMAL, bright angel that liveth in the Air of the South. you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious IABA or IANBA, who liveth in the Water of the South, who truly knoweth its quality and use; And you, O distinguished IZXP or IZIXP, who liveth in the Earth of the South, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, STIM or STRIM, shining angel of God, who liveth in the most secret Fire of the South, and who hath plentiful knowledge of its efficacy and vital properties: O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Southern part of the world. you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, SPMNIR and ILPIZ, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, SPMNIR and ILPIZ, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every one

of my petitions (respecting and concerning your aforementioned unique offices, knowledges and powers), satisfyingly, satisfactorily, plentifully and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
SPMNIR and ILPIZ

AMEN



i	a	s	o	m
i	s	p	i	z
m	s	m	a	l
i	a	n	b	a
i	z	i	x	p
s	t	r	i	m

✠ *This is the invitation to the four good angels of the West, each of whom knows all the creatures living in one element and their use:*



YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOOD-
ness, I call you, XPEN or XPÆN, VASA or VAASA, DAPI
or DASPI, RNIL or RNDIL, who rule in the Western part of the
world: so that each one of you, out of the four great elements
or sources of the world might wield the duty or office peculiar to
him, and his unique skill, knowledge, power, and authority: O
you, XPEN or XPÆN, bright angel that liveth in the Air of the
West, you who hath vision of all its diverse qualities and who
perfectly perceives what uses God created in them for Man; And
you, O illustrious VASA or VAASA, who liveth in the Water of
the West, who truly knoweth its quality and use; And you, O
distinguished DAPI or DASPI, who liveth in the Earth of the West,
you who knoweth exactly its varied qualities and to what uses
it was created by our God; And finally you, RNIL or RNDIL,
shining angel of God, who liveth in the most secret Fire of the
West, and who hath plentiful knowledge of its efficacy and vital
properties; O all of you, faithful to God and ministers of our
Creator, you who dwelleth in the Western part of the world,
you who knoweth the arcane secrets of the four elements, con-
ceded, assigned, and deputed to you by our omnipotent Creator,
and who, to the praise, honour, and glory of God and out of
your great charity towards the human race art able to impart
and make manifest these great things and (by the approval of
God) bring forth those things that are asked of you. Therefore I,
John Dee, a Lover and Seeker for these secrets (to the praise,
honour and glory of our God), in the Name of the same, our
God and Creator, I humbly supplicate you, one and all. And
through these holy Names of God, IAAASD and ATAPA, I re-
quire and confidently petition that, at whatever time of my fut-
ure life (from this very hour) that I should call or summon one,
any, or all of you, you appear conspicuous and visible to me in a
goodly form. And through these holy Names of God, IAAASD
and ATAPA, I require that you benignly consent, clearly dis-
charge, lovingly fulfil, and perfectly make perfect, each and every

one of my petitions (respecting and concerning your aforementioned unique offices, knowledges and powers), satisfyingly, satisfactorily, plentifully, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
IAAASD and ATAPA

AMEN



n	L	i	r	x
a	z	a	p	a
x	p	a	c	n
V	a	a	s	a
d	A	s	p	i
r	n	d	i	J

✠ This is the invitation to the four good angels of the North, each of whom knows all the creatures living in one element and their use:



YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, ADRE or ADIRE, SISP or SIOSP, PALI or PANLI, ACAR or ACRAR, who rule in the Northern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, ADRE or ADIRE, bright angel that liveth in the Air of the North, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man, And you, O illustrious SISP or SIOSP, who liveth in the Water of the North, who truly knoweth its quality and use; And you, O distinguished PALI or PANLI, who liveth in the Earth of the North, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, ACAR or ACRAR, shining angel of God, who liveth in the most secret Fire of the North, and who hath plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Northern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these grest things and (by the approval of God) bring forth those things that are asked of you. Therefore I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our Creator and God, I humbly supplicate you, one and all. And through these holy Names of God, RZIONR and NRZFM, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, RZIONR and NRZFM, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every one

of my petitions (respecting and concerning your aforementioned unique offices , knowledges, and powers), satisfyingly, satisfactorily, plentifully, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
RZIONR and NRZFM

AMEN



Z	i	r	Z	a
n	r	z	f	m
a	d	i	r	e
s	i	o	s	p
p	a	n	s	i
A	C	r	a	r

CHAPTER X
THE ANGELS OF NATURAL SUBSTANCES



*✠ These are the names of the sixteen good angels who are most powerful and skilled in the mixing together of natural substances.**

QUARTER	GOD NAME	ANGELS	LETTER FROM THE CROSS
East	ERZLA	RZLA ZLAR LARZ ARZL	I
South	EBOZA	BOZA OZAB ZABO ABOZ	A
West	ATAAD	TAAD AADT ADTA DTAA	O
North	ADOPA	DOPA OPAD PADO ADOP	N

* Commixtionibus Naturarum

¶ This is the invitation to the four good Angels of the East, who are powerful and learned in the mixing together of natural substances:



YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIPotent God, (your Creator) RZLA, ZLAR, LARZ, ARZL, who are in the Eastern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ERZLA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ERZLA, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this Holy and Mystical Name of God

ERZLA

AMEN



r	z	i	l	a
a	r	δ	z	a
c	z	o	n	s
τ	o	i	τ	c
S	i	g	a	s
f	m	o	n	d

✠ This is the invitation to the four good angels of the South, who are powerful and learned in the mixing together of natural substances:



YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIPOTENT God, (your Creator) BOZA, OZAB, ZABO, ABOZ, who are in the Southern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, EBOZA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, EBOZA, that you will come to me and appear visibly and personably, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this Holy and Mystical Name of God

EBOZA

AMEN



b	O	a	Z	a
u	N	n	a	x
a	i	g	r	a
o	r	p	m	n
r	s	O	n	i
i	x	i	n	r

¶ This is the invitation to the four good angels of the West, who are powerful and learned in the mixing together of natural substances:



YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIPOTENT God, (your Creator) TAAD, AADT, ADTA, DTAA, who are in the Western part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the smac, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ATAAD, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ATAAD, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition, and, as it were, appointed you as his officers and ministers. AMEN

Through this Holy and Mystical Name of God

ATAAD

AMEN



τ	a	o	A	d
o	a	s	c	o
τ	a	g	c	o
n	h	o	d	D
g	a	t	A	x
S	a	a	i	z

✠ *This is the invitation to the four good angels of the North, who are powerful and learned in the mixing together of natural substances:*



YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIPOTENT God, (your Creator) DOPA, OPAD, PADO, ADOP, who are in the Northern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ADOPA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ADOPA, that you will come to me and appear visibly and personably, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this Holy and Mystical Name of God

ADOPA

AMEN



d	o	n	p	a
o	i	o	a	G
O	p	a	m	n
a	p	i	s	t
s	c	m	i	o
V	a	r	s	G

CHAPTER XI
THE ANGELS OF TRANSPORTATION



*✠ These are the sixteen good angels who are powerful in transporting from place to place.**

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	EVTPA	VPTA TPAV PAVT AVTP	L
South	EPHRA	PHRA HRAP RAPH APHR	A
West	ATDIM	TDIM DIMG IMTD MTDI	N
North	AANAA	ANAA NAAA AAAN AANA	V

* In Locali Mutatione

¶ This is the invitation to the four good angels of the East, who are powerful in transporting from place to place:



YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O VTPA, TPAV, PAVT, & AVTP, who rule uniquely in the Eastern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, EVTPA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, EVTPA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentifully, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

EVTPA

AMEN



u	t	s	p	a
p	a	L	a	m
o	Y	a	u	b
p	a	c	o	C
r	b	z	n	h
d	i	a	r	i

✠ This is the invitation to the four good angels of the South, who are powerful in transporting from place to place:



YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O PHRA, HRAP, RUPH, and APHR, who rule uniquely in the Southern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God our Creator, through the Reverent Majesty of the same God, our Creator, & through this divine and mystical Name, EPHRA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, EPHRA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentifully, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

EPHRA

AMEN



p	h	a	R	a
S	o	n	d	n
o	m	a	g	g
g	b	e	a	s
r	s	e	m	u
i	a	M	h	s

This is the invitation to the four good angels of the West, who are powerful in transporting from place to place:



YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O TDIM, DIMT, IMTD, and MTDI, who rule uniquely in the Western part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, ATDIM, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, ATDIM, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentifully, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

ATDIM

AMEN



ε	D	n	i	m
o	m	e	6	6
m	a	s	G	m
s	e	a	o	c
V	s	P	s	H
r	V	r	o	i

§ This is the invitation to the four good angels of the North, who are powerful in transporting from place to place:



YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O ANAA, NAAA, AAAN, and AANA, who rule uniquely in the Northern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, AANAA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, AANAA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentifully, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

AANAA

AMEN



a	n	v	a	a
o	b	a	u	a
G	m	d	n	m
e	c	a	o	p
A	m	j	o	x
b	r	i	a	p

CHAPTER XII
THE ANGELS OF THE MECHANICAL ARTS



✠ These are the names of the sixteen good angels who are skilled and powerful in the Mechanical Arts.

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	HCNBR	CNBR N ^B RC BRCN RCNB	A
South	HROAN	ROAN OANR ANRO NROA	C
West	PMAGL	MAGL AGLM GLMA LMAG	M
North	PPSAC	PsAC SACP ACPS CPSA	V

¶ This is the invitation to the four good angels of the East, who are skilled and powerful in the Meeahnicall Arts:



YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, CNBR, NBRC, BRCN, and RCNB, who are in the Eastern part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God, I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, HCNBR, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, HCNBR, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implemet, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiment.

Through this mystical Name of God

HCNBR

AMEN



c	N	a	b	r
O	i	i	i	t
A	b	a	m	o
N	a	o	c	O
o	c	a	n	m
S	n	i	a	s

✠ This is the invitation to the four good angels of the South, who are skilled and powerful in the Mechanical Arts:



YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, ROAN, OANR, ANRO, and NROA, who are in the Southern part of the world, and who hast by our God been charged and committed with his ministry to practice, impart, teach and communicate perfect skill in all mechanical arts, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, HROAN, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, HROAN, that you immediately come to me and appear to me, benignly, peaceably, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

HROAN

AMEN



R	O	c	a	n
A	r	b	i	x
O	p	a	n	a
d	O	i	o	p
r	x	p	a	o
a	x	t	i	r

✚ This is the invitation to the four good angels of the West, who are skilled and powerful in the Mechanical Arts:



YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, MAGL, AGLM, GLMA, and LMAG, who are in the Western part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, PMAGL, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, PMAGL, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

PMAGL

AMEN



M	a	m	g	s
o	s	a	a	D
p	a	L	c	o
n	d	a	z	N
i	i	d	p	o
x	r	i	n	h

✠ *This is the invitation to the four good angels of the North, who are skilled and powerful in the Mechanical Arts*



YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, PSAC, SACP, ACPS, and CPSA, who are in the Northern part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, PPSAC, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, PPSAC, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

PPSAC

AMEN



p	s	u	a	c
S	i	o	d	a
d	a	i	e	z
d	i	x	o	m
O	o	D	p	z
r	g	o	a	n

CHAPTER XIII
THE ANGELS OF SECRET DISCOVERY



✠ These are the names of the sixteen good angels who are skilled and powerful in the discovering the secrets of all men.

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	HXGZD	XGZD GZDX ZDXG DXGZ	A
South	HIAOM	IAOM AOM OMIA MIAO	S
West	PNLRX	NLRX LRXN RXNL XNLR	I
North	PZIZA	ZIZA IZAZ ZAZI AZIZ	R

¶ This is the invitation to the four good angels of the East, who are skilled and powerful in the discovery of the secrets of men.



YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, XGZD, GZDX, ZDXG, and DXGZ, who dwell in the Eastern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatver degree, state or condition. I, John Dee, theu devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name HXGZD, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, HXGZD, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentifully, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

HXGZD

AMEN



x	g	a	z	d
a	y	o	a	i
a	c	u	c	a
n	p	r	a	t
o	e	r	o	i
p	m	z	o	x

✠ This is the invitation to the four good angels of the South, who are skilled and powerful in the discovery of the secrets of men.



YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, LAOM, AOMI, OMIA, and MIAO, who dwell in the Southern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical name, HIAOM, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, HIAOM, that you come immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentifully, and perfectly, all of my petitions (to be done by one, any, of all or you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

HIAOM

AMEN



i	a	s	o	m
i	s	p	i	z
m	s	m	a	h
i	a	n	b	a
i	z	i	x	p
s	t	r	i	m

✠ This is the invitation to the four good angels of the West, who are skilled and powerful in the discovery of the secrets of men.



YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, NLRX, LRXN, RXNL, and XNLR, who dwell in the Western part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whaever degree, state, or conditon. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name, PNLRX, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, PNLRX, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement and make perfect, truthfully, plentifully, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

PNLRX

AMEN



n	L	i	r	x
a	z	a	p	a
x	p	a	c	n
V	a	a	s	a
d	A	s	p	i
r	n	d	i	J

✠ *This is the invitation to the four good angels of the North, who are skilled and powerful in the discovery of the secrets of men.*



YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, ZIZA, IZAZ, ZAZI, and AZIZ, who dwell in the Northern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name, PZIZA, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, PZIZA, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentifully, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

PZIZA

AMEN



Z	i	r	Z	a
n	r	z	f	m
a	d	i	r	e
s	i	o	s	p
p	a	n	s	i
A	C	r	a	r

FIN



APPENDICES

APPEND X A

THE PRACTICE OF ENOCHIAN EVOCATION



HERE ARE NO DESCRIPTIONS IN DEE'S EXTANT DIARIES OF actual Enochian evocation rituals, a fact that has led some scholars to conclude that he never attempted the magic. The existence, however, of artifacts such as the wax sigils of Æmeth in the British museum indicate that Dee, at the very least, constructed some of the requisite furniture. In addition, Dee compiled Sloane MS. 3191 (the primary source for *The Enochian Evocation*) to be a working collection of conjurations for use in magical ceremonies. Although it is possible that Dee never went through with the experiments, it is far more likely that he recorded the events in a separate diary that has not survived. Dee was a rabid diarist, and kept at least three concurrent diaries during the period that he was working with Kelly, each diary covering a different aspect of his life. It would be well in character for Dee to initiate a special diary for the practice of the 'radical truths' that he had sought for so many years.

There are many clues that assist in uncovering the operative portions of this arcane branch of magical lore. Sloane MS. 3191, for example, delineates the portions of Enochian evocation that Dee thought were most essential. Other clues are scattered throughout the surviving diaries. Dee describes many scrying sessions, and it is unlikely that the Enochian rituals differed very greatly from those he practiced with his scryers. In addition, many passages from the scrying sessions contain hints and instructions concerning Enochian evocation. Another valuable source of information is the body of magical literature that was available to Dee and Kelly. The effect of Agrippa, for example, upon Dee's philosophical outlook is obvious, and many aspects of Enochian evocation are dependant upon the world-view of

the renaissance Magi. Also, Kelly's involvement in black magic indicates influence from other magical texts. When all these sources of information are gathered together, a coherent picture emerges of the practice of Enochian evocation.



This appendix discusses:

1. The personnel & apparel required for the rituals.
2. The furniture and construction of the temple.
3. The book of prayers & conjurations.
4. The Angelic hierarchies
5. The talismans for the Angelic hierarchies.
6. The scheduling of the ceremonies.

¶ I. PERSONNEL

ENOCHIAN rituals were practiced by two people, a Magus and Scryer. The Magus chanted the conjurations, compelling the Angels (by the power of the Names of God) to appear within the crystal stone. The Scryer gazed into the crystal and related his visions. The Magus doubled as scribe, recording the visions and the results of the ceremony.

Both Scryer and Magus were expected to lead holy lives (at least while practicing the magic), to cultivate piety and humility, and to abstain from the practice of black magic. During the ceremonies, both were dressed in white linen robes, and the magus wore a magical ring with a gold seal (as shown in Book Two). Other renaissance magical texts recommend that the Magus wear a crown and carry a magical wand and or sword, but none of these are mentioned in Dee's work.

¶ II. FURNITURE

BEFORE practicing Enochian evocation, the Magus and Scryer located or constructed the following items:

1. A crystal ball. This was handled only by the magus or the scryer. Dee's was rather small, about two inches in diameter.
2. A circular wax tablet, 9 inches in diameter and 1.5 inches thick, inscribed on the front with the sigil of Æmeth and on the back with a cross. These designs are shown in Book Two. The center of the front was hollowed out slightly, so that

the crystal ball could easily be placed on top of the Sigil.

3. Four wax tablets, about 4 inches in diameter, similarly inscribed.
4. A red silk 'rug', two yards square.
5. A red and green (or multi-coloured) tablecloth, about 1.5 yards square, with tassels at each corner.
6. A table constructed of 'sweet wood' [cedar?] a yard (two cubits) square, with yard long legs. Each leg terminated with a hollow cylinder, slightly more than 4 inches on the inside diameter and about 0.5 inches thick. The basic structure of this table is shown in Book Two; because of its low profile, two wooden stools were probably also necessary. A set of elaborate sigils were to be painted in yellow oils on the top surface of the table. The arrangement of these sigils is too complex to be reproduced in this volume, but can be found in *The True Relation* between the Preface and the first book, on the page labeled 'The Holy Table'.
7. Twelve banners or flags each embroidered with a Name of God as shown in Book Five.

This furniture was arranged into a temple where Enochian evocation could be practiced. This may have been intended to be in the open air rather than within a building, as there are no descriptions of candles or torches. Furthermore, the magical circle specifies 'Terra' [Earth], which may or may not have been intended symbolically.

The temple was constructed in the following manner:

1. The place of working was enclosed by a circle as shown in Book Five, Chapter Three. The banners were propped at the circle's edge.
2. The red silk rug was laid in the center of the circle.
3. The four small wax tablets were arranged in a square pattern in the center of the silk rug, 1 yard square.
4. The table was balanced upon the wax tablets, so that the hollow cylinders at the end of the table legs overlapped them.
5. The large wax tablet was placed on the center of the table.
6. The silk tablecloth was draped over the table, covering the large wax tablet, so that the tassels dangled almost to the floor.

7. The crystal was laid on the top of the tablecloth, balanced on the indentation in the wax tablet.

¶ III. THE MAGICAL BOOK

THE MAGUS was required to have a book in which prayers and conjurations were recorded for use within the temple. For the complete practice of Enochian evocation, it probably would have had the following contents:

§1. PRAYERS

THE ORATION TO GOD—as shown in Book Two, Chapter Five.

THE PRAYER OF ENOCH—as shown in Book One, Chapter Two.

THE FUNDAMENTAL OBESANCE—as shown in Book Five, Chapter Four.

§2. CONJURATIONS

THE HEPTARCHIC CONJURATIONS—formed by inserting the specific attributes of each King and Prince (as shown in Book Two, Chapter Seven) with the generalized conjuration (as shown in Book Two, Chapter Six).

THE ANGELICAL KEYS—as shown in Book Three. These were to be written in both Angelical and English. Note that the last key was to be repeated 30 times, with the third word altered to indicate the Aire being worked. In Sloane MS. 3191, the the various Aires are listed in the margin. The individual names of the Aires are given in Book Four, Column Four.

THE INVITATIONS TO THE ANGELS OF THE QUARTERS—as shown in Book Five, Chapters Five through Thirteen.

The ordering of Dee's workbooks suggests that he intended a certain cross-semination of the earlier (Heptarchic) and later (Angelical) systems. In any case, the magical book is described in Dee's diaries as consisting *first of the invocation of the Names of God and second of the invocation of the Angels, by the Names of God*—an ordering is preserved in the contents above.

Note that, unlike other renaissance magical systems, Enochian evocation does not include a 'Dismissal' or 'Licence to Depart', a conjuration designed to send a spirit back to its dwelling place. Dee evidently felt this to be unnecessary, although most renaissance Magi would have considered this omission dangerous.

IV. THE ANGELS

ENOCHIAN evocation was believed to summon three interrelated hierarchies of angels:

1. THE HEPTARCHICAL ROYALTY—who were believed to govern *all earthly actions, & disperse of the will of the Creator*. One conjured them to obtain *knowledge of God truly, the number and doings of His Angels perfectly and the beginning and ending of Nature substantially*. These Angels were based upon the 7 planets and the 7 days of the week.
2. THE ANGELS OF THE AIRES—who were believed to rule over the various countries of the earth. One conjured them to *subvert whole countries without armies, to get the favour of all the (human) Princes, & to know the secret treasure of the waters, and the unknown caves of the earth*. These Angels were based on the 12 houses of the Zodiac and the 30 Aires, which were evidently subdivisions of the 'vault of stars' in which the 'fixed stars' were believed to reside.
3. THE ANGELS OF THE QUARTERS—who were believed to have been *put onto the earth so that the Devil's envious will might be bridled, the determinations of God fulfilled, and his creatures kept and preserved*. One conjured them to obtain a variety of semi-divine powers and capabilities. These Angels were based upon the 4 Elements and the 4 compass points.

Thus Enochian evocation consisted of a complete panoply of magical art, covering planetary, zodiacal, and elemental operations and reputed to control hundreds of named and thousands of unnamed Angelic creatures. Because of the complexity of these Angelic hierarchies, I shall discuss each in detail.

§1. THE HEPTARCHICAL ROYALTY

THE HEPTARCHICAL Royalty are described in Book Two, Chapter Four, and were believed to rule over the days of the week and the planets. The relationship of the primary Heptarchical hierarchy is shown in the following figure:

KING CARMARA

PRINCE HAGONEL

Sons of Light	I	Ih	Isr	Dmal	Hecoa	Beigia	Stimcul
Sons of the Sons of Light	EL	An	Ave	Liba	Rocle	Hagonel	Ilemese
Kings	BALIGON BNASPOL BOBOGEL BABALEL BYNEPOR BNAPSEN BLUMAZA						
Princes	BAGANOL BLISDON BORNOGO BEAFES BUTMONO BRORGES BRALGES						
The Table of the 42 Ministers	AOAYNNL	ELGNSEB	LEENARB	EILOMFO	BBARNFL	BANSSZE	OESNGLE
	LBENAAY	NLINZVB	LNANAEB	NEOTPTA	BBAIGAO	BYAPARE	AVZNILN
	IOAESPM	SFAMLLB	ROEMNAB	SAGACIY	BBALPAE	BNAMGEN	YLLMAIS
	GGLPPSA	OOGOSRS	LEAORIB	ONEDPON	BBANIFG	BNVAGES	NRSOGOO
	OEEOOEZ	NRPCRRB	NEICIAB	NOONMAN	BBOSNIA	BLBOPOO	NRRCPRN
	NLLRLNA	ergdbab	AOIDIAB	ETEVLGL	BBASNOD	BABEPEN	LABDGRE
	(Fri.)	(Wed.)	(Sun.)	(Tues.)	(Thurs.)	(Sat.)	(Mon.)

Note that the 'Son of the Sons' HAGONEL had a different sigil than PRINCE HAGONEL and thus was a different angelic personage.

The names of the 42 ministers were generated from the each table by starting with each letter and continuing rightwards to the end of the table, then looping around to the beginning. This made six sets of seven ministers per day, each set ruling for four hours [beginning at midnight]. For example, the 42 ministers for Prince BAGANOL (Friday) are

12AM—4AM	<i>Aoaynnl</i>	<i>Oaynnla</i>	<i>Aynnlao</i>	<i>Ynnlaoa</i>	<i>Nnlaoay</i>	<i>Nlaoayn</i>	<i>Laoaynn</i>
4AM—8AM	<i>Lbbnaav</i>	<i>Bbnaavl</i>	<i>Bnaavlb</i>	<i>Naavlbh</i>	<i>Aavlbhn</i>	<i>Avlbhna</i>	<i>Vlbhnaa</i>
8AM—12PM	<i>Ioæspm</i>	<i>Oæspmi</i>	<i>Aespmio</i>	<i>Espmioa</i>	<i>Spmioæ</i>	<i>Pmioæs</i>	<i>Mioæsp</i>
12PM—4PM	<i>Gglppsa</i>	<i>Glppsa</i>	<i>Lppsa</i>	<i>Ppsa</i>	<i>Psaggl</i>	<i>Sagglp</i>	<i>Agglpps</i>
4PM—8PM	<i>Oeeoez</i>	<i>Eeeoez</i>	<i>Eoezoe</i>	<i>Oeezoe</i>	<i>Oezoeo</i>	<i>Ezoeoe</i>	<i>Zoeoeo</i>
8PM—12AM	<i>Nllrlna</i>	<i>Lrlrlan</i>	<i>Lrlnanl</i>	<i>Rlnanll</i>	<i>Lnanllr</i>	<i>Nanllrl</i>	<i>Anllrln</i>

The Heptarchical Royalty also included a set of 49 planetary angels, of whom 14 were the Kings and Princes for the days. The 'Table of the 49 Good Angels' at the close of Book Two shows the primary planetary attribution of each of these entities. Curiously, the planetary attributions of the Kings were the only ones that matched the traditional linking of the days of the week with the planets. By extrapolation, it is likely that each angel had a double attribution as follows:

SUNDAY		MONDAY	
BOBOGEL	Sol of Sol	BLUMAZA	Luna of Luna
BORNOGO	Sol of Venus	BRALGES	Luna of Saturn
Bablibo	Sol of Luna	Baspalo	Luna of Mercury
Buscnab	Sol of Saturn	Belmara	Luna of Jupiter
Bariges	Sol of Mercury	Bragiop	Luna of Mars
Barnafa	Sol of Jupiter	Brisfli	Luna of Sol
Bonefon	Sol of Mars	Basledf	Luna of Venus
TUESDAY		WEDNESDAY	
BABALEL	Mars of Mars	BNASPOL	Mercury of Mrcry
BEFAFES	Mars of Sol	BLISDON	Mercury of Jupitr
Bapnido	Mars of Venus	Bazpama	Mercury of Mars
Busduna	Mars of Luna	Bernole	Mercury of Sol
Bminpol	Mars of Saturn	Blamapo	Mercury of Venus
Binofon	Mars of Mercury	Barfort	Mercury of Luna
Bmilges	Mars of Jupiter	Bliigan	Mercury of Satur
THURSDAY		FRIDAY	
BYNEPOR	Jupiter of Jupiter	BALIGON	Venus of Venus
BUTMONO	Jupiter of Mars	BAGENOL	Venus of Luna
Basmclo	Jupiter of Sol	Bormifa	Venus of Saturn
Besgeme	Jupiter of Venus	Binodab	Venus of Mercury
Blingef	Jupiter of Luna	Benpagi	Venus of Jupiter
Bartiro	Jupiter of Saturn	Bermale	Venus of Mars
Baldago	Jupiter of Merc.	Bagnole	Venus of Sol

SATURDAY

BNAPSEN	Saturn of Saturn
BRORGES	Saturn of Mercury
Balccor	Saturn of Jupiter
Blintom	Saturn of Mars
Branglo	Saturn of Sol
Bmamgal	Saturn of Venus
Bamnode	Saturn of Luna

§2. THE ANGELS OF THE AIRES

THE 91 PRINCIPAL Angels of the Aires are listed in tabular form in Book Four.

COLUMN ONE gives the name of the country over which each Angel rules. These are based on Ptolemy's Geography.

COLUMN TWO gives the name of each Angel, which is the same as the name of the part of the Earth as imposed by God.

COLUMN THREE gives the sigil for each Angel. These are derived from the Great Table of the Quarters, by connecting the letters that spell the Angel's name. Note that 'PARAOAN' is an 'overlay' using letters belonging to other Angels, (beginning with the 'P' in PARZIBA) and that 'LEXARPH', 'COMANAN', and 'TABITOM' are generated from the central cross. 'LEXARPH' uses the 'L' at the bottom right corner of the Western quarter. These sigils are not given in Sloane MS. 3191, but are included here for completeness. Note also that a sigil is given in the table for an entity LAXDIZI, which is not in the 91 Aires.

COLUMN FOUR gives the Aire in which the Angel dwells. These are evidently similar to the layers of Heaven described in Gnostic texts. The order LIL is the highest and TEX is the lowest; note that the Holy Land is governed by LIL.

COLUMN FIVE gives the number of servitor Angels (ministers) that are controlled by each Angel.

COLUMN SIX gives the total of all the Angels ruling in each Aire.

COLUMN SEVEN gives the names of the Angelic Kings that rule over each Angel. There is one King per sign of the Zodiac:

1. OLPAGED for Scorpio, 2. ZIRACAH for Aquarius, 3. HONONOL for Leo, 4. ZARNAAH for Gemini, 5. GEBABAL for Libra, 6. ZURCHOL for Pisces, 7. ALPUDUS for Cancer, 8. CADDAMP for Sagittarius, 9. ZARZILG for Virgo, 10. LAVAVOTH for Aries, 11. ZINGGEN for Capricorn & 12. ARFALOG for Taurus.

COLUMN EIGHT gives the tribe of Israël that corresponds to the Angelic King and each sign of the Zodiac.

COLUMN NINE gives the compass points that should be faced when invoking each angel.

§3. THE ANGELS OF THE QUARTERS

THE ANGELS of the Quarters are listed in detail at the beginning of Chapters Five through Thirteen of Book Five. A cursory examination of the crosses on the tables accompanying each 'Invitation' [conjunction] reveals how these names are generated. Many of the Angels have dual names—presumably both are correct, as both are used in the invitations.

The names of the cacodemons in Chapters Six through Nine are generated by taking a letter from the central cross of the Great Table, and combining it with the first two letters of each Angel's name. For example, the cacodemon X CZ is formed by taking the 'X' in EXARP and combining it with the 'CZ' in CZNS or CZONS. These cacodemons are the only vestige of black magic in Dee's evocation system, other than the stipulation that the word VAOAN in the first Angelical key is to be altered to VOOAN when conjuring evil spirits.

¶ V. TALISMANS

THE USE of various talismans were considered necessary for the practice of evocation magic in general, and were probably used for Enochian evocation as well. Only one Enochian talisman has survived: a beautiful gold disk in the British Museum. *A True Relation* shows an engraving of his disk on page preceding THE HOLY TABLE; the talisman commemorates a vision that Kelly had of the Angels of the Quarters:

A Vision. The sign of the love of God toward his faithful. Four sumptuous and belligerant Castles, out of the which sounded Trumpets thrice.

✠ *The sign of Majesty, the Cloth of the passage was cast forth.*

✠ *In the East, the cloth red; after the new smitten blood*

✠ *In the South, the cloth white, Lilly-colour*

✠ *In the West a cloth, the skins of many Dragons, green; garlic bladed.*

✠ *In the North, the cloth, Hair-coloured, Bilbery juyce.*

The Trumpets sound once. The gates open. The four Castles are moved. There issueth 4 Trumpeters, whose Trumpets are a Pyramis, six cones, wreathed. There followeth out of every Castle 3, holding up their Banners displayed, with ensigne, the Names of God. There follow Seniors six, alike from the four Gates: After them cometh from every part a King: whose Princes are five, gardant, and holding up his train. Next issueth the Crosse of 4 angels, of the Majesty of Creation in God attended upon everyone, with 4: a white Cloud, 4 Crosses, bearing the witnesses of the Covenant of God, with the Prince gone out before; which were confirmed, everyone, with ten Angels, visible in countenance; After every Crosses, attendeth 16 Angels, dispositors of the will of those, that govern the Castles. They proceed. And, in and about the middle of the Court, the Ensigns keep their standings, opposite to the middle of the Gate: The rest pause. The 24 Senators meet: They seem to consult. It vanisheth.

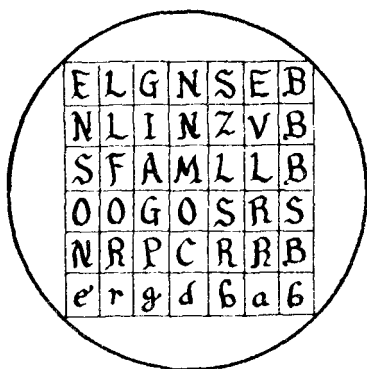
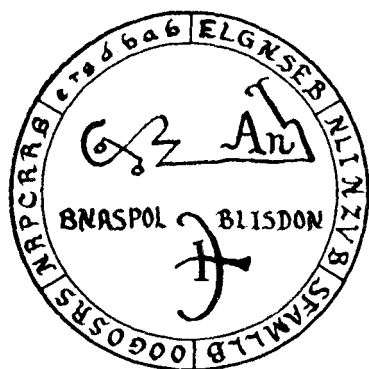
Although the use for the gold disk is not known, it may have been worn as a protective amulet during the Enochian evocation ritual

The Magus was definitely required to construct a talisman for each group of Angels that he wished to conjure. These were made of 'sweet wood', with the characters 'painted' upon them. The talismans were *held in the hand as thou shalt have cause to use them*, implying that the Magus held them during the prayers. During the conjurations, however, *thy feet must be placed upon these tables*, indicating that the Magus' dominance over the Angels was signified by his standing upon the Talisman.

Although none of these talismans appear to have survived, the talismanic methods of Agrippa can be applied to devise probable reconstructions of these important ceremonial objects.

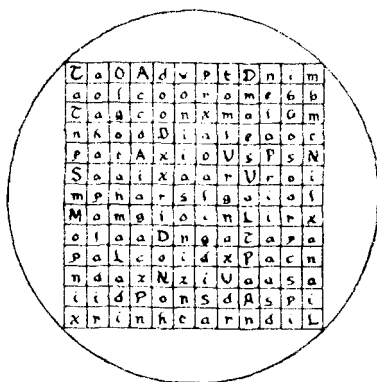
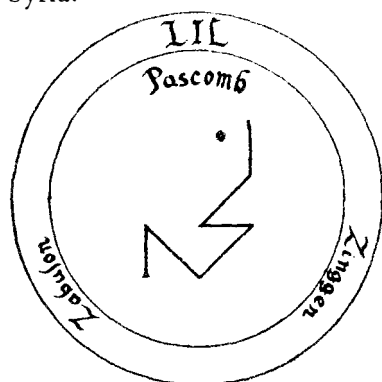
§1. TALISMANS FOR THE HEPTARCHICAL ROYALTY

ALTHOUGH this hierarchy includes several hundred entities, only the prince of each day and the SONS OF THE SONS OF LIGHT actually have their own 'signatures' or sigils. Evidently this means that a single talisman was to be constructed for each day, with an extra one for King CARMARA and Prince HAGONEL. The following sample represents a speculative reconstruction of the talisman for the conjuration of the Angels of Friday:



§2. TALISMANS FOR THE ANGELS OF THE AIRES

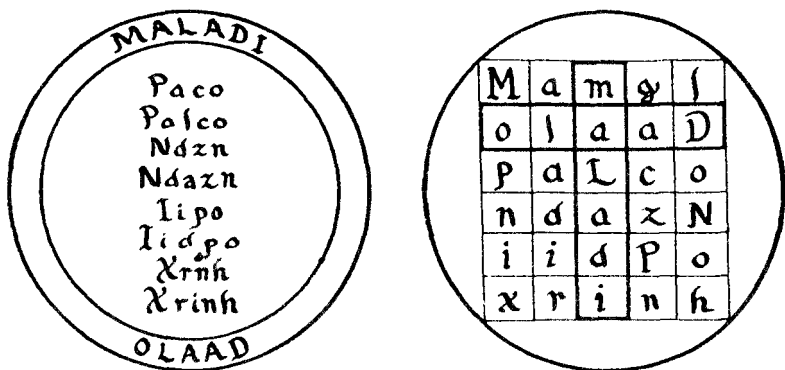
EACH OF THE 91 Princes has his [or her] own signature, which clearly implies that 91 separate talismans were to be constructed. The Angelic Kings of the Zodiac have no signatures, which indicates that their name alone (like the magical Names of God) carried the requisite power to invoke their influence. The following sample represents a speculative reconstruction of the talisman for the conjuration of PASCOMB, the Earthly Guardian of Syria:



§3. TALISMANS FOR THE ANGELS OF THE QUARTERS

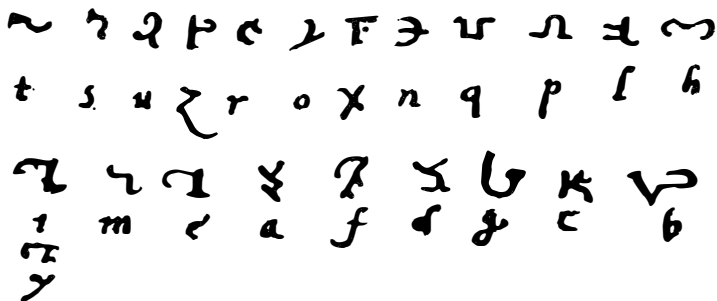
NONE OF THE Angels of the Quarters have their own signatures, a fact that would seem to indicate the relatively exalted status of

these entities. The following sample represents a speculative reconstruction of the talisman for the conjuration of the Angels of Transformation that dwell in the West:



§4. ENOCHIAN LETTERS

IT IS POSSIBLE that, rather than Roman letters, the 'Enochian' alphabet was to be used to draw up the talismans (although no Enochian letters appear in Sloane ms. 3191). There are several versions of this magical alphabet in Dee's diaries; the following version appears to be a script rendition, as it is much easier to write with a quill pen than the sigil-like letters that appear later in Dee's notes.



¶ VI. THE CEREMONIES

AFTER THE FURNITURE, book, and talisman had been prepared, the following schedule was to be kept:

1. FIRST FOUR DAYS—prayers were fervently spoken three times daily.
2. NEXT FOURTEEN DAYS—while continuing with the prayers, conjurations were added to the agenda.
3. THE FIFTEENTH DAY—at this point the prayers and conjurations were believed to become effective, and the Angels were supposed to appear within the crystal.

Once the Angels had appeared, it was no longer considered necessary to go through the entire repertory to conjure them. Once successfully conjured, the Angels were to remain obedient to the Magus for the remainder of his life.

It is probable that some cross-semination might have been intended, for example, using the first 18 Keys as preliminary conjurations to summoning the Angels of the Quarters. Dee also tended to punctuate his scrying sessions with readings from the Bible; *Psalm* 33 is mentioned specifically.

APPENDIX B
TRANSLATOR'S NOTES



The Story of the Manuscripts



THE SURVIVAL OF THE MAGICAL MANUSCRIPTS OF JOHN DEE was an accident, or more accurately, a series of accidents and coincidences that rival in strangeness the subject matter that the manuscripts contain.

Even while they were being written, certain of the most essential manuscripts were almost destroyed. Although the incident and the motivations behind it are not mentioned in any of the extant diaries, Dee describes their reappearance:

I espied . . . a sheet of faire white paper lying tossed to and fro in the wind. I rose and went up to it and there I found three of my Books lying, which were so diligently burnt the tenth day of April last. The three books were: 1. Enoch his Book, 2. The 48 Claves Angelicæ, 3. Liber Scientia terrestris auxilii & victoriæ.[Additional manuscripts were then discovered to be:] in the back of the furnace . . . the hole which was not greater than the thickness of a brick.†*

Perhaps to prevent further mishaps, Dee later secreted a number of the more important manuscripts in the false bottom of a cedar chest, *whose lock and hinges [were] extraordinarily neat*, where they remained hidden for over 50 years. The chest was sold at the auction following Dee's death to one Mr. John Woodall, and eventually found its way into a furniture shop in Adle Street on London. A Mr. Jones, confectioner, bought it for his wife, and for twenty years the chest with its secret treasure remained in her boudoir. Then one day, upon moving the chest, Mrs. Jones *heard some loose thing rattle it, toward the right hand end, under the box or till*. Her husband pried open the bottom, revealing *a private drawer, which being drawn out, therein were found diverse books*

* Casaubon, *op. cit.*, p. 418.

† *Ibidem*, p. 419.

*in manuscript and papers, together with a little box, and therein a chaplet of olive beads, and a cross of wood hanging at the end of them.**

Ignorant of the value of the papers, they allowed *their servant maid to waste about one half of them under pies, and other like uses but later kept the rest more safe.* Four years later, Mrs. Jones was forced to flee the great fire of London and, *though the chest perished in the flames, because not easily to be removed, yet the books were taken out and carried with the rest of her goods.* She later remarried a Mr. Wale, who identified the manuscripts and transferred them to Elias Ashmole, a respected scholar, for transcription and preservation.†

Elias Ashmole also preserved a number of Dee's diaries (December 22, 1581 to May 23, 1583) that were in the library of one Samuel Story. Yet another 17th Century scholar, Meric Casaubon discovered [and published in the *True Relation*] additional diaries from April 20, 1583 to May 23, 1587 in the library of Sir Thomas Cotton, who had inherited them from his father, Sir Robert Cotton, one of Dee's contemporaries. Casaubon also located a very rare fragment of Dee's diaries from late in his life (March 20, 1607 to September 7, 1607), which had been *underground, God knows how long.*‡

The preservation of Dee's manuscripts by Ashmole & Casaubon illustrates that the importance of Dee's manuscripts was already recognized within 50 years of his death. These manuscripts have had an enormous effect upon the development of occultism in Great Britain and the United States. An interesting fragment, included at the back of Sloane MS.3677 (Ashmole's copy of Sloane MS. 3188), describes the finding of treasure using magical names from the Enochian system. From internal references and style of handwriting, we know that this fragment dates from the mid-17th Century, indicating that the Enochian magical system was maintained in practical use after Dee's death. It is possible that elements of the system may have been introduced into the Rosicrucian teachings by Ashmole; in any case magicians of later centuries have constructed elaborate additions to Dee's original system.

* *Vide*, Ashmole's preface to Sloane MS. 3677.

† *Ibidem.*

‡ *Vide* Casaubon's Preface to the *True Relation*.

APPENDIX C
GENERAL METHOD OF TRANSLATION
& TRANSCRIPTION



THE ENTIRE CORPUS of Dee's magical work is far too large to present in a single volume. The *Enochian Evocation* is intended to present the essential core of Dee's evocation system arranged in a fashion similar to other renaissance evocation texts. It was transcribed, translated and edited according to the following procedure:

1. Manuscripts copies were obtained in microfilm from the British Library.
2. The various manuscripts were cross-compared to differentiate between essential and non-essential portions. The first level of cross-comparison was performed at this time.
3. The textual material from the essential portions of the manuscripts was transcribed.
4. Latin portions were translated.
5. The resulting corpus was subjected to further cross-comparison and linguistic analysis, and arranged to resemble a typical evocation text of the renaissance.
6. The text was edited for consistancy and clarity.
7. The various sigils and figures for the text were carefully traced and restored from microfilm prints of the source manuscripts.
8. To clarify discrepancies, I traveled to London and examined Sloane ms. 3191 personally at the British Library.
9. The resulting material was brought to completion and published by Heptangle Books.

Notes on Book One

BOOK ONE consists of excerpts from four of Dee's diaries, all contained in Cotton Appendix XLVI and published in the *True Relation*:

Mensis Mysticus Saobaticus Pars primus ejusdem, op. cit. 73-114

Libri Mystici Apertorii Cracoviensis Sabbatici, op. cit., 115-152

Libri Semptimi Apertorii Cracoviensis Mystici Sabbatici, op. cit., 153-202

Libri Cracoviensis Mysticus Apertorius Præteria Præmium Madimianum, op. cit., 203-212

The intent of Book One is to provide the pseudo-history of the magic as related by Kelly's angels, as well as hints as to its purpose and practice. Nearly every renaissance magical text contains such a 'pedigree', which is entirely lacking in Sloane MS. 3191.

Notes on Book Two

BOOK TWO consists primarily of *De Heptarchia Mystica*, which is contained in Sloane MS. 3191, 32[ro] to 51[ro]. The sigil of Æmeth, the ring of Solomon, and the table are from *Mysteriorum Liber Primus* in Sloane MS. 3188. The first three chapters of *De Heptarchia Mystica* (as presented in MS. 3191) contain cross-references to dates in Sloane MS. 3188; these have been omitted as unnecessary. Sloane MS. 3677 and Sloane MS. 3678 (Elias Ashmole's copies of MSS. 3188 and 3199 respectively) were also used for additional readings.

Notes on Book Three

BOOK THREE is based upon the 49 *Claves Angelicæ*, contained in Sloane MS. 3191, 1[ro] to 13[ro]. Because so many versions of the Angelical Keys have been published in the past, I have taken a different approach in the present volume.

The first column of Book Three contains a cross-reference number for each Angelical word, showing the key that it is in, as well as its numerical position in that key. The second column shows a corrected version of the Enochian, the result of extensive cross-comparison and linguistic analysis. Corrections based upon NN

Cotton Appendix XLVI have been incorporated, as well as simple corrections based on common-sense grammatical rules. Variants from Sloane MS. 3191 reading have been documented in footnotes, except where the correction was sufficiently obvious. § Presumably an even more self-consistent version of the keys could be generated with further cross analysis. Column 2 represents what I believe to be the logical limit of emendation; further corrections would deviate too greatly from the keys as dictated by Kelly.

Column 3 contains an exact transcription of the Angelical version of the keys in Sloane MS. 3191; the pronunciation marks are Dee's own. Column 4 contains an exact transcription of the English version of the keys in Sloane MS. 3191; the punctuation and spelling is Dee's own. Lacunæ in the text are described in the footnotes. Note that Sloane MS. 3191 shows the Angelical left to right, with the English written above. I have returned the format to that used in Cotton Appendix XLVI—a downwardly enumerated matched list.

Additional readings for Book Three were taken from Sloane MS. 3678 (Ashmole's copy of Sloane MS. 3191) and the following books from Sloane MS. 3188:

Mensis Mysticus Saebaticus Pars primus ejusdem, Casaubon, *op. cit.*
pgs. 73-114

Libri Mystici Apertorii Cracoviensis Sabbatici, *ibid.*, pgs. 115-152.

Libri Semptimi Apertorii Cracoviensis Mystici Sabbatici, *ibid.*, 153-202

Libri Cracoviensis Mysticus Apertorius Præteria Præmium Madimianum, *ibid.*, pgs., 203-212.

Notes on Book Four

BOOK FOUR is the first part of the *Liber Scientiæ Auxilii et Victoriæ Terrestris*, contained in Sloane MS. 3191, 14[ro] to 31[ro]. The biblical quotes at the beginning refer obviously to the figure showing the ordering of the tribes of Israël. In Sloane MS. 3191, this figure appears on 31[ro]. I have redrawn it with English captions and inserted it next to the quotes that refer to it. The large table of sigils at the end of Book Four is actually [57vo] & 58[ro] in Sloane MS. 3191; since the sigils refer directly to the

§ An early version of the corrected keys appeared in *Gnostica Magazine* Number 47, September 1978.

third and fourth columns of the lists in Book Four, I have included it here as a bridge into Book Five. These sigils are overlays to the GREAT TABLE in Book Five.

Notes on Book Five

BOOK FIVE is taken from the remainder of *Liber Scientia* following *De Heptarchia Mystica* in Sloane MS. 3191, 52[ro] to [80 vo]. The GREAT TABLE (not to be confused with the 'Great Table' published in the preface to the *True Relation*) proposed some interesting transcription problems. Sloane MS. 3191 contains three variants (if you include the sigils shown in Book Four), while two additional variants are given in Cotton Appendix XLVI. Within all the variant tables are corrections, slashed letters, and amendations, indicating a series of changes. The problem lies in that the final version (which wasn't completed until 1587, three years after the original table was dictated) does not match the names of the angels as given in Sloane MS. 3191. I have therefore chosen to give two versions of the table, the first matching the angels, and the second representing the final corrections made in 1587. The intermediary versions I have omitted as unessential. The ambitious scholar is free to retrofit the angelic names to the 'corrected' table, as it is sufficiently obvious how each name is generated from the table.* It should be noted that my presentation of this table as two separate versions departs significantly from the Golden Dawn tradition of including all the variant letters in each square. I judged this approach as unsatisfactory, because every other 'magic square' in renaissance magic contains only one element per square, and because many of the letters included in the G. D. version are clearly scratched out in the original manuscript. The tables in the present volume represent what I believe to be an accurate portrayal of what Dee and Kelly intended. The breakdown of Book Five into individual chapters is not in Sloane MS. 3191, but the material lends itself well to this approach, as there are distinct sets of tables and conjurations.

* *Vide* Israel Regardie, *How to Make and Use Talismans*, New York: Weiser, 1972.

APPENDIX D

BIBLIOGRAPHY

§1. *Manuscripts*

The Sloane and Cotton collections are in the British Library. The Bodleian and Ashmolean collections are at Oxford.

SLOANE MS. 3191.

This manuscript is the only book of ceremonial magic extant in Dee's handwriting. It consists of three separate 'books,' each detailing a different aspect of Dee's angelic magical system. The books are:—

49 *Claves Angelicae Anno 1584 Cracoviæ (Liber 18)* which contains Dee's transcription of the Angelical Keys (often called the *Enochian Keys* or *Enochian Calls*).

Liber Scientiæ Auxilii et Victoriæ Terrestris which contains a complex system of magic based upon the Great Table (often called *The Table of Watchtowers*). It is entirely in Latin, and related to the *Call of the Thirty Aires*.

De Heptarchia Mystica which describes a complete system of planetary magic, along with excerpts from the various scrying sessions.

SLOANE MS. 3188.

This manuscript contains Dee's earliest scrying sessions. It contains six individual 'books,' which are:—

Mysteriorum Liber Primus covering December 22, 1581 to March 15, 1582, and containing a ceremony with Saul (Dee's first

scryer) and the first ceremonies with Edward Talbot, in which the table and Solomon's ring are described.

Mysteriorum Liber Secundus covering March 6, 1582 to March 11, 1582, and containing the first elements of the Heptarchic system, the spirits of the Sigil of Æmeth, and the first suggestion that an antediluvian language would be delivered to Dee. The title page is missing, but can be inferred from textual references in Sloane MS. 3677.

Mysteriorum Liber Tertius covering April 28, 1582 to May 4, 1582, and containing numerous sigils related but apparently not essential to the Heptarchic system, as well as the names of the 49 good angels.

Quartus Liber Mysteriorum covering November 15, 1583 to November 21, 1583, and containing the remainder of the Heptarchic system; this book is the first to record the name of Edward Kelly as the scryer.

Liber Mysteriorum Quintus covering March 23, 1583 to April 18, 1583, and containing the tables later transcribed by Kelly into Sloane MS. 3189.

Quinti Libri Mysteriorum Appendix covering April 20, 1583 to May 23, 1583, and containing the famous *Enochian* letters, as well as information concerning the construction of the *Great Table*.

COTTON APPENDIX XLVI, PARTS 1 & 2.

This manuscript is occasionally referred to as Royal Appendix XLVI, or Sloane MS. 5007. It contains thirteen 'books,' which are:

Liber Mysteriorum (et Sancti) parallelus Novalisque covering May 28,

1583 to July 4, 1583, and containing the tail end of the Hepharchic system and the only recorded incident of Kelly speaking Greek.

Liber Peregrinationis Prime Videlicet A Mortlaco Angelicæ Ad Craconiæ Poloniæ covering September 21, 1583 to March 13, 1584, and containing the journey from Mortlack to Cracow Poland and various political speculations.

Mensis Mysticus Saobaticus Pars primus ejusdem covering April 10, 1584 to April 30, 1584, and containing the dictations of the first four calls (backwards).

Libri Mystici Apertorii Cracoviensis Sabbatici covering May 7, 1584 to May 22, 1584, and containing the remainder of the call (except for the call of the Thirty aires) in the Angelical tongue, and the spirits of the Thirty aires.

Libri Septimi Cracoviensis Mystici Sabbatici covering May 23, 1584 to July 12, 1584, and containing the geographic locations of the spirits of the Thirty aires, the *Great Table* or *Watchtowers*, and the first third of the *Call of the Thirty Aires*.

Libri Cracoviensis Mysticus Apertorius Præterea Præmium Madimianum covering July 12, 1584 to August 15, 1584, and containing the remainder of the *Call of the Thirty Aires*, as well as the names of the Thirty aires.

Mysteriorum Pragensium Liber Primus Cæsareusque covering August 15, 1584 to October 8, 1584, and containing an attempt to convince the Holy Roman Emperor of the canonical nature of the visions.

Mysteriorum Pragensium Confirmatio covering December 20, 1584 to March 20, 1585, and containing mostly political speculation.

Mysteriorum Cracoveinsium Stephanicorum Mysteria Stephanica covering April 12, 1585 to June 6, 1585, and containing an alchemical formula and a letter from Dee's wife to the spirits.

Unica Action, quæ Pucciana vocetor covering August 6, 1585 to September 6, 1585, and containing religious visions obviously meant to impress the Papal Nuncio who was then attending the ceremonies.

Liber Resurrectionis Pragæ, Pactum sev Fædus Sabbatismi covering fragments from April 30, 1586 to January 21, 1587, and containing further ceremonies with the Papal Nuncio.

Actio Tertia Trebonæ Generalis covering April 4, 1587 to May 23, 1587, and containing a complex series of corrections to the *Watch-towers* and the infamous wife-swapping episode.

Jesus, Omnipotens sempiterne & une Deus covering March 20, 1607 to September 7, 1607 and containing the last records of Dee's magical experiments.

§2. *Related Manuscripts.*

The following manuscripts are of general interest to the scholar of Dee's magical system:

SLOANE MS. 3677—Elias Ashmole's copy of Sloane MS. 3188.

SLOANE MS. 3678—Elias Ashmole's copy of Sloane MS. 3191.

SLOANE MS. 3189, *Liber Mysteriorum Sextus and Sanctus* or *The Book of Enoch revealed to John Dee by the Angels* which contains 49 double-sided tables of (apparently) random letters. It is in Edward Kelly's handwriting.

SLOANE MS. 2599—Copy of Sloane MS. 3189, possibly by Ashmole.

SLOANE MS. 78—contains fragments of Sloane MS. 3189.

SLOANE MS. 2575—contains fragments of Sloane MS. 3189.

§3. *More Related Manuscripts.*

I have not personally examined or researched the following manuscripts, but I include their references as points for future study. Some of the catalogue numbers may be out of date.

SLOANE MS. 307—A collection of Enochian material from other manuscripts.

SLOANE MS. 3190—A copy of the *True Relation* with notes.

BODELEIAN MS. 8465aa (Black Catalogue 580)—*Collation of his printed actions with spirits with the original MSS.* (Ashmole).

BODELEIAN MS. 8460* (Black Catalogue 1788, p 38, 65)—*Papers concerning the actions* (Ashmole).

BODELEIAN MS. 8461* (Black Catalogue 1790, 1-28, 34 &c.)—*Papers concerning the actions* (Ashmole).

BODELEIAN MS. 8462* *Papers concerning the actions* (Ashmole).

BODELEIAN MS. 487 *Notes from his fifth book of Mysteries* (Ashmole).

ASHMOLE MS. 580—Ashmole's copy of *True Relation* with notes and cross references.

ASHMOLE MS. 1788—Various papers relating to the action, compiled by Ashmole.

ASHMOLE MS. 1790—Ashmole's observations and recollections concerning Dee's magical work.

§4. *Published Works.*

The following published works also contributed to the writing of this volume:—

Meric Casaubon, ed., *A True and Faithful Relation of what passed for many Yeers Between Dr. John Dee and Some Spirits*: London, 1659; Republished by Askin: London, 1974. The published version of Cotton Appendix XLVI Parts 1 & 2.

Aleister Crowley, *The Equinox*, Weiser: New York, 1972, Vol. vii, pages 228 to 243 presents some scattered pieces of Sloane MS. 3191 with Golden Dawn elaborations. Volume vii, pages 100-128 presents a 'self-pronouncing' interpretation of the Keys.

John Dee, *The Hieroglyphic Monad*, Weiser: New York, 1975; Dee's early philosophical-magical speculations.

John Dee, *The Mathematicall Praeface to the Elements of Geometrie of Euclid of Megara*, Science History Publications: New York, 1975; John Dee's most influential work, but only marginally concerned with magic.

Peter J. French, *John Dee, The World of an Elizabethian Magus*, Routledge and Kegan Paul: London, 1972; A definitive look at Dee's life, including an excellent bibliography of manuscripts and published works about Dee.

James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee*, AMS Press: London, 1968; Another of Dee's diaries, along with a catalogue of the books and manuscripts in his collection prior to its partial destruction.

Donald C. Laycock, *The Complete Enochian Dictionary*, Askin: London, 1978; Contains an accurate transcription of the

Angelical Keys in Sloane MS. 3191, but without pronunciation marks or lacunæ. The English rendering has been modernized. The dictionary also references Crowley's 'phonetic' Angelical. It includes an excellent bibliography of recent minor publications dealing with Enochian matters.

Isræl Regardie, ed., *The Golden Dawn*, Llewellyn Publications: St. Paul, 1971; Book Nine contains an overview of the baroque Golden Dawn 'Enochian' magic, loosely based on Dee's original system. A version of the Keys is also included.

Leo Vinci, *GMICALZOMA! An Enochian Dictionary*, Regency Press: London & New York, 1976; An exhaustive early dictionary.

A. E. Waite, ed., *The Alchemical Writings of Edward Kelly*, Weiser: New York, 1975; provides a contrast to Kelly's work with Dee.

The
Epochian Magick
of Dr. John Dee

The Most Powerful System of Magick
in Its Original Unexpurgated Form

Geoffrey James

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THE ENOCHIAN MAGICK OF DR JOHN DEE

The Most Powerful System of Magick
in Its Original, Unexpurgated Form

EDITED & TRANSLATED BY

GEOFFREY JAMES

1998

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Dr. JOHN DEE

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behind the scenes, preserving the great man's work for posterity. Such tantalizing speculation is unlikely to be confirmed, however. It is interesting to note, in this regard, that a form of Enochian lettering appears in certain editions of Mackey's *Masonic Encyclopedia*. It is, however, unlike Dee's Enochian alphabet.

I'm often asked the question: "Are the Enochian angels real?" Usually I pawn the questioner off with an evasive remark like: "Doctor Dee certainly thought that they were." This is pure editorial cowardice on my part and I believe I owe the reader the questionable benefit of my own opinion on the subject.

As I best understand it, Enochian angels are unlikely to be "real" in the sense of being composed out of atoms, particle waves, or quantifiable material. On the other hand, I believe that angels may represent aspects of the human consciousness that all of us share. In that way, they exist in collective unconscious, which is, in some ways at least, more "real" than the physical world.

Another question I'm also asked is: "Have you ever tried Enochian magic?" This question I will leave unanswered. I shall, however, mention that I remember feeling uneasy when I was working on the original material. I had a quite distinct sensation that somebody was looking over my shoulder, a sensation that tickled the hairs on the back of my neck. Other Enochian scholars have related similar experiences.

It's an undeniable fact that curious things happen to people who are interested in this arcane subject. This edition is a result of such an event. Nancy J. Mostad, Acquisitions and Development Manager at Llewellyn, dreamed about Enochian magic and was given a copy of my book, just a few days before I contacted her. But for this possibly fortuitous dream, you might not be holding this book in your hands.

GEOFFREY JAMES

Bavaria, Germany
July 1993

PREFACE

Geoffrey James



THE ENOCHIAN EVOCATION is based on the magical diaries & workbooks of Doctor John Dee, the famous Elizabethan scientist and magus. These manuscripts document the ceremonies that Dee performed with Edward Kelly, who, gazing into a crystal stone, claimed to see and hear angels. According to Kelly, these beings desired to re-establish the true art of Magic, which had been lost due to Man's wickedness and ignorance. The true magical art (they claimed) would bequeath superhuman powers upon its practitioners, change the political structure of Europe, and herald the coming of the Apocalypse.

Dee believed that this research was of great benefit to Mankind and far more important than his more mundane studies. Dee explained his dissatisfaction with worldly knowledge:

*I have from my youth up, desired and prayed unto God for pure and sound wisdom and understanding of truths natural and artificial, so that God's wisdom, goodness, and power bestowed in the frame of the world might be brought in some bountiful measure under the talent of my capacity. . . So for many years and in many places, far and near, I have sought and studied many books in sundry languages, and have conferred with sundry men, and have laboured with my own reasonable discourse, to find some inkling, gleam, or beam of those radical truths. But after all my endeavours I could find no other way to attain such wisdom but by the Extraordinary Gift, and not by any vulgar school, doctrine, or human invention.**

Dee felt that only through the practice of magic would he be able to learn those 'radical truths.' Like Luther, Dee rejected the necessity of the church as an intermediary to God. But Dee carried this doctrine one step further, believing that holy revelations

* From Dee's Preface to Sloane MS. 3188.

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2A

could be obtained by practicing the magic of the ancient Hebrews:

I had read in books and records how Enoch enjoyed God's favor and conversation, and how God was familiar with Moses, and how good angels were sent to Abraham, Isaac, Jacob, Joshua, Gideon, Esdras, Daniel, Tobias, and sundry others, to instruct them, inform them and help them in worldly and domestic affairs, and even sometimes to satisfy their desires, doubts, and questions of God's secrets. Furthermore, I considered the Shewstone which the high priests did use, by God's own ordering, wherein they had lights and judgements in their great doubts. I considered, too, that God did not refuse to instruct the prophets and seers to give answers to the common people concerning economics, as Samuel did for Saul; and so did Solomon the wise, immediately after attaining his wonderful wisdom through God. Therefore I was sufficiently taught and confirmed that I would never attain wisdom by man's hand or by human power, but only from God, directly or indirectly.†

Realizing the heretical aspects of these beliefs at a time when magic was perceived as questionable at best and at worst diabolic, Dee was vehement in his rejection of the 'black arts':

I have always had a great regard and care to beware of the filthy abuse of such as willingly or wittingly invoke or consult with spiritual creatures of the damned sort: angels of darkness, forgers, patrons of lies and untruths. Instead I have flown unto God through hearty prayer, full oft and in sundry manners.‡

Dee discovered that he was unable to perceive spirits on his own, and so was forced to employ skryers or crystal gazers. The most prolific of Dee's skryers was Edward Kelly, a man of mediocre education whose main interest was alchemy. Kelly originally asked to work with Dee because Kelly believed that with divine aide they might discover the philosopher's stone that would transmute lead into gold. Dee was hesitant at first, but when they performed a simple ceremony, it was far more successful than anything Dee had ever experienced:

† *Ibidem*

‡ *Ibidem*

*Thereupon I brought forth to him my stone in the frame (which was given me of a friend) and I said unto him, that I was credibly informed that to it (after a sort) were answerable various good Angels . . . He then settled himself to the Action: and on his knees at my desk, setting the stone before him, fell to prayer and entreaty. In the mean space, I in my oratory did pray and make motion to God & his good Creatures for the furthering of this Action. And within a quarter of an hour (or less) he had sight of one in the stone.**

Kelly's skrying was destined to produce what is perhaps the most unusual magical literature of the Renaissance.

Was Kelly a charlatan who fabricated visions out of his own imagination? Historians have traditionally cast Kelly as a fraud who deluded his pious master†, but the evidence perhaps does not justify this judgement. It is true that Kelly accepted £50 per year for his services to Dee‡ but such annuities were the basis for survival in Elizabethan times. Far from encouraging Dee, Kelly eventually began to question the angelic nature of the spirits, and frequently tried to extricate himself from Dee's employ*. Kelly might, of course, have been applying reverse psychology, but there is little reason why he should have bothered to do so, as Dee was already determined to continue the experimentation. If Kelly had been trying to plunder Dee's money, why would Kelly have tried to convince Dee that the spirits were devils?

It is difficult to account for the serious stylistic differences between Kelly's usual writing style and the utterances that he attributed to the spirits. Kelly was an uninspired writer; the following excerpt is representative of his prowess:

*The heavenly cope hath in him nature's fower
Two hidden, but the rest to sight appear:
Wherein the sperms of all the bodies lower
Most secrett are, yett spring forth once a yeare...§*

* Sloane MS. 3188; Passages marked March 10, 1582.

† Francis Yates, *Gordiano Bruno and the Hermetic Tradition*, London: 1964, p. 149.

‡ Meric Casaubon, ed., *A True and Faithful Relation of What passed for many Yeers Between Dr. John Dee . . . and some Spirits*, London: 1659, pg. 28. (Facsimile republished by Askin, London: 1974.)

* *Ibidem*, pgs. 20, 91, 153, 169 & 171.

§ A. E. Waite, ed., *The Alchemical Writings of Edward Kelly*, Weiser, New York: 1973, p. liii.

Contrast those stilted and awkward lines with the Call of the Thirty Aires:

*The work of man and his pomp,
let them be defaced:
His buyldings
Let them become caves for the beasts of the fielde:
Confownd her understanding with darkness.
For why?
It repenteth me I made Man.*

It seems impossible that this powerful passage could have been written by the same hand, or that Kelly's own writing skill could have produced such passages of eldritch beauty as:

*Can the wings of the windes understand your voyces of wonder?...
Stronger are your fete than the barren stone:
And mightier are your voices than the manifold windes....*

Admittedly, stylistic differences are subtle gauges of authorship. But more concrete evidence against Kelly fabricating all his visions lies in the complexity of the Angelical (Enochian) keys. Could Kelly, whose single linguistic accomplishment was mastery of schoolboy Latin and even whose English was laced with colloquialisms, have devised an entire language, with its own unique grammar and syntax? It took Tolkien, a professor of philology, years to fabricate the Elvish tongue that figures so largely in his work; if Kelly fabricated the keys, he would have had to do so in a matter of days.

In short, if Kelly was the conscious author of all his 'visions', then he possessed a far greater literary competence than he ever exhibited elsewhere. However, the subconscious mind is often capable of feats that are impossible to the conscious mind. Could Kelly have hallucinated the visions? It has been suggested that Dee may have propelled Kelly into a state of artificial psychosis with their ceremonies.[†] Kelly may also have had multiple personalities, for the spirits talk in biblical dialects quite different from Kelly's normal speech.

[†] Peter French, *John Dee, The World of the Elizabethan Magus*, London: Routledge & Kegan Paul, 1972, pg. 114.

Kelly was having trouble distinguishing between his own thoughts and those of the 'spirits'. He complained of:

...a great stir and moving in his brains, very sensible and distinct, as of a creature of human shape and lineaments going up and down, to and fro in his brains and within his skull.[‡]

Dee was forcing Kelly to perform ceremonies on an almost daily basis, and for hours at a stretch. Reflecting this stress, Kelly's temper became extremely volatile as shown by this event that Dee recorded:

*Suddenly E. K. fell into such a rage that...much ado I, Emericus, and his brother had to stop or hold him...At length we let him go in his doublet and hose, without a cap or hat on his head: and into the street he hastened with his brother's rapier drawn... The rage and fury was so great in words and gesture as might plainly prove that the wicked enemy sought either E. K. his own destroying himself, or of me, or of his brother.**

Kelly's behaviour was so bizarre that Dee was afraid that Kelly was possessed by the devil, one of the time's standard diagnoses for insanity. Dee had recently discovered that Kelly was performing black magic independent of their work together. This horrified Dee so much that he noted the event in Latin, even in his own private diary:

Horrenda & multiplicia heresium, & blasphemiarum dogmata, quibus illi hostes Jesu Christi illum imbuerant...illisque malis Angelis renunciare, & omnes illorum fraudes deteger... Conversio E. K. ad Deum, abdicatis omnibus Diabolicis experimentis.§

The 'horrible heresies' that the 'evil angels' had revealed to Kelly were, in the context of the time, insane. They questioned the entire fabric on which the culture was built. Dee recorded these heresies in his diary:

[‡] Casaubon, *op. cit.*, p. 328.

* *Ibidem*, p. 230.

§ *Ibidem*, p. 164: Manifold horrible heresies and blasphemous doctrines, in which they eat the host of Jesus Christ ... but he was led to put aside these evil angels and all their frauds... I spoke with E. K. about God, telling him to give over all his Diabolical experiments.

They would have persuaded (Kelly):

—That Jesus was not God.

—That no prayer ought to be made to Jesus.

—That there is no sin.

—That man's soul doth go from one body to another childes quickening

—That as many men and women as are now, have always been.

—That the generation of mankind from Adam and Eve, is not an History, but a writing which has another sense.*

Kelly could not have entertained such notions without being profoundly disturbed by their implications, and his conversion back to orthodoxy indicates his remorse and guilt. There is little question that Kelly was exhibiting signs of extreme stress and possible psychosis while working with Dee.

Kelly's participation in private magical ceremonies raises the tantalizing possibility that he might have had access to magical texts of which Dee was not aware, and that may have served as source material for the *Enochian Evocation*. Although Israel Regardie states that there is absolutely no trace of any part of the *Enochian magical system or Angelical language in Europe*†; that viewpoint is not entirely justified. While it is true that the Angelical keys are very different from, for example, the bastardized Arabic and Greek in various Solomonic grimoires, elements of the *Enochian Evocation* are similar and in some cases almost identical to other Renaissance magical texts.

Both the *Arbatel*‡ and the *Heptameron*§ are arranged like Book Two of the *Enochian Evocation*, with conjurations addressed to the rulers of each day of the week. The sigil of Æmeth, also in Book Two, is apparently based upon an earlier sigil that appears in the *Sworn Book of Honourius*¶, a manuscript that antedated Kelly by almost 300 years. Of course, the entire methodology for devising spirit sigils out of magical squares of numbers and or letters was described in detail by Cornelius Agrippa c. 1533.**

* *loc. cit.*

† Israel Regardie, *The Golden Dawn*, St. Paul: Llewellyn, 1971, p. 208.

‡ Anonymous, *Arbatel, De Magia Verum*, Basileæ: 1575; or Robert Turner, tr., Gillette: *Heptangle Books*, 1979.

§ Henrici Cornelii Agrippæ, *Liber Quartus De Occulta Philosophia seu de Ceremoniis Magicis Cui accesserunt Elementa Magica Petri de Abano Philosophi*, Location not given, 1565; or Robert Turner, tr., *Fourth Book of the Occult Philosophy*, London: 1655; (Facsimile by Askin, London: 1974.)

¶ Daniel Driscoll, tr., *The Sworn Book of Honourius the Magician*, Gillette: *Heptangle Books*, 1977.

** *De Occulta Philosophia*, *Sine loco*, 1533.

Renaissance Europe did contain books of evocation magic attributed to Enoch. The very year the keys were dictated, Reginald Scot complained:

Conjurors carrie about at this daie, booke intitled under the names of Adam, Abel, Tobie, & Enoch; which Enoch they repute the most divine fellow in such matters.*

Could Kelly have been utilizing such a book to assist him in his private ceremonies, or to provide the material that Dee so incessantly demanded? Kelly was certainly guilty of some plagiarism, although it may have been subconscious, for it was Kelly rather than Dee, who discovered the plagiarism and reported it to Dee:

(Kelly) came speedily out of his Study, and brought in his hand one volume of Cornelius Agrippa his works... whereupon he inferred, that our spiritual Instructors were Cosenors to give us a description of the world, taken out of other Books...†

Dee, somewhat surprised, replied: *I am very glad that you have a Book of your own, wherein these Geographical names are expressed†.* Dee's ignorance of the exact contents of the library that Kelly kept in his study is extremely suspicious.

If Kelly was plagiarizing some as-yet undiscovered manuscript, it may have been Gnostic in origin, as significant parallels exist between the Angelical keys and certain Gnostic texts. For example, a typical incantation from the *Pistis Sophia*: ZAMA ZAMA OZZA RACHAMA OZAT* is not Angelical, but the overuse of the 'Z' phoneme is characteristic of Angelical, and the repetition of the word ZAMA echoes the refrain ZACAR CA ZAMRAN that permeates the keys. Another linguistic similarity is the Gnostic name for the demiurge IALDABAOth,§ quite close to the Angelical IAD BALTOH for 'God of Righteousness.'

The Gnostics tended to treat Enoch as a special personage, because he was the first mortal to speak with God after the fall,

* Reginald Scot, *The Discovery of Witchcraft*, London: William Brome, 1584, Book xv, Chapter xxxi.

† Casaubon, *op. cit.*, p. 158.

‡ *Ibidem*.

§ G. R. S. Mead, *Fragments of a Faith Forgotten*, New York: University Books, 1960, p. 462.

¶ *Ibidem*, p. 188.

and so the first to attain the gnosis that they sought[§]. The Gnostics attributed works of magic to Enoch, such as the two great Books of IEOU, which Enoch wrote when I spoke with him from the Tree of Knowledge, which were in the paradise of Adam*. The word IEOU suggests that the books contained conjurations with words much like those of the Pistis Sophia or the Angelical keys; the legendary origin of the Books in the garden of Eden recalls the claim that the Angelical language was that which Adam verily spake in innocence.

Like many Gnostic texts, the Angelical keys emphasize the opening of 'gates' into various mystical realms. The Book of the Great Logos, a Gnostic text associated with the Books of IEOU, contains the following passage:

The guardians of the Gates of the treasure will open them, and they will pass upwards and ever inwards through the following spaces, and the powers rejoicing and giving them their mysteries, seals, and names of power: the Orders of the Three Amens...Within each treasure is a Door or Gate, and without three Gates; each of the outer gates has three guardians.†

Compare the above passage with the following from Kelly's scrying:

Every table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself, of the entrance, and the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power...for every Palace is above his City and every City is above his Entrance.‡

Both Gnostic and Angelical magic place emphasis on the number 49. For example, the Pistis Sophia states that the reflection of the supernal projections, powers, or co-partners of the Sophia [when] looked at from without, make an ordering into forty-nine,§ while the apoc-

§ Vide: *The Secrets of Enoch*, published in *The Lost Books of the Bible*, Cleveland: Forum Books, 1963.

* Mead, *op. cit.*, p. 487.

† *Ibidem*, p. 258 & 541.

‡ Casaubon, *op. cit.*, p. 88.

§ Mead, *op. cit.*, p. 471.

ryphal Books of the Savior state that no mystery is higher than the mysteries ye seek after, save only the mystery of the Seven Voices and the Nine-and-Forty Powers and Numbers.* These 49 powers recall the 49 good angels or even the Angelical keys themselves, which Kelly's spirits described as:

49 voyces, or callings, which are the Natural Keys, to open...Gates of understanding...you shall have knowledge to move every Gate, and to call out as many as you please...and wisely open unto you the secrets of their Cities...†

The possibility that Kelly did plagiarize large portions of the Enochian Evocation would do much to explain the presence of the Angelical language in his scrying, as well as the stylistic variations in his work. However, the similarity between Kelly's scrying and Gnostic magic, while undeniable, is not sufficiently strong to build a direct textual connection.

A serious objection to the theory that Kelly plagiarized visions is the way that the keys were revealed. The first five keys were dictated, letter by letter, backwards, while the rest were dictated forwards, without any significant errors. The bulk of the keys (over 1000 words) were dictated on a single day during a single session. Most of the English glosses were dictated on a single day, well after the Angelical, yet they match their Angelical counterparts almost perfectly. Kelly would have had to be capable of extraordinary feats of mnemonic virtuosity, if he utilized another magical text as source material for the keys.

A final possibility deserves discussion—was Kelly ever actually in contact with supernatural entities? In fact, the Dee-Kelly ceremonies contain some evidence that would seem to indicate the presence of the supernatural during some of the ceremonies.

One standard test for the presence of the supernatural is precognition of future events. This took place at least twice during the Dee-Kelly workings; the spirits predicted the Spanish armada and the execution of Mary Queen of Scots well before those events could have been known.¶ However, the 'spirits' predicted other events that never took place.

* *Ibidem*, pgs. 516 & 523.

† Casaubon, *op. cit.*, p. 77.

¶ Donald C. Laycock, *The Complete Enochian Dictionary*, London: Askin, 1978, p. 38

Another classic test for the presence of the supernatural is the speaking of a tongue with which the possessed is not familiar. During one ceremony, Kelly began repeating Greek words, but he soon became frustrated and interrupted with: *Unless you speak some language that I can understand, I will express no more of this Ghybbrish*§. Curiously, the Greek translates into a warning to Dee not to trust Kelly.

But the Angelical language itself forms a more startling example of 'speaking in tongues', because it exhibits characteristics that would seem to indicate that it was designed to be a non-spoken language. As Da Vinci had pointed out nearly 100 years before the keys were dictated, spirits would be unable to make audible sounds on their own, due to a lack of vocal chords with which to vibrate the air*.

Thus any 'language' that spirits would 'speak' would be radically different from a language intended for use by human beings. Onomatopoeia would be totally lacking. Contractions would be used to create new concepts, rather than to smooth out pronunciation. Many words would feature strings of consonants rather than an easily-pronounced intermix of vowels and consonants. The letter arrangement would appear somewhat random and more like a Cabbala than a spoken tongue. And finally, the system of numbers would not be based on 10, since along with a lack of vocal chords, non-material entities would have little use for fingers.

The Angelical language exhibits most of these characteristics. There are no onomatopoeia in Angelical. Angelical contractions such as TELOCVOVIM and JADOIASMOMA are conceptually convenient, but have not been edited for easier pronunciation. Many Angelical words feature unpronounceable strings of consonants. Angelical letter arrangements appear to be random†, and the language is stated to be the source language for Hebrew and thus Cabbala is implied. Finally, Angelical numbers are incomprehensible using any known base or numbering scheme‡.

§ Casaubon, *op. cit.*, p. 27.

* Jean Paul Richter, tr., *The Notebooks of Leonardo Da Vinci*, New York: Dover Publications, 1970, Vol. II, p. 307.

† Laycock, *op. cit.*, p. 40.

‡ *Ibidem*, p. 44.

The compiler of the Enochian dictionary, on the other hand, asserts that the Angelical language is English-like both in word order and in pronunciation. Since the exact character of the Angelical language is essential to an understanding of *The Enochian Evocation*, Laycock's theory must be examined in some detail.

Laycock gives an example where English is the only language that matches the Angelical§. But the keys include many other passages where the Angelical phrasing makes for extremely awkward English. For example, NIISO CRIP IP NIDALI is glossed as *Come awaye, but not your noyses*. Since this is addressed to the *Thunderers of Judgement and Wrath*, what is probably meant by NIISO CRIP IP NIDALI is *leave wherever you are and come here, but don't make thundering noises*. The Angelical language expresses the concept much more succinctly than is possible in English. Again, the Angelical word TELOCVOVIM is glossed as *him that is saln* [fallen], but is actually a contraction of TELOCH (death) and VOVIN (dragon), literally 'death-dragon'—a reference to Satan's transformation during his fall. Words like TELOCVOVIM are much more Germanic than English-like. In short, the Angelical language is no more English-like than any other non-English language; the fact that there are some matches is not significant.

Laycock states that the Angelical language has English pronunciations. Unfortunately, Kelly never, as the spirits' 'mouthpiece', pronounced the Angelical words. Kelly dictated letter by letter from a table that he saw in the crystal, as shown from Kelly's description that Dee recorded:

[The angel] hath a rod or wand in his hand...it is of Gold...He standeth upon his round table of Christal or rather Mother of Pearl: There appear an infinite number of letters on the same, as thick as can stand by another...He standeth and pointeth with his rod to the letters of his Table, as if he made some account or reckoning*.

Furthermore, if Angelical letter arrangement has random characteristics, as Laycock claims, then the English-like pronunciation cannot be an inherent quality of the language itself. Far more likely is that Dee assigned pronunciations to the Angelical because

§ *Ibidem*, p. 43.

* Casaubon, *op. cit.*, p. 73.

he wished to speak the keys in a ceremony, and, being English, adapted them as well as he could to his native tongue. Indeed, outside of few minor suggestions, the spirits seem unconcerned with pronunciation. The Angelical language in its basic form makes few concessions to the human vocal chord.

Of course, one must keep in mind that Kelly might have plagiarized the keys; in any case, whoever or whatever devised the keys made a viable attempt to simulate a 'language' designed for non-material beings.

The final and most dramatic evidence for the presence of the supernatural is a telekinetic phenomenon that Dee himself witnessed and described:

There appeared a great flame of fire in the principal Stone....Suddenly one seemed to come in at the fourth window of the Chappel... the stone was heaved up a handfull high and set down again. The one at the window seemed... with spread-abroad arms to come to E. K., at which sight, he shrinked back somewhat, and then that Creature took up between both his hands the stone and frame of gold, and mounted up away as he came E. K. caught at it, but he could not touch it...E. K. was in a great fear and trembling and had tremorem cordis for a while. But I was very glad and well pleased.*

Although it is true that this event could easily be reproduced using modern techniques of prestidigitation, stage magic in the 16th century was much too crude to produce such an illusion†. If Kelly had some trick of making a crystal rise and fly out a window, he could have made far more than £50 a year performing this feat for the public. Kelly's reaction to the event is revealing; Dee apparently listened to his heart and noticed tremors, a condition that Kelly would have found difficult to simulate. Kelly seems genuinely affected, but the cold and clinical Dee declared that he was *glad and well pleased*. The event proved to Dee, beyond the shadow of all doubt, that they were in contact with supernatural powers.

* *Ibidem*, Second page 19.

† *Vide*, Scot, *op. cit.*, Book XIII, Chapter XXXIV, for a description of the primitive stage illusions of the 16th Century.

Was Kelly a charlatan, a psychotic, a plagiarist, or a true skryer? The distinction was non-existent in Kelly's own mind, because differentiating between these states required a well-defined sense of reality. There is no simple explanation for Kelly's actions. He believed in the spirits, yet he fabricated and plagiarized. He exhibited the signs of psychosis, yet manifested extraordinary linguistic and telekinetic phenomena. Forced on an almost daily basis into abnormal psychological and hypnotic states, plagued by the constant fear of damnation, convinced to let his life be controlled by 'angels' that were either manifestations of his diseased subconscious or of strange otherworldly presences—all these served to blur Kelly's perception of reality.

It is ironic that Kelly is so often viewed as victimizing Dee. Kelly was forced to stay with Dee because the money that the doctor gave him supported Kelly's wife and brother. When Kelly tried to leave, Dee would coerce him to remain by playing on his guilt and fear. It was Dee, not Kelly, who was gaining the benefit from the magical ceremonies, for it sated his lust for 'radical truths'.

A single incident epitomizes the difference between the attitudes of the two men. The spirits demanded that Dee and Kelly have sexual relations with each other's wives. Whether the suggestion came from Kelly's subconscious or from some other source is not important; what is important is the reactions of the two men.

Kelly was appalled and, in a rare lucid moment, insisted that Dee include a written protest in his magical diaries:

*I, Edward Kelly, by good and provident determination and consideration in these former Actions, that is to say, appearances, shews made, and voyces uttered...have from the beginning thereof (which at large by the records appeareth) not only doubted and disliked their insinuations and doctrine but also at diverse and sundry times... sought to depart from the exercises thereof...they manifestly [have] urged and commanded in the name of God a Doctrine Damnable and contrary to the Laws of God.**

* Casaubon, *op. cit.*, Second page 17.

Dee had his own doubts, and for the first time calls the spirits 'apparitions'.[†] But Dee was not willing to admit that the 'radical truths' might have had a less than divine origin, and, against all the protests of Kelly and the two wives (who 'disliked utterly this last doctrine'), Dee drew up an elaborate contract that included the following stipulation:

this doctrine and doings should unto no mortal man be disclosed, but among us onely the above-named four to be kept most secret... we all and every four of us do request...that the sudden and immediate death may light and fall onto the discloser and on him or her to whom the same doctrine or doing any manner of way shall be disclosed or known.*

Thus the hypocritical Dee was willing to pretend that he was following the commandments of God, but asked for death for anyone who found out about it.

The ceremonies continued for some time, possibly pushing Kelly beyond the limits of sanity. After splitting with Dee, he foolishly proclaimed (and perhaps believed himself) that he had indeed discovered the Philosopher's Stone. Finally, in another manic rage, he murdered a man and was imprisoned for the rest of his life. When finally given the opportunity to escape from his tower prison, he fell (or jumped?) to his death§.

Dee felt no guilt for any of his magical experiments, and continually protested his own innocence of any wrongdoing:

The great losses and damages which I have sustained do not grieve my heart so much as the rash, lewd, fond, and most untrue fables and reports of me and my philosophical studies... The works of my hands and the words of my mouth bear lively witness to the thoughts of my heart and inclination of my mind§§.

Even in the last years of his life, Dee was willing to stand trial for Witchcraft, convinced that even the repressive courts under

[†] *Ibidem*, Second page 13.

* *Ibidem*, Second page 21.

§ A.E. Waite, *Alchemists Through the Ages*, New York, Steiner, 1970, p. 158

§§ Casaubon, *op cit*, Dee's Apology to the Archbishop of Canterbury.

James the First would acquit him.*

Dee's quest was a spiritual one and his sincere intention was to bring God's wisdom to Mankind. Dee tried to extend the power of Man beyond the threshold of science. While Dee's fanaticism and blind faith in the reality of Kelly's skrying caused others to suffer, one must admit that Dee himself did not escape unscathed. Once the news of his magical practices had become public knowledge, his house and belongings were partially destroyed by a mob of ignorant peasants. And despite the spirits' promises of vast treasures, Dee died in abject poverty, still practicing magic to the end of his days.†

The Enochian Evocation reveals those magical arts, those 'radical truths' for which Doctor John Dee, the foremost scientist and magus of his time, risked his reputation, the virtue of his wife, the sanity of his friend, and the salvation of his own soul.

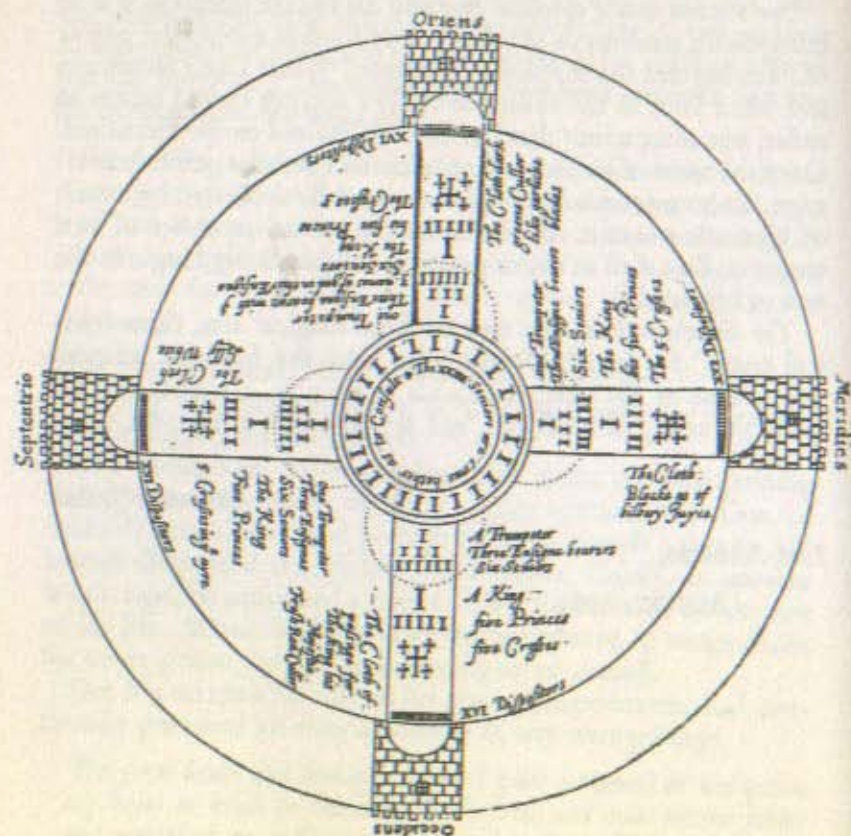
GEOFFREY JAMES

LOS ANGELES,

AUGUST, 1982.

* French, *op. cit.*, p. 10.

† Laycock, *op. cit.*, p. 53.



THE GOLDEN TALISMAN
[Vide: APPENDIX A, ¶ V., p. 187-88.]

BOOK ONE THE MAGICK OF ENOCH



CHAPTER I.

THE FALL OF MAN



§1. The Garden of Eden.

MAN, IN HIS CREATION, BEING MADE AN INNOCENT, WAS also authorized and made partaker of the Power and Spirit of God. He not only knew all things under Creation and spoke of them properly—naming them as they were—but was also a partaker of the presence and society of Angels, a speaker of the mysteries of God, and spoke even with God Himself. So in that innocence, the power of his partaking with God and His good Angels was exalted, and so became holy in the sight of God.

§2. The Casting Out of Adam.

But Coronzon (for so is the name of that mighty devil), envying man's felicity, and perceiving that the substance of man's lesser part was frail and imperfect in respect to his purer essence, began to assail man, and so prevailed. By offending so, man became accursed in the sight of God, and so lost both the Garden of Felicity and the judgement of his understanding, but not utterly the favor of God. But he was driven forth (as your scriptures record) unto the Earth which was covered with brambles. Adam received punishment for his offence, in that he was turned out into the earth, and so did Adam, accursed, bring all misery and wretchedness into the world. But in the same instant when Adam was expelled, the Lord gave unto the world her

time, and placed over her Angelic Keepers, Watchmen, and Princes.

§3. *The Origin of Hebrew.*

Being as dumb, and not able to speak, Adam began to learn (through necessity) the language which thou callest Hebrew but not in the form which is now Hebrew amongst you. Adam uttered and delivered to his posterity the nearest knowledge that he had of God and His Creatures. From his own self, he divided this speech into three parts: twelve, three, and seven. This division yet remaineth, but the true forms and pronunciations are lost. Therefore Hebrew is not of that force that it was in its original dignity; much less is it to be compared with this language that we deliver, which Adam verily spake in innocence and which has never been uttered nor disclosed to man since, until now. In this language, the power of God must work and wisdom in her true kind must be delivered.

THE WISDOM OF ENOCH.

§1. *The Lord & Enoch.*

WHEN THE LORD APPEARED UNTO ENOCH AND WAS merciful unto him and opened up his eyes so that he might see and judge the earth, which was unknown unto his parents by reason of their fall. For the Lord said: *Let us show unto Enoch the use of the earth.* And lo, Enoch was wise and full of the spirit of wisdom.

§2. *The Prayer of Enoch.*

Thrice a day did Enoch talk with God, and this was his prayer:

CAN THE VESSEL OF FEAR, FRAGILITY, OR THAT WHICH IS OF A determined proportion, lift up himself, heave up his hands, and gather the sun into his bosom? Lord, it cannot be. Lord, my imperfection is great. Lord, I am less than sand. Lord, thy good Angels and Creatures excel me by far, for our proportion is not alike and our senses agreeth not.

Notwithstanding I am comforted. For we all have one God, all one beginning from thee, and all respect thee as Creator. Therefore I will call upon thy name and in thee I will become mighty. Thou shalt light me, and I will become a Seer. I will see thy Creatures and will magnify thee amongst them.

Those that come into thee have the same gate, and through that same gate descend those that thou sendest. Behold, I will offer my house, my labour, my heart and soul, if it will please thy Angels to dwell with me and I with them—to rejoice with me that I might rejoice with them—to minister unto me that I might magnify thy name.

§ Then, lo, these Tables (which I have provided and prepared according to thy will) I offer unto thee and unto thy holy Angels, desiring them through thy holy Names. As thou art their light and comfort, so they will be my light and comfort. Lord, they prescribe no laws unto thee, thus it is not meet that I prescribe laws unto them. What it pleases them to offer unto me, I will receive. Behold, Oh Lord, if I shall call them in thy name, be it unto me in mercy, as unto the servant of the Highest. Let them manifest unto me, howsoever I shall call them and at whatever time.

§ Oh Lord, is there any who is mortal that can measure the heavens? How, therefore, can the heavens enter into man's Imagination? Thy Creatures are the glory of thy countenance and thereby thou glorifiest all things; but this glory excelleth and is far above my understanding. It is great wisdom to speak with Kings according to one's understanding, but to command Kings is not wisdom unless it come from thee.

§ Behold, Lord, how shall I ascend into the heavens? The air will not carry me, but resisteth my folly. I fall down, for I am of the earth. Therefore, oh thou very light and true comfort, that canst command the Heavens: Behold, I offer these Tables unto thee. Command them as it pleaseth thee. Oh you Ministers and true lights of understanding, who govern this earthly frame and the elements wherein we live: Do for me as for the servant of the Lord. For unto me it has pleased the Lord to talk of you.

§ Behold, Lord, thou hast appointed me 50 times. Thrice 50 times I will lift up my hands unto thee. Be it unto me as it pleaseth thee and thy holy Ministers. I require nothing but thee, through thee, and for thy honor and glory. Yet I hope that I shall be satisfied and shall not die (as thou hast promised) until thou gatherest the clouds together to judge all things. And in that moment I shall be changed and dwell with thee forever.

§3. *The Book of Enoch.*

§ And at the end of the 50 days, there appeared unto Enoch that which is not now to be manifested nor spoken of. Enoch enjoyed the fruit of God, his promise, and received the benefit of his faith. Here may the wise learn wisdom; for what doth man do that is not corruptible? § And Enoch said unto the Lord: *Let there be remembrance of thy mercy, and let those that love thee taste of this after me. Oh let not thy mercy be forgotten.* And the Lord was pleased. So after 50 days, Enoch wrote, and this was the title of his books: **LET THOSE THAT FEAR GOD AND ARE WORTHY** —READ.

CHAPTER III

THE FALL OF ENOCH'S MAGICK.



§1. *The Unworthy Read Enoch's Book.*



UT BEHOLD, THE PEOPLE WAXED WICKED & BECAME unrighteous, and the spirit of the Lord was far off and gone away from them. So that those that were unworthy began to read. And the kings of the earth said thus against the Lord: *What is it that we cannot do, & who is he that can resist us?*

§2. *The Lord Sends Wicked Spirits.*

And the Lord was vexed, and he sent in amongst them 150 lions, spirits of wickedness, error, and deceit. And they appeared unto the kings of the earth, for the Lord had put them between those that are wicked and his good Angels. And these spirits began to counterfeit the doings of God and His power, for they had power given to them to do so. And the memory of Enoch washed away.

§3. *Enoch's Magick Forgotten.*

The knowledge of mystical figures and their use is the gift of God delivered unto Enoch and (by Enoch's request) unto the faithful, that they might have the true use of God's Creatures, and of the earth whereon they dwell. So hath the Devil delivered unto the wicked the signs and tokens of his error and hatred towards God, so that they, in using them, might consent in their will and so become partakers with him in his reward, which is æternal damnation. These signs they call Characters—a lamentable thing—for by these many souls have perished. For the doings of the Ægyptians seem, but are not so. The doings of the Lord are, and continue to be. But, as the painter imitates the gestures of man, so doth the Devil imitate the substance and things created and made by God.

§4. *Concerning Satan.*

Where are the monuments that Satan hath built? Hath he not built a fort on the whole earth? Hath he not victory over the Saints? Dwelleth he not in the temple of the Highest? Triumpheth he not in the cities of the world? But without comfort are his victories and without pleasure are his dwelling places, for he knoweth that his time is at hand. He that now hath freedom shall become bound. He unto whom the whole world is a garden, there shall not be one foot left. Therefore are all his pleasures vanity, all his triumphs smoke, and his authority nothing but a meer shadow.

CHAPTER IV.

THE REESTABLISHMENT OF ENOCH'S WISDOM.



§1. *The Lord is Displeased With Man.*

THE GODHEAD, KEEPING IN HIS ALMIGHTY BOSOM THE image and form of all things, looked down upon the earth, and said: *Let us now go down amongst the sons of men.* But he saw that all things grew contrary to their creation and nature, either keeping their dignities and secret virtue shut up in obscurity, or else riotously perishing through imbecility and ignorance.

§§ So then he said: *Behold, I delight not in the World. The Elements are defiled. The sons of men are wicked, their bodies are become dung-hills, and the inward parts (which are the secret chambers of their hearts) are become the dens and dungeons of the damned. Therefore, I will draw my spirit from amongst them, and they shall become more drunken, and their ignorance shall become such as never was before...no, not since the fall of the heavens! For, Lo, the time is come, and he that is the Son of the Unrighteousness liveth. Unto him shall be given strength and power. The kings of the earth shall become mad, yea, even raging mad, yea, even unto the third madness in the depth of their own imagination. But I will build my temple in the woods and in the desert places and will become a serpent in the wilderness.*

§2. *The Lord Relenteth.*

§§ Lo, the Thunder spake, and the earth became misty and full of fog, so that the soul of man might sleep in its own confusion. The second Thunder spake, and there arose spirits, such as are for Soothsayers, Witches, Charmers, and Seducers. They have entered into the holy places and have taken up their seats in man. §§ Woe be unto the earth, for she is corrupted. Woe be unto the earth, for she is surrendered to her adversary. Woe be unto the

earth, for she is delivered into the hands of her enemy. Yea, woe be unto the sons of man, for their vessels are poisoned. But even then said the Lord: *I will be known in the wilderness and will Triumph in my weakness.*

§3. *The Lord Sends Raphael to Dee & Kelly.*

§§ And lo, he called you. And you became drunken and foolish with the spirit of God. The Lord said: *Descend, for he calleth.* And so Raphael (who had brought up your prayer) descended, and he was full of the power and spirit of God. And he delivered a Doctrine—neither painted nor carved nor imagined by man—but simple, plain, full of strength and the power of the Holy Ghost. This doctrine began, as man did, nakedly from the earth, but is yet the image of perfection. It is this self-same Art which is delivered unto you as an infallible doctrine. For now it hath pleased God to deliver this Doctrine again out of darkness and to fulfil his promise with thee for the Books of Enoch. And to thee he sayeth as he said to Enoch: *Let those that are worthy understand this, by thee, that it be one witness of my promise towards thee.*

CHAPTER V.
THE NATURE OF THIS WISDOM.

§1. *To whom this Wisdom is to be Spoken.*

THIS WISDOM IS NOT TO BE SPOKEN OF IN ANY OTHER thing, neither is it to be talked of with man's imagination. For this work is the gift of God, which is all power, and so doth He open it in a tongue of power, to the intent that the proportions may agree in themselves. For it is written, Wisdom sitteth upon a hill, and beholdeth the four winds, and girdeth herself together as the brightness of the morning. But she is visited by only a few, and dwelleth alone as though she were a widow.

§2. *Concerning the Tables of Enoch.*

WE instruct and inform you, according to this Doctrine delivered, that which is contained in the 49 Tables. In 49 voyces, or callings, which are the Natural Keyes to open those (not 49 but 48, for One is not to be opened) Gates of understanding. You shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary. They can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly that which is contained in the Tables. Through this knowledge you shall easily be able to judge, not as the world doth, but perfectly: of the world, of all things contained within the compass of Nature, and of all things which are subject to an end.

§3. *Concerning the Angelic Calls or Keys.*

Unto this Doctrine belongeth the perfect knowledge, and remembrance of the mystical Creatures. In these keys which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world. These calls touch all parts of the World. The World may be dealt with, and her

parts; therefore you may do anything. These calls are the keys into the Gates and Cities of wisdom, which cannot be opened, but with visible apparition. This is according to the former instructions and is to be had by the calling of every Table.

These are the holy and mystical Calls delivered, which followeth in practice for the moving of the Tables that control the Kings and Ministers of government. Their utterance is of force, and moveth them to visible apparition. Moved and appeared, they are forced (by the Covenant of God delivered by his spirit) to render obedient and faithful society. They will open the mysteries of their creation, as far as shall be necessary: and give you understanding of many thousand secrets, wherein you are yet but children. For every Table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself, of the entrance, and of the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power. For every Palace is above his City and every City above his entrance.

In these keys which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world. In this is the life of MOTION, in whom all tongues of the world are moved, for there is neither speech nor silence that was or shall be to the end of the world.

§4. *Concerning the Primæval Language.*

Thus you see the necessity of this tongue, the excellency of it, and why it is preferred before that which you call Hebrew. For it is written that every lesser consenteth to its greater. Our wisdom shall prove Rhetoric. In this language, every letter signifieth the member of the substance whereof it speaketh. Every word signifieth the essence of the substance. The letters are separated, and in confusion: and therefore, are by numbers gathered together, which also signify a number. For as every greater containeth his lesser, so are secret and unknown forms of things

knit up in their parents. Being known in number, they are easily distinguished, so that herein we teach places to be numbered, letters to be elected from the numbered, and proper words from the letters, which signify substantially the thing that is spoken of in the center of the Creator.

¶ Even as the mind of man is moved at an ordered speech, and is easily persuaded in things that are true, so are the creatures of God stirred up in themselves when they hear the words with which they were nursed and brought forth. For nothing moveth, that is not persuaded; neither can anything be persuaded that is unknown. Without this language, the Creatures of God understand you not. You are not of their Cities; you are become enemies, because you are separated by ignorance from Him that governeth the City.

§5. *Concerning the 91 Earthly Princes.*

¶ The Call of the Thirty Aires summons the 91 Princes and spiritual Governors unto whom the earth is delivered as a portion. They bring in and depose kings and all governments upon the earth, and they vary the natures of things with the variation of every moment. Unto them, the providence of the æternal judgement is already opened. They are governed by the 12 angels of the 12 Tribes, which are, in turn, governed by the 7 that stand before the presence of God.

¶ Let him that can see, look up. Let him that can hear, attend, for this is wisdom. They are all spirits of the Air, not rejected, but dignified. They dwell and have their habitation in the air, in diverse and sundry places, for their mansions are not alike, nor are their powers equal. Understand, therefore, that from the fire to the earth, there are 30 places or abidings, one above and beneath another, wherein these Creatures have their abode, for a time.

§6. *Concerning the Great Table of the Quarters.*

¶ THE GREAT TABLE OF THE QUARTERS CONTAINETH THE FOLLOWING: ¶ 1. All human knowledge. ¶ 2. Out of it springeth Physic. ¶ 3. The knowledge of all elemental Creatures amongst you, how many kinds there are, and for what use they were created, those that live in the air, those that live in the waters, those that dwell in the earth, and those of the fire (which is the secret life of all things). ¶ 4. The knowledge, finding, and use of metals, the virtues of them, the congelations and virtues of stones. ¶ 5. The conjoining and knitting together of natures. The destruction of all nature and of things that may perish. ¶ 6. Moving from place to place, as, in this country or that country at your pleasure. ¶ 7. The knowledge of all mechanical crafts. ¶ 8. The transmutation of form, but not essence. ¶ 9. The knowledge of the secrets of men.

CHAPTER VI

GENERAL CONSIDERATIONS OF THIS ART.



§1. *Art Thou Worthy to Read?*

THUS SAITH THE MESSENGERS OF THE GOD OF WISDOM:
 ¶Is your worthiness such that you merit such great mercy? Are your vessels cleansed and made apt to receive and hold the sweet liquor of pure understanding? ¶Be not proud of the gifts of God, but become humble. Do not justify yourself in respect that this is the word of God delivered unto you for your own selves. The more you receive, be the more thankful. The more you be in the strength of God, the more use you the pureness of humility.

¶You called for Wisdom, and God hath opened unto you his Judgement. He hath delivered unto you the keys that you may enter. But be humble. Enter not of presumption, but of permission. Go not in rashly, but be brought in willingly. For many have ascended, but few have entered. Therefore be diligent that you may enter in, not as spoilers, but as such as deserve entertainment in the name and through the power of the Highest. For great are the mercies of God unto such as have faith.

§2. *Deal not with Wicked Spirits.*

¶As long as thou dealest with wicked spirits, the Lord will keep back his hands and thou keepest back the Lord. If thou wilt be the minister of God, if thou wilt go forward in His work, if thou wilt see the happy times that are to come, thou must abstain from evil. Thou must sweep thy house clean. Thou must put on thy best garments and must become humble and meek.

¶Let not thy life be a scandle to the will of the Lord, and to the greatness of his works. For the power that is within thy soul is of great force and the ability to perform those things that proceed with power. This is the cause that the wicked ones

obey thee, for they fear themselves when they see the seal of thy Creation. Remember that there is a continual fight between us and Satan, wherein we vanquish by patience. The Devil is the father of carping, so doth he subtly infect the Seer's imagination, mingling unperfect forms with my utterance. Water is not received without air, neither the word of God without blasphemous insinuation. The son of God never did convert all, neither did all that did hear him, believe. Therefore, where the power of God is, is also Satan.

§3. *Concerning the Book, Vestments, & Days.*

¶The book consisteth first of the invocation of the names of God, and second of the invocation of the Angels, by the names of God. Their offices are manifest. ¶Four days after your book is made, you must only call upon those names of God or of the God of Hosts, in those names. And 14 days after, you shall (in some convenient place) call the Angels by petition and by the name of God unto which they are obedient. ¶On the fifteenth day, you shall cloth yourselves in vestures made of white linen and so have the apparition, use, and practice of the Creatures. ¶For this Art is not a labour of years, nor many days.

§4. *Conclusion.*

¶Thus hath God kept promise with you, and hath delivered you the keys to his storehouses, wherein you shall find (if you enter wisely, humbly, and patiently) treasures worth more than the frames of the heavens. Therefore, examine your books. Confer one place with another, and learn to be perfect for the practice and entrance.

¶Thinkest thou that we speak anything that is not true? Then thou shalt never know the mysteries of all the things that have been spoken. If you love together and dwell together, and in one God, then God will be merciful unto you, bless you, comfort you, and strengthen you unto the end. More would I say but words profit not. God be amongst you.

BOOK TWO
THE MYSTICAL HEPTARCHY
OF THE DIVINE CREATION ITSELF
TO BE READ BY THE FAITHFUL



CHAPTER I.

OF THE TITLE & GENERAL CONTENTS
OF THIS BOOK WITH SOME
NEEDFUL TESTIMONIES



PRINCE BRALGES



BEWARE OF WAVERING AND BLOT OUT SUSPICION, for we are God's creatures that have reigned, do reign, and shall reign forever. Behold, our mysteries shall be known unto you, preserving the secrets of Him that reigneth forever and whose name is great forever.

KING CARMARA

Open your eyes and you shall see from the highest to the lowest and the peace of God shall be upon you. Come, gradually we repeat the work of God. There is one God and one are his works.

DEE

Note that this Book of Creation speaks firstly of the mighty works of God and secondly of the kings that perform these great works. Very many came upon the curved surface of the transparent globe and said: *We are prepared to serve our God.*

KING CARMARA

This work shall have relation to time present and present use, to mysteries far exceeding it, and finally to a purpose and intent whereby the majesty and name of God shall and may, and, of

force, must appear with the apparition of his wonders and marvels yet unheard of. So say I.

DEE

¶ As Michaël and Uriel at the beginning of these revealed mysteries were present and gave authority to Carmara to order the whole Heptarchical Revelation; so at the conclusion, they appeared again, and Raphaël with them; and Michaël concluded the second book of this particular revelation Heptarchical with these words following:

MICHAEL

¶ Merciful is our God and glorious is his name, which chooseth his creatures according to his own secret judgement. This Art is the first part of a threefold Art joining Man with the knowledge of the world, the government of his creatures, and the sight of his majesty. This is (O I say unto you) that which is strength, medicine, and mercy to those that fear him. Amen.

KING CARMARA

¶ Thou hast a work of three proportions in essence, and of seven in form, which is (of itself) divided by a number sevenfold: of the course, estate, and determination of things above, things near, and things below, which of itself, is pure, perfect, and without blemish. ¶ Oh God, how easy is this first understanding! Thou hast been told perfectly, plainly, and absolutely, not only of the condition, dignities, and estate of all things that God hath framed, but also, thou wast delivered the most perfect form and use of them. ¶ Even as God is just, His judgements true, His mercies unspeakable, so are we the true messengers of God.

MICHAEL

¶ Now you touch the world and the doings upon Earth. Now we show unto you the lower world and the governors that work and rule under God. By them you will have power to work such things as shall be to God's glory, and the profit of your country and the knowledge of his Creatures. They proceed from

one God, one knowledge, and one operation. Come, my sons, behold these tables. Herein lie the names, that work under God upon the earth, not of the wicked, but of the Angels of light. The whole government doth consist in the hands of 49, (in God his Power, Strength, Mercy, and Justice) whose names are here evident, excellent, and glorious. Mark these tables, mark them, record them to your comfort. This is the first knowledge. Herein shall you find wisdom. Halleluiah. Mighty and Omnipotent art thou, O God, God, God, amongst thy creatures. Thou fillest all things with thy excellent foresight. Thy glory be amongst us forever. Amen.

URIEL

¶ The fountain of wisdom is opened. Nature shall be known. The earth with her secrets shall be disclosed. The elements with their power shall be divulged.

¶ Behold, I teach! There are 49 Angels, glorious and excellent, appointed for the government of all earthly actions. These 49 do work and dispose the will of the Creator, being limited from the beginning in strength, power, and glory. These shall be subject unto you, in the name and by invoking upon the name of God, who doth lighten, dispose, and comfort you.

KING CARMARA

¶ What doth heaven behold or the earth contain that is not or may be subdued, formed, and made by these? What learning grounded upon wisdom with the excellencies in nature cannot they manifest?

¶ One in Heaven they know.

¶ One & all in Man they know.

¶ One & all in Earth they know.

¶ Measure Heaven by a part (my meaning is by those few). Let God be glorified, his name praised, for his creation will be taken and his creatures well used.

Bb

URIEL

¶ He that standeth in the midst of the globe signifieth Nature. Whereupon, in the first point, is the use and practice of this work. That is to say, concerning the first part, for it is said: The book containeth three kinds of knowledge:

- ¶ The knowledge of God truly.
- ¶ The number & doings of His Angels perfectly.
- ¶ The beginning & ending of Nature substantially.

CHAPTER IJ

OF JOHN DEE & HIS INTEREST TO
EXERCISE THE DOCTRINE HEPTARCHICAL

URIEL



HIS, YOUR ERA, IS THE LAST AGE, WHICH WILL BE revealed unto you. The mysteries of God have a time. The Sons of Light and their Sons are subject unto my commandment. This is a mystery. I have spoken of it; note it thoroughly. They are my servants. By them thou shalt work marvels.

PRINCE HAGONEL

¶ There are kings false and unjust, whose power I have subverted and destroyed. So shalt thou.

¶ The second assembly were the governors of the Earth, whose glory (if they be good) the weapons we have taught thee will augment, and, consequently (if they be evil) will pervert.

PRINCE BORNOGO

¶ I am Bornogo. What thou desirest shall be fulfilled. Glory to God.

PRINCE BEFAFES

¶ Behold, Behold, Lo Behold, my mighty power consisteth in this. Learn wisdom by my words. This is wrought for thy erudition, what I instruct thee from God. Look to thy charge truly. Thou art yet dead. Thou shalt be revived. But Oh, bless God truly. The blessing that God giveth me I will bestow upon thee by permission. O how mighty is our God, which walked on the waters, which sealed me with His name, whose glory is without end. Thou hast written me, but yet dost not know me. Use me,

in the Name of God; I shall, at the time appointed, be ready. I will manifest the works of the seas and the miracles of the deep shall be known.

KING CARMARA

Behold, thou desirest and art sick with desire. I am the disposer though not the composer of God's medicines. Thou desirest to be comforted and strengthened in thy labours. I minister unto thee the Strength of God. What I say is not of myself. Neither that which is said to me, is of themselves; but is said of Him which liveth forever. These mysteries hath God lastly, and of His great mercies granted unto thee. I have answered thy doubting mind. Thou shalt be glutted, yea filled, yea thou shalt swell and be puffed up with the perfect knowledge of God's mysteries in His mercies. Abuse them not. Be faithful; use mercy. God shall enrich thee. Banish Wrath—It was the first and the greatest commandment. I reign by Him and live by Him which reigneth and liveth forever.

I have showed thee perfectly. Behold I teach again. O how merciful is God, that revealeth such great secrets to flesh and blood! Thou has 42 letters. Thy tables last, contain so many.

When thou wilt work for anything pertaining to the estate of a good king, thou must first call upon him which is their prince. Secondly, the ministers of his power are six.

In outward sense my words are true. I speak now of the use of one of the first that I speak of, or manifested yesterday. Said I not and showed I not the Government of princes, for as it is a mystery to a further matter, so it is a purpose to a present use. If it rules worldly princes, how much more shall it work with the Princes of Creation? Thou desirest use; I teach thee use. And yet the Art is to the further understanding of all sciences that are past, present, and yet to come. Fruits hath further virtue, but only in the eating. Gold has further condition, property and quality, than in melting or in common use. Kings

there are in Nature, with Nature, and above Nature. Thou art dignified in this knowledge.

Last of all, thy ring, which was appointed thee, with the lamen comprehending the form of thy own name, which is to be made in perfect gold, as is aforesaid.

Thou shalt be comforted. But respect the world, whereunto thou art provided; and for what end; and that in what time. Serve God truly; serve Him justly. Great care is to be had with those that meddle with Prince's affairs. Much more consideration with whom thou shalt meddle or use any practice. But God hath shadowed thee from destruction. He preserveth His faithful, and shaddoweth the just with a shield of honour. None shall enter into the knowledge of these mysteries with thee, but this worker*. Thy estate with the Prince (now reigning)† shall shortly be amended, her favour increased, with the good will of diverse that are now deceivers. Thy hand shall shortly be their help; and thou shalt do wonderful and many benefits (to the augmenting of God's Glory) for thy country. Finally, God doth enrich thee with knowledge and of thyself hath given thee understanding of these worldly vanities. He is merciful and his good creatures neither have, do, nor will forget thee. God bless you both; whose Mercy, Goodness, and Grace I pronounce and utter upon you.

KING BOBOGEL

I have said: *Dee, Dee, Dee* at length, but not too late‡.

KING CARMARA

Lo, thus thou seest the glory of God's creatures; whom thou mayest use with the consideration of the day, their King, their Prince and his Character. The King and Prince govern for the whole day; the rest according to the sixth part of the day. Use

* i. e. Kelly

† i. e. Queen Elizabeth

‡ Dec's note: King Bobogel said this of my attaining to such mysteries as the ministers under him made show of.

them to the glory, praise, and honour of Him which created them, to the laude and praise of His Majesty.

KING BYNEPOR

¶ Write this reverently. Note it with submission. What I speak hath not been revealed; no not in the last times of the second last world. Thou shalt work marvels marvelously by my workmanship in the highest.

KING BNASPOL

¶ Unto my Prince (my subject) are delivered the keys of the mysteries of the Earth. All those are Angels that govern under him. Use them; they are and shall be at thy commandment.

KING BNASPEN

¶ By me thou shalt cast out the power of wicked spirits. By me thou shalt know the doings and practices of evil men, and more than may be spoken or uttered to man.

KING CARMARA

¶ Oh, how great is the sickness and corruption of man who barely has faith in God or in His good Angels? You maketh all the earthly things that have the corruption of the earth within them. Our God, our God, He is our God. It is true we are His Angels and it is also true that we are His servants. I ask for that power. I speak, and that which I speak is the shadow of truth, justice, and perfection.

¶ BEHOLD: (Holding up the measuring rod.)

¶ HERE: (Pointing to the end of the rod.)

¶ AND HERE: (Pointing to the middle of it.)

¶ I bear a power and virtue that is beyond measure. Nothing is obscure which is received through him. ¶ One thing is yet wanting; a meet receptacle. There is yet wanting a stone. One there is most excellent; hid in the secret part of the depths in the uttermost part of the Roman possession. Lo, the right hand of God is upon thee. Thou shalt prevail with it, with Kings and with all Creatures of the world; whose beauty (in virtue) shall be

more worth than the Kingdoms of the Earth. Go towards it and take it up. Keep it secret. Let no mortal hand touch it but thine own.

II.

¶ Thy character must have the names of the six angels (written in the midst of the Sigillum Æmeth) graven upon the other side in a circle, in the midst where must the stone be (which was also brought). Wherein thou shalt at all times behold (privately to thyself) the state of God's people, through the whole world.

RAPHÆL

¶ Go and thou shalt receive. Tarry and thou shalt receive. Sleep and thou shalt see. But watch, and thine eyes shall be fully opened. One thing which is the ground and element of thy desire is already perfected. Out of seven thou hast been instructed (of the lesser part) most perfectly. ¶ All those before spoken of are subject to thy call. Of friendship at any time thou mayest see them and know what thou wilt. Every one (to be short) shall at all times and seasons, show thee direction in anything. ¶ One thing, I answer thee for all offices. Thou hast in subjection all offices. Use them when it pleaseth thee and as thy instruction hath been.

URIEL

¶ The Lord saith: *I have hardened the heart of one of you. Yea, I have hardened him, as the flint, and burnt him together with the ashes of a cedar, to the intent he may be proved just in my work, and great the strength of my glory. Neither shall his mind consent to the wickedness of iniquity, for from iniquity I have chosen him to be a first earthly witness of my dignity.**

DEE

¶ Uriel came in again and another with him and jointly they did say together: *Glorify God forever.* And now Uriel stood behind and the other sat down in the chair with a sword in his right hand. All his head glittered like the sun; the hair of his head was

* Apparently Uriel is referring to Kelly.

long. He had wings and all his lower parts seemed to be with feathers. He had a robe over his body and a great light in his left hand. He said: *We are blessed from the beginning and blessed be the name of God forever†.*

¶ An innumerable company of angels were about him. And Uriel didst lean on the square table. Then he that sat on the chair said to them:

Go forward, God hath blessed thee.

I will be thy Guide.

Thou shalt attain unto thy Searching,

The world begins with thy doings.

Praise God.

*The Angels under my power shall be
at thy commandment.*

Thou shalt see me.

I will be seen of thee.

I will direct thy Living & Conversation.

¶ Now Michaël thrust out his right Arm with the sword. I bade the Skryer to look. Then the sword did seem to cleave in two. And a great fire flamed out of it vehemently. Then he took a ring out of the flames of his sword and gave it to Uriel and said: *The Strength of God is unspeakable. Praise be to God for ever & ever.* And Uriel did make curtsy to him. Then Michaël did say the following:

MICHAEL

¶ After this sort must be the ring. Note it. I will reveal thee this ring, which was never revealed since the death of Solomon, with whom I was present. I was present with him in strength and mercy. Lo, this it is. This it is wherewith all miracles and divine works and wonders were wrought by Solomon. This it is which I have revealed unto thee. This it is which Philosophie dreameth of. This it is which the Angels scarce know. This it

† Dee's note: This was Michaël and his manner of apparition.

is and blessed by his name, yea his name be blessed forever. There are kings false and unjust, whose power thou mayest subvert & destroy.



DEE

¶ Then he laid the ring down upon the Table and said: Note. I noted the manner of the ring in all points. After that he threw the ring down upon the table and it seemed to fall through the table. And then he said the following:

MICHAEL

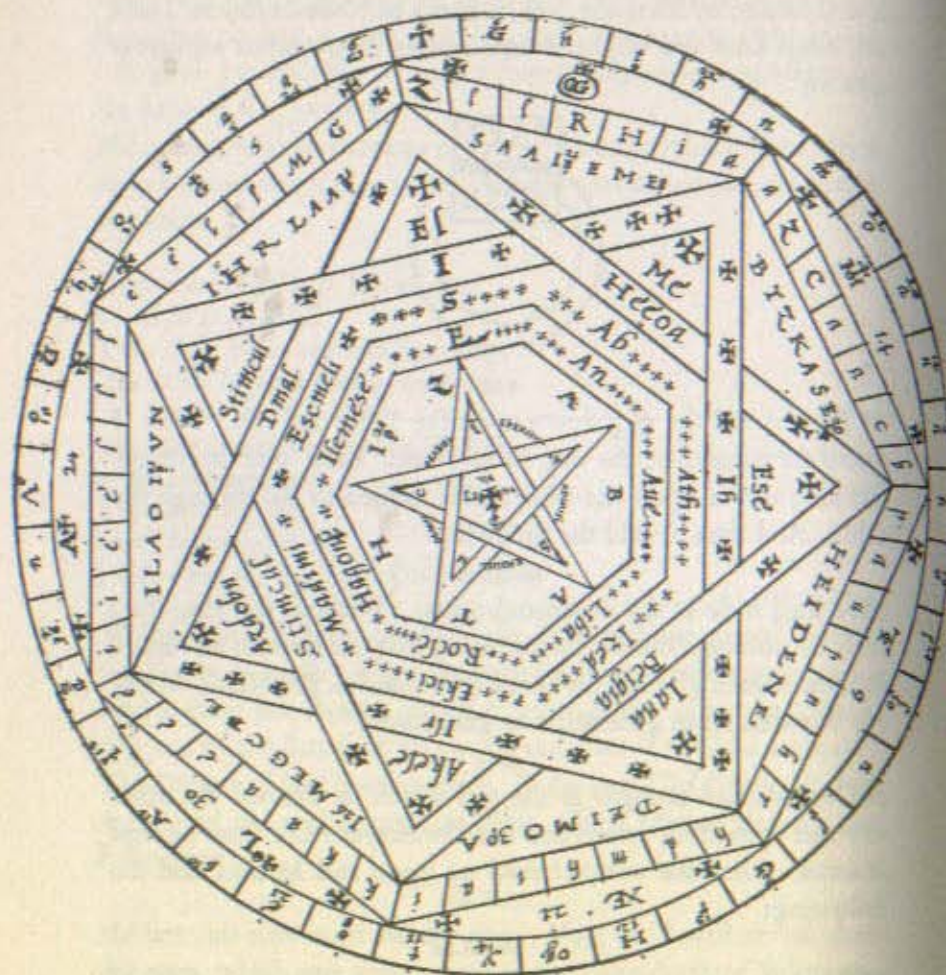
¶ So shall it do at thy commandments. Without this ring thou shalt do nothing. Blessed be his Name that compasseth all things. Wonders are in him and his Name is wonderful. His Name worketh wonders from generation to generation.

DEE

¶ Then Michaël brought in the seal which he showed the other day and opened his sword and had the Skryer read. And he read ÆMETH. Then the sword closed up again and Michaël said the following:

MICHAEL

¶ This I do open unto thee because thou marvest at the Sigil of God. This is the name of the Seal which be blessed forever. This is the seal itself. This is holy. This is pure. This is forever. Amen. ¶ As truly as I was with Solomon, so truly will I be with thee. I was with Solomon in all his works and wonders. Use me, in the Name of God, for all occasions.



THE SIGIL OF ÆMETH

CHAPTER IIJ

SOME REMEMBRANCES OF THE FURNITURE
& CIRCUMSTANCES NECESSARY IN THE
EXERCISE HEPTARCHICAL

KING CARMARA



FIRST CAST THINE EYES UNTO THE GENERAL PRINCE Governor or Angel that is principal in this world. Then place my name that thou hast already. Then the name of him that was showed thee yesterday (with the short coat*). Then his power, with the rest of his six perfect ministers. With these three thou shalt work to a good end. All the rest thou may use to God's glory for every one of them shall minister to thy necessities. Moreover, when thou invokest, thy feet must be placed upon these tables which thou seest written last, comprehending 42 letters and names. But with this consideration: that the character (which is the first of the 7 in the former book) be placed upon the top of the table, which thou wast and art and shall be commanded to have and use. Last of all the ring which was appointed thee, with the lamen comprehending the form of thy own name; which is to be made in perfect gold as is aforesaid.

Even as God is just, his judgements true, his mercies unspeakable; so are we the true messengers of God and our words are true in His mercy forever. Glory, Oh Glory be to thou, Oh most high God. Lo, thus thou seest the Glory of God's creatures; whom thou mayest use with the consideration of the day, their

* Prince Hagonel

King, their Prince, and his character. The King and Prince govern for the whole day; the rest according to the six parts of the day. Use them to the glory, praise, and honour of Him, which created them, to the laude and praise of His majesty. The characters of the Kings are in the Globe; and the characters of the Princes are in the Heptagon.

PRINCE HAGONEL

¶The Sons of Light and their Sons are subject to my commandment. This is a mystery. I have spoken of it. Note it thoroughly. They are my servants. By them thou shalt work marvels. My time is yet to come. The operations of the earth are subject to my power. I am the first of twelve. My seal is called 'Barces' & here it is. In his name with my name by my character and the rest of my ministers are these things brought to pass.

¶These that lie here are Witches, Enchanters, Deceivers, and Blasphemers. And finally all they that offer Nature with abuse and dishonour Him which reigneth forever. ¶The second assembly were the governors of the earth, whose glory, if they be good, the weapons which we have brought thee will augment, and consequently (if they be evil) will pervert. ¶The third assembly are those which taste of God's mysteries and drink of the juice of Nature, and whose minds are divided, some with eyes looking towards heaven, the rest to the center of the earth. Where God's glory is not, there neither are the good, nor goodness.

¶It is wrought (I say) it is wrought (for thy understanding) by the seven of the seven, which were the sons of æternity, whose names thou hast written and recorded to God's glory.

PRINCE BUTMONO

¶Mark this*: All spirits inhabiting within the earth where their habitation is of force, not of will, are subject to the power here

* Dee's note: Prince Butmono said this, but the office is under King Bnaspol, whose Prince is Blisdon. The mystery of this I know not yet, for Blisdon will be found to be the proper minister of King Bnaspol.

within my seal: with this you shall govern; with this you shall unlock; with this (in his Name who reigneth) you shall discover the entrance.

KING CARMARA

¶Secondly, the ministers of his power are six, whose names contain seven letters apiece. So thy tables do manifest. By whom in generality, or by any one of them in particularity, thou shalt work for any intent or purpose. As concerning the letters particularly, they do concern the names of 42, which 42 in generally, or one of them, do and can work the destruction, hinderance, or annoyance of the estate, condition, or degree (as well for a body of government) of any wicked or ill-living prince.

¶*Venito Bobogel, Rex et Princeps Nobilitatis; Venito cum Ministris; Venito (inquam) venito cum Satellitibus tuis, minutus†.*

[Come Bobogel, Noble Prince & King. Come with your ministers. Come, yea, come with your satellites.]

KING BOBOGEL

¶*Veni Princeps & Principum, qui sunt Aquarum Principes; Ego sum Rex Potens et mirabilis in Aquis; cuius potestas est aquarum viceribus.**
[Come, O thou who are Princes of the waters. I am the King, powerful and wonderous in the waters, whose power is over the waters.]

KING CARMARA

¶*Venito veni (inquam) Adesto. Veni Rex. O Rex, Rex, Rex Aquarum. Venito, Venito, (inquam). Magna est tua. Major autem mea potestas. Vitam dedit Deum omnibus creaturis.*

[Come, I say, come at this time. Come, O King, King, King of the waters. Your power is great but my power is greater. God gave life to all creatures.]

KING CARMARA

¶*Veni Ignis, Veni vita mortalium (inquam) ventio. Adesdum. Regnat Deus, O Venite. Nam unus illo. Regnat, et est vita viventium.*

† Dee's note: This I note for the form of calling.

* Dee's note: This is King Bobogel's call to his Prince.

[Come, O fire, which is the life of all mortal things. Come at this time. God Reigns. O come, for he is one. He reigns and is the life of all living things.]

KING CARMARA

¶ *Venite, ubi nulla quies sed stridor dentium. Venite vos, qui sub meæ estis potestate.*

[Come, where there is nothing of him but the gnashing of teeth. Come, all of you who are under my power.]

¶ Behold, every one of these princes must have his peculiar table.

URIEL

¶ Thy character must have the names of the seven Angels (written in the midst of the Sigil of Æmeth) graven upon the other side in a circle. In the midst whereof must the stone be, which was also brought, wherein thou shalt at all times behold (private to thyself) the state of God's people through the whole earth.

¶ The four feet of the table must have 4 hollow things of sweet wood, whereupon they must stand. Within the hollow spheres thy seals may be kept unperished. One month is all for the use thereof. The silks must be of diverse colours, the most changeable that can be gotten, for who is able to behold the Glory of the Seat of God?

DEE

¶ The character or lamen for me was noted that it should contain some token of my name. And now in this accounted the true character of dignification, I perceive no peculiar mark or letters of my name.

URIEL

¶ The form in every corner considereth your name.

DEE

¶ You mean there to be a certain shadow of Delta†?

URIEL

¶ Well.

† Dee used a delta (triangle) to represent his name.

DEE

¶ What is the use of these tables? From what ground are they framed or divided?

URIEL

¶ They are the ensignias of the creation wherewith all they were created by God: known only by their acquaintance and the manner of their doings.

DEE

¶ Have I rightly applied the days to the Kings?

URIEL

¶ The days are rightly applied to the Kings.

DEE

¶ The characters and words, annexed to the Kings' names in the outer circumference of the great circle or globe: how are they to be used?

URIEL

¶ They are to be painted on sweet wood and so to be held in thy hand as thou shalt have cause to use them.

IL*

¶ The Sigil of Æmeth is to be set in the middle of the table. ¶ Grace, Mercy, and Peace be unto the lively branches of his flourishing kingdoms. And strong art thou in their glory which dost unknit the secret part of thy lively workmanship; and that before the weak understanding of men. Herein is thy power and magnificence opened unto Man. And why? Because thy divinity and secret power is here shut up in the third and fourth number; from the first and fundamental is of all your most holy works. For if thou (O God) be wonderful and incomprehensible in thine own substance, it must needs follow that thy works are likewise incomprehensible. But lo, they shall now believe, because they see that which heretofore they could scarcely believe. Strong is

* Dee's note: IL is the first of the seven Sons of Light. IL is the always adherent minister to King Baligon and his name is expressed in his character.

the influence of thy supercelestial power, and mighty is the force of thy arm which overcometh all things. Let all power therefore rest in thee. Amen.

¶ Leave out the letter 'B' of the seven names of the Kings and seven princes and place them in a table divided by 12 and 7, the seven spaces being uppermost. And therein write in the upper line, the letters of the King, with the letters of his prince following just after his name. And so of the six others and their princes. And read them on the right hand, from the upper part to the lowest. And thou shalt find, then, the composition of this table. ¶ Therein they are all comprehended, saving certain letters which are not to be put in here. By reason that the Kings and Princes do spring from God, and not God from the Kings and Princes. Which excellency is comprehended and is also manifest in that third and fourth number round about the sides (of this square table) is every letter of the 14 names of the seven kings and princes. ¶ Hereafter shall you perceive that the glory of this table surmounteth the glory of the sun. All things also that appertain unto it are already proscribed by your former instruction.

¶ God is the beginning of all things, but not after one sort, nor to every one alike. But there are three manners of working with His name: ¶ 1: in respect of dignification; ¶ 2: in respect of conciliation; ¶ 3: in respect to the end & determined operation. ¶ Now as to what and would you wear your characters, &c. But how do I teach? The character is an instrument applicable only to dignification. But there is no dignification but that which doth proceed and hath his perfect composition centrally in the square number of 3 & 4, the center whereof and shall be equal to the greatest. Hereby you may gather not only to what end, the blessed character (wherewith thou shalt be dignified) is prepared, but also the name of all other characters.

¶ The table is the instrument of conciliation, and so are proper to every King and Prince, according to their order.

¶ Now as to the last, concerning the end and determination. It only consisteth in the mercy of God and the characters of these books. Set down the Kings and their Princes in a table, as thou knowest them, with their letters backward (excepting their "B's") from the right hand to the left. Let Bobogel be the first and Bornogo his prince, &c.†

DEE

¶ So on my character or lamen of dignification are all the names of the seven kings and all the seven princes, perfect as in the great table, the "B's" only being the first letter common to them all, kept back, but in memory.

MICHAEL

¶ I will now speak concerning the Sigil of Æmeth, called also the Sigil of God. I will show thee in the mighty hand and strength of God, what His mysteries are, the true circle of Æternity, comprehending all virtue, the whole and sacred trinity. Oh holy be he; Oh holy be he; Oh holy be he. Amen. ¶ Now what wilt thou?

DEE

¶ I would full fain proceed according to the matter in hand.

MICHAEL

¶ Divide this outward circle into 40 equal parts, whose greatest numbers are four. See that thou do it presently.

DEE

¶ I did so dividing it first into four parts and then every one of them by ten. ¶ Michael then called out by name *Semiel*. One came in and knelt down and great fire came out of his mouth.

MICHAEL

¶ To this one named *Semiel*, are the mysteries of this table known. ¶ Oh God, thou hast said and thou livest forever.

† Dee's note: It may appear that Butmono is Prince to Bynepor and Blidon Prince to King Bnaspol.

Cc

DEE

¶ Semiel then stood up, and flaming fire came out of his mouth and then he said as followeth: *Mighty lord: what wouldst thou with the tables?*

MICHAEL

¶ It is the will of God that thou fetch them hither.

SEMIEL

¶ I am his tables. Behold, these are his tables. Lo, where they are.

DEE

¶ There came in 40 white creatures, all in white silk long robes, and they were like children. And all of them, falling on their knees, said: *Thou only art holy among the highest: Oh God, thy Name be blessed forever.*

¶ Michael then stood up out of his chair and, by & by, all his legs seemed to be like two pillars of brass, and he was as high as half-way up to heaven. And, by and by, his sword was all on fire. And he shook and drew his sword over the heads of all these 40 and they fell down. Then Michael spake to Semiel with a thundering voice:

MICHAEL

¶ Declare the mysteries of the Living God; our God; of One that liveth forever!

SEMIEL

¶ I am ready.

DEE

¶ Michael shook over them with his sword and they all fell down (and Uriel also) on their knees. And commonly at the striking with the sword, flaming fire like lightning, did flash.

MICHAEL

¶ Note: Here is a mystery.

DEE

¶ Then stept forth one of the 40 from the rest and opened his breast, which was covered with silk, and there appeared on it a

great 'T' all of gold. And over the 'T' stood the number '4'. The 40 all cried: *It liveth and multiplieth forever; blessed be his Name.* Then that creature did shut up his bosom and vanished away like fire.

MICHAEL

¶ Place that in the first place. It is the name of God.

DEE

¶ Then there seemed a great clap of Thunder*. . . The chair was brought in again and I asked what it meant.

URIEL

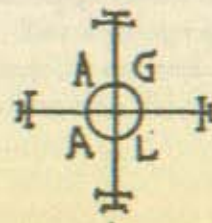
¶ This is a seat of perfection, from which things shall be showed unto thee, which thou hast long desired.

DEE

¶ Then was a square table brought into the stone and I demanded what that table betokened.

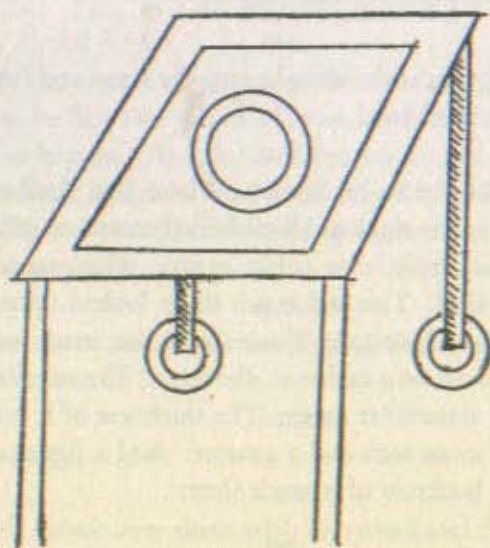
URIEL

¶ A mystery not yet to be known. These two shall remain in the same stone to the sight of all undefiled creatures. ¶ You must use a four-square table, two cubits square, whereupon must be set the Sigil of God. This seal is not to be looked upon without great reverence and devotion. This seal is to be made of perfect wax. The seal must be 9 inches in diameter. The roundness must be 27 inches or somewhat more. The thickness of it must be an inch and a half to an inch and a quarter. And a figure of a cross must be on the backside of it made thus:



* Dee's note: And so forth. And note that the whole second book is nothing else but the Mysteries most marvelous of the Sigil of God, sometimes called the Sigil of Æmeth, wherein here I did leave but a little excerpt. Note further that almost all the third book was of the seven ensigns of creation whereof mention was before made.

¶ The table is to be made of sweet wood and of two cubits high, with four feet with four of the former seals under the four feet. ¶ Under the table did seem to be laid red silks two yards square. And over the seal did seem likewise red silk to lie four square, broader than the table, hanging down with four tassels at the four corners thereof. Upon this uppermost red silk did seem the stone with the frame to be set, right over and upon the principal seals, saving that the red silk was between the one and the other. ¶ There appeared the first table covered with a cloth of silk of changeable colour, red and green, with a white cloth under it hanging very low.



CHAPTER IV

SOME NOTICE OF THE PECULIAR FORMS & ATTIRE
WHEREIN THE KINGS, PRINCES
& MINISTERS HEPTARCHICAL APPEARED
& SOME OF THEIR ACTIONS
& GESTURES AT THEIR APPEARANCE



KING CARMARA



HIS KING (BEING CALLED FIRST BY URIEL) APPEARED as a man, very well proportioned and clad in a long purple robe with a triple crown of gold upon his head.

¶ At his first coming he had seven spirits (like men) waiting on him, which afterwards declared themselves to be the seven Princes Heptarchical.

¶ Uriel delivered unto this King (at his first appearing) a rod, or straight little round staff of gold, divided into three equal distinctions, whereof two were dark or black and the third bright red. This rod he kept still in his hand.

¶ This king only was the orderer or disposer of all the doctrine, which I term Heptarchical, and the first practitioner thereof, calling the seven Princes and after that the seven Kings, and and by giving instruction for use and practice of the whole doctrine Heptarchical. For the first purpose and fruit to be enjoyed by me, of the two other, there was only mention made.

¶ King CARMARA said: *This is the sign of the work* and there appeared the letters 'C' and 'B' reversed on a white flag with a woman standing by, whose arms did not appear. On the other

side of the flag appeared the coat of arms of England as on the old flag:



PRINCE HAGONEL

¶Note that all the Princes seemed to be men, and to have red robes, but this Prince had a robe that was shorter than the others. ¶All the princes had circlets of gold on their heads rather than crowns or coronets. This Prince held in the palm of his right hand a round ring with a point or prick in the midst, hanging also over his middle fingers, which he affirmed to be his seal and said that the name of it was Barces:



¶All the princes held up together a seven-pointed star that seemed to be of copper:



THE SUBJECTS AND SERVANTS TO PRINCE HAGONEL

¶The Sons of Light and their Sons are said to be subject unto the commandment of HAGONEL and are his servants. Their names are all given in the sigil of Æmeth:

The Seven Sons of Light:

- | | |
|---------|------------|
| 1. I | 5. HECOA |
| 2. IH | 6. BEIGIA |
| 3. ISR | 7. STIMCUL |
| 4. DMAL | |

The Seven Sons of the Sons:

- | | |
|------------|-------------|
| 1. E or IL | 5. ROCLE |
| 2. AN | 6. HAGONEL |
| 3. AVE | 7. ILEMESSE |
| 4. LIBA | |

THE SONS OF LIGHT

¶The seven Sons of Light appeared like seven young men, all with bright countenance, apparelled in white, with white silk on their heads. Every one seemed to have a metallic ball in his hand, the first of gold, the second of silver, the third of copper, the fourth of tin, the fifth of iron, the sixth tossed between his two hands a round thing of quicksilver, the last had a ball of lead. The first had on his breast a round tablet of gold and on it written a great 'I'. And the second, on his golden tablet, had his name also written. And every one orderly coming forth, showed their names upon their golden tablets. At their departing they made curtsy and mounted up to Heaven.

THE SONS OF THE SONS OF LIGHT

¶The Sons of the Sons of Light appeared like seven little children, like boys covered all with purple, with hanging sleeves, like the sleeves on priests' or scholars' gowns. Their heads were attired all after the former manner with purple silk. They had three-cornered tablets on their breasts, and these tablets seemed to be very green and on them the letters of their names were written. The first had two letters made thus of an 'E' and an 'L' or 'E-'. They made reverences to Michael (who had called them) and so mounted up to heavenwards.

THE 42 MINISTERS OF PRINCE HAGONEL

¶At the call of King CARMARA (during the second handling of this Heptarchical doctrine), when he said *Come, repeat the works of God*, there appeared Prince HAGONEL, and after that followed 42, who said *We are prepared to serve our God*. Each of these

had somewhat in their hands as they stood in this order, and Hagonel seemed to embrace the company:



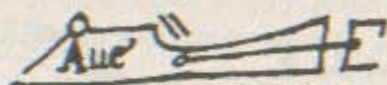
¶ Six of these seemed more glorious than the rest and their coats were longer; they had circlets of gold around their heads and held in their hands perfect crowns of gold. The second six had three quarters of crowns in their hands. The third six had robes or clothes in their hands. All the rest seemed to have balls of gold, which they tossed from one to another, but at the catching they seemed empty windballs, for they grasped them by closing their hands, as if they were not solid but empty like a blown bladder. The first six made curtsy to Prince HAGONEL, the second six made curtsy to the first, and the third to the second. And they all, with Prince HAGONEL, made curtsy to King CARMARA. ¶ Each of the 42 stood upon a table, and upon every table was but a single letter. The first minister of the first six did go away and in his table appeared the letter 'O' and so of the rest. But the third six cowered down and was loath to show their tables, but at length did. The third row went off, lamenting, being commanded by the Prince. All departed in fire, falling into the globe. The fifth row, too, did sink into the Globe, every one in a sundry fire by himself. The sixth row fell with smoke down into the globe. Thus was revealed the following table:

O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E



¶ King CARMARA said: Remember how they stood when they were secondly disposed unto thee. They stood first in six rows, and next they were turned into seven. I speak of the greater number and not of the lesser, for in speaking of the greater I have comprehended the lesser*.

* Dee's note: There are but 6 names that are in subjection to the Prince. The first seven next him are these which held the fair and beautiful crowns. The first seven are called by those names that thou seest: Oes . . . &c. This diversity of reckoning by 6 and 7, I cannot yet reconcile.



THE SEAL OF AUE*

KING BOBOGEL

¶ He appeared in a black velvet coat; and his hose was close round hose with velvet upperstocks, overlayed with gold lace. On his head was a velvet hat or cap with a black feather in it. A cape was hanging on one of his shoulders, and his purse was hanging about his neck. Hung upon his girdle was a rapier. His beard was long, and he had bloomers and slippers. And he said, *I wear these robes not in respect of myself, but of my Government.*†

PRINCE BONORGO

¶ He appeared in a red robe with a gold circlet on his head; he shewed his seal and said: *This it is.*



THE 42 MINISTERS

¶ Seven of the ministers are apparelled like BOBOGEL the king; sagely and gravely; all the rest are almost ruffian or boisterous. Some are like to be men and women; for in the forepart they seemed women, and in the back part men, by their apparel. And they were the last 7. They danced, leapt, and kissed. They came afterwards into a circle, the sage and the rest; but the sages

* A seal for each of the Sons of the Sons of Light appears at the top margin of each page where the description of each set of King, Prince and 42 Ministers begins.

† The above described robes would have been considered extremely rich and elegant in Dee's time.

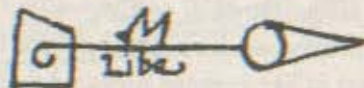
stood all together. The first of the sages lifted up his hand aloft and said: *Let us follow the Will of God; Our God is truly Noble and Eternal.* He plucked up his right foot and under it appeared an 'L'. And the rest in like manner appeared their letters or names.

1. The first seven grew all together in a flame of fire and so sunk down into the transparent fiery globe of the new world.
2. The second seven fell down like dross of Metal.
3. The third seven clasped together and fell down in a thick smoke.
4. The fourth seven joined together and vanished like drops of water.
5. The fifth seven fell down like a storm of hail.
6. The last vanished away.

¶ At another time, they came (being called by King CARMARA) all 42 bringing a round table over their heads flat-wise; and they laid it down and stood about it the letters being as before.

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B





THE SEAL OF LIBA

KING BABALEL

He appeared with a crown of gold on his head; with a long robe whitish of colour; his left arm's sleeve was very white; and his right arm sleeve was black. He seemed to stand upon water. His name was written on his forehead: BABALEL.

PRINCE BEFAFES

Prince Befafes appeared in a long red robe, with a circlet of gold on his head. He had a golden girdle, and on it was written BEFAFES. He opened his bosom and appeared lean; and seemed to have feathers under his robes. His seal or character was thus:

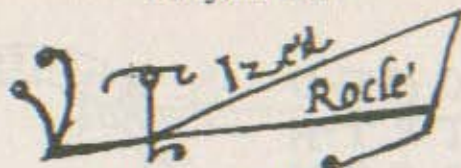


THE 42 MINISTERS

Of his 42 ministers, the first seven had circlets of gold on their heads, and the King BABALEL called Befafes saying: *Come Prince of the Seven Princes, who are Princes over the waters.* Every one of the 42 had a letter on his forehead. They were seven in a row; and six downward. But of the first seven, the letters became to be between their feet; and the water seemeth continually to pass over these letters. The first seven took the water and threw it upwards and it became clouds. The second threw it upwards and it became snow, &c. The 42 dived into the water and so vanished away. And BABALEL and Befafes also were suddenly gone. Their names and characters appeared to be these, which follow in the squares.

E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L





THE SEAL OF ROCLE

KING BYNEPOR

King BYNEPOR appeared as a King, with his Prince next after him; and after the prince, 42 ministers.

PRINCE BUTMONO

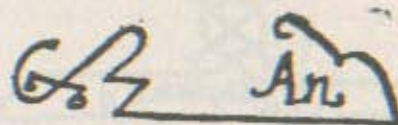
SSPrince Butmono appeared in a red robe, with a golden circle on his head. His seal is this:



THE 42 MINISTERS

¶ They appeared like Ghosts and Smokes without all form, having every one of them a little glittering spark of fire in the midst of them. The first seven are red as blood. The second seven are not so red. The third seven are like whitish smoke. These three sevens had the sparks greater than the rest. The fourth, fifth, and sixth seven are of diverse colors. All had a fiery spark in their middle. Every spark had a letter in it as followeth:

BBARNFL
BB AIGAO
BBALPAE
BBANIFG
BBOSNIA
BBASNOD



THE SEAL OF AN

KING BNASPOL

King BNASPOL appeared in a red robe, and a crown on his head. His prince followed him and after him his ministers.

PRINCE BLISDON

Prince Blisdon appeared in a robe of many colours and on his head a circlet of gold.* This is his character or seal:



THE 42 MINISTERS

§ The 42 seemed to stand about in a little hill round. The hill was of clay. Behind this company seemed to stand an innumerable multitude of ugly people, afar off. Those which stood afar off are spirits of perdition, which keep the earth with her treasures for him, &c. These which seem to stand about the little hill seemed to have in the palms of their hands, letters in order, as here followeth:

ELGNSEB
NLINZVB
SFAMLLB
OOGOSRS
NRPCRRB
e r g d b a b



* Dee: Perhaps the red colour was most, and so seemed generally to be red as the other their robes were.



THE SEAL OF HAGONEL

KING BNAPSEN

King BNAPSEN appeared as a king with a crown on his head.

PRINCE BRORGES

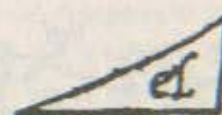
Prince Brorges appeared in his red apparel; and he opened his clothes and there did four mighty and most terrible and ghastly flames of fire out of his sides; which no mortal eye could abide to look upon any long while. And in marvelous raging fire the word 'BRORGES' did appear tossed to and fro of the mighty flames. His seal or character is this:



THE 42 MINISTERS

The 42 appeared holding a round table. They toss it in fiery flames. In the table were the letters of their names as followeth:

B A N S S Z E
B Y A P A R E
B N A M G E N
B N V A G E S
B L B O P O O
B A B E P E N



THE SEAL OF EL

KING BALIGON

King BALIGON is the same mighty king who is here first described by the name of CARMARA, and yet otherwise among the Angels called MARMARA. But the 'M' is not to be expressed. Therefore he appeared in a long purple gown and on his head a triple crown of gold, with a measuring rod of gold in his hand, divided into three equal parts; in the form of a well proportioned man.

PRINCE BAGANOL

He appeared not by that name yet.†

THE 42 MINISTERS

Note that the king himself is governor over these. The 42 ministers appeared like bright people. And besides them all the air swarmed with creatures. Their letters were on their foreheads. They stood in a circle. They took their letter from their foreheads and set them in a circle.

A O A Y N N A
L B B N A A V
I O A E S P M
G G L P P S A
O E E O O E Z
N L L R L N A



† Probably Prince Hagonel under a pseudonym similar to Baligon (a.k.a. Carmara).



THE SEAL OF ILEMESE

KING BLUMAZA

¶ He appeared not yet by that name.

PRINCE BRALGES

¶ Prince Bralges appeared in a red robe with a circlet on his head. And he was the last of the seven which hold the Heptagonon, all the rest being set down; who seemed now to extend their hands towards another, as though they played, being now rid of their work. This is the seal of his government:



THE 42 MINISTERS

¶ The powers under his subjection are invisible. They appeared like little white smokes without any form. All the world seemed to be in brightness.

O E S N G L E
A V Z N I L N
Y L L M A F S
N R S O G O O
N R R C P R N
L A B D G R E



CHAPTER V

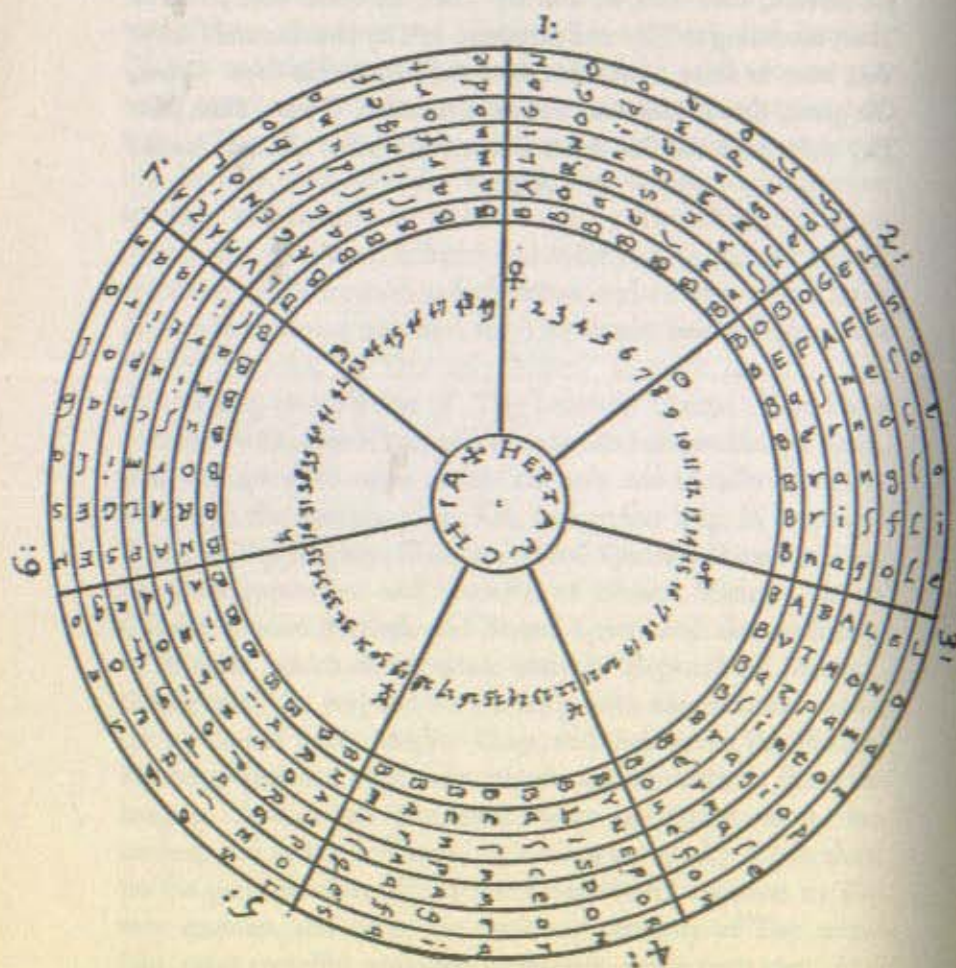
THE ORATION TO GOD
TO BE SPOKEN EVERY DAY,
THREE TIMES SUCCESSIVELY



ALMIGHTY, ÆTERNAL, THE TRUE AND LIVING GOD: O King of Glory, O Lord of Hosts, O Thou, the Creator of Heaven and Earth, and of all things visible and invisible: Now, (even now, at length,) among other Thy manifold mercies used, and to be used toward me, Thy simple servant, JOHN DEE, I most humbly beseech Thee, in this my present petition to have mercy upon me, to have pity upon me, to have compassion upon me. I, faithfully and sincerely, of long time, have sought among men, in Earth, and also by prayer (full oft and pitifully) have made suit unto Thy Divine Majesty for the obtaining of some convenient portion of True Knowledge and Understanding of Thy laws and ordinances, established in the natures and properties of Thy Creatures: By which Knowledge, Thy Divine Wisdom, Power and Goodness, (on Thy Creatures bestowed and to them imparted), being to me made and allure me, (for the same) incessantly to pronounce Thy praises, to render unto Thee, most hearty thanks, to advance Thy true honour, and to win unto Thy Name, some of Thy due Majestic Glory, among all people, and forever. And, whereas, it hath pleased Thee (O God) of Thy infinite Goodness, by Thy faithful and holy Spiritual Messengers, to deliver unto me, long since (through the eye and ear of E. K.) an orderly form, and manner of exercise Heptarchical: How, (to Thy Honour and Glory, and the Comfort of my own poor soul, and of others, Thy faithful servants,) I may, at all times, use very many of Thy

good Angels, their counsels and helps; according to the properties of such their functions, and offices, as to them, by Thy Divine Power, Wisdom and Goodness, is assigned, and limited: (Which orderly form, and manner of exercise, until even now, I never found opportunity and extreme necessity, to apply myself unto,) Therefore, I thy poor, and simple servant, do most humbly, heartily, and faithfully beseech Thy Divine Majesty, most lovingly and fatherly to favour: and by Thy Divine Beck to further this my present industry and endeavour to exercise myself, according to the foresaid orderly forme and manner: And, now, (at length, but not too late) for Thy dearly beloved Son IESUS CHRIST His sake, (O Heavenly Father) to grant also unto me, this blessing and portion of Thy heavenly Graces: That Thou wilt forthwith, enable me, make me apt and acceptable, (in body, soul, and spirit) to enjoy always the holy and friendly conversation, with the sensible, plain, full, and perfect help, in word and deed, of Thy Mighty, Wise, and Good Spiritual Messengers and Ministers generally: and, namely, of Blessed Michael, Blessed Gabriel, Blessed Raphael, and Blessed Uriel; and also especially, of all those, which do appertain unto the Heptarchical Mystery, theurgically, (as yet) and very briefly unto me declared: under the method of Seven Mighty Kings, and their Seven Faithful and Princely Ministers, with their subjects and servants, to them belonging. And in this Thy great Mercy and Grace, on me bestowed, and to me confirmed, (O Almighty God,) Thou shalt, (to the great comfort of Thy faithful servants,) approve, to Thy very enemies, and mine, the truth and certainty of Thy manifold, most merciful promises, heretofore, made unto me: And that Thou art the True and Almighty God, Creator of Heaven and Earth, (upon whom I do call and in whom I put all my trust,) and Thy Ministers, to be the true, and faithful Angels of light: which have, hitherto, principally, and according to Thy

Divine providence dealt with us: And, also, I, thy poor and simple servant, shall then, In and By Thee, be better able to serve Thee, according to Thy well pleasing: to Thy Honour and Glory: Yea, even in these most miserable, and lamentable days. Grant, Oh grant, O our Heavenly Father, grant this, (I pray Thee,) for Thy only begotten Son IESUS CHRIST, His sake: Amen, Amen, Amen.



THE TABLE OF THE 49 GOOD ANGELS

CHAPTER VI

THE DEVOUT AND PIOUS INVITATIONS
TO THE GOOD HEPTARCHICAL ANGELS

§1: The General & Common Exordium & Conclusion Appertaining to the Seven Heptarchical Kings Inviting.



PUISSANT AND NOBLE KING, N^{*}, AND BY WHAT Name elssover thou are called, or mayest trucly and duely be called: To Whose peculiar Government, Charge, Disposition, and Kingly Office doth appertain the...†

... Therefore, In the Name of the King of Kings, the Lord of Hosts, the Almighty GOD, Creator of Heaven and Earth and of all things visible and invisible: O right Noble King, N[†], Come now, and appear, with thy Prince and his ministers and subjects, to my perfect, and sensible eye's judgement: in a goodly and friendly manner, to my comfort and help, for the advancing of the Honour and Glory of our Almighty GOD, by my service: as much as by Thy Wisdom and Power, in thy proper Kingly Office, and Government, I may be helped and enabled unto: Amen. COME, O right Noble King, N[‡], I say COME. Amen.

¶ Glory be to the Father, to the Sonne, and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end, Amen.

* Insert the name of the King of the day here.

† Insert the office of the King, as given in Chapter Seven.

‡ Insert the name of the King here.

§ Insert the name of the King.

§2: *The General & Common Exordium & Conclusion appertaining to the Seven Heptarchical Princes Inviting.*

§§O NOBLE PRINCE, N**, AND BY WHAT NAME ELSSOEVER THOU art called, or mayest truly, and duely be called. To whose peculiar Government, Charge, Disposition, Office, and Princely Dignity doth appertain the . . . ††

. . . Therefore, In the Name of Almighty God, the King of Kings, And for His Honour, and Glory, to be advanced by my faithful service, I require thee, O Noble Prince, N††, to COME presently, and to show thyself, to my perfect and sensible eye's judgement, with thy Ministers, servants and subjects; to my comfort, and help, in Wisdom, and Power, according to the property of thy noble office: COME, O Noble Prince, N**, I say COME, Amen.

§§Our Father who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever, Amen.

** Insert the name of the Prince here.

†† Insert the office of the Prince as given in Chapter Seven.

†† Insert the name of the Prince here.

§§ Insert the name of the Prince here.

CHAPTER VII

SOME RECITAL & CONTESTATION OF THE PECULIAR OFFICES, WORDS, & DEEDS OF THE SEVEN HEPTARCHICAL KINGS & PRINCES

(in their peculiar days to be used).



SONDAYE

THE OFFICES OF KING BOBOGEL

* . . . the distributing, giving, and bestowing of wisdom and science. The teaching of true philosophy, true understanding of all learning, grounded on wisdom, with the excellencies in Nature. And of many other great mysteries, marvelously available and necessary to the advancing of the glory of our God and Creator. And who said to me in respect of these mysteries attaining: "Dee, Dee, Dee, at length but not too late" . . .

THE OFFICES OF PRINCE BORNOGO

. . . the altering of the corruption of Nature in perfection; the knowledge of metals; and generally the princely ministering to the right noble and mighty King Bobogel in his government and distributing, giving, and bestowing of Wisdom, Science, and True Philosophy, and true understanding of all learning, grounded upon wisdom; and of other very many his peculiar royal properties. And who said unto me: *What thou desirest in me shall be fulfilled...*

MONDAYE

THE OFFICES OF KING CARMARA

. . . who, in this Heptarchical Doctrine, at Blessed Uriel, his hand, didst receive the golden rod of government and measuring, and the chair of dignity and doctrine, And didst appear first to us, adorned with a triple diadem, in a long purple robe. Who saidst

* I have used the elipsis (. . . .) to indicate the beginning and end to the passage. The passages are inserted into the general exordiums given in Chapter Six.

to me at Mortlake: *I minister the strength of God unto thee. Likewise who saidst: these mysteries hath God, lastly, and of his great mercies, granted unto thee. Thou shalt be glutted, yea filled, yea thou shalt swell and be puffed up, with perfect knowledge of God's mysteries in his mercies. And who saidst: This Art is to be the further understanding of all sciences that are past, present, and yet to come. And immediately thou didst say unto me: Kings there are in Nature, with Nature, and above Nature. Thou art dignified. And who saidst, concerning the use of the tables: This is but the first step. Neither shalt thou practice them in vain. And, saidst thou generally of God's mercies and graces on me decreed and bestowed:—Whatsoever thou shalt speak, do, or work shall be profitable and acceptable and in the end shall be good. . .*

THE OFFICES OF PRINCE HAGONEL

... To whose commandment the Sons of Light and their Sons are subject and are thy servants. To whose power the operation of the earth is subject. Who are the first of the twelve and whose seal is called 'Barces'. At whose commandment are the Kings, Noblemen, and Princes of Nature, who are Primus and Quartus Hagonel. Who by the seven of the seven (which are the sons of Æternity) dost work marvels amongst the people of the earth. And who hast said unto me that I also, by the same, thy servants should work marvels. Oh Noble Hagonel, who art minister to the triple crowned King CARMARA, and, notwithstanding art Prince of these 42 Angels, whose names and characters are here presented.

THE OFFICES OF KING BLUMAZA§

THE OFFICES OF PRINCE BRALGES

... who saidst the creatures living in thy dominion are subject to thine own power. Whose subject are invisible and which (to my Seer) appeared like little smokes, without any form, and

§ A blank space is given in the manuscript apparently for some future insertion. Evidently BLUMAZA and BRALGES are alternate Entities for Monday.

whose seal of government is:

§ Who saidst: Behold, I am come. I will teach the names without numbers, the creatures subject unto me shall be known unto you. . .

TUESDAYE

THE OFFICES OF KING BARALEL

... who art King in waters, mighty and wonderful in waters; whose power is in the bowels of the waters; whose royal person with the noble Prince Befafes and his 42 ministers, the triple-crowned King CARMARA hath me use to the glory, praise, and honour of him which created you all to the laud and praise of his Majesty . . .

THE OFFICES OF PRINCE BEFAFES

... who are Prince of the seas; thy power is upon the waters; thou drowndest Pharaoh and hast destroyed the wicked; thy name was known to Moses; thou livedst in Israel; who hast measured the waters; who wast with King Solomon; and also long after that with Scotus* but not known to him by thy true name, for he called thee Mares. And since thou wast with none; except when thou preservest me through the mercy of God from the power of the wicked; and wast with me in extremity. Thou wast with me thoroughly. Who, of the Ægyptians has been called OBELISON, in respect of thy pleasant deliverance. And by that name to be known and of me noted in record to be the noble and courteous OBELISON; whose noble ministers 42 are of very great power, dignity, and authority. As some in the measuring of the motions of the waters and saltiness of the seas; in giving good success in battles; reducing ships and all manner of vessels that float upon the seas. To some, all the fishes and monsters of the seas, yea, all that live therein are well known; and, generally, are the distributors of God's judgements upon the

* Possibly Duns Scotus, the scholastic philosopher.

waters that cover the earth. Others do beautify Nature in her composition. The rest are distributors and deliverers of treasures and unknown substances of the seas. Thou, Oh noble Prince BEFAFES, hadst me use the name of God...

WEDDENS DAYE

THE OFFICES OF KING BNASPOL

... to whom the earth with her bowels and secrets whatsoever are delivered and hast said to me heretofore what thou art, there I may know. Thou art great, but (as thou truly didst confess) He in whom thou art, is greater than thou...

THE OFFICES OF PRINCE BLISDON

... unto whom the keys of the mysteries of the earth are delivered. Whose 42 ministers are Angels that govern under thee. All which thy mighty King BNASPOL bade me use and affirmed that they are and shall be at my commandment...

THURSDAYE

THE OFFICES OF KING BYNEPOR

... upon the distribution of participation of whose exalted most especial and glorified power resteth only and dependeth, the general state of condition of all things. Whose sanctification, glory, and renown, although it had beginning, yet can it not either have ending. He that measureth said and thou wast the End of his workmanship. Thou art like him and of him; yet not as partaking or adherent, but distinct in one degree. When he came thou was magnified by his coming; and are sanctified, world without end.

The highest life,

The best life,

The least life is measured in your hands.

Notwithstanding, thou art not of thyself; neither is thy power thine own. Magnified be His Name. Thou art in all; and all hast some being by thee; yet thy power is nothing in respect of His power which hath sent thee. Thou beginnest new worlds, new people, new kings, and new knowledge of a new government; and hast said to me: *thou shalt work marvelously, marvelously by my workmanship in the Highest...*

THE OFFICES OF PRINCE BUTMONO

... who are life and breath in living creatures. All things live by thee, the image of One excepted. All the kinds of beasts of the earth dost thou endue with life. Thy seal is their glory. Of God, thou art sanctified; and thou rejoicest the living, the end and beginning of all beasts thou knowest; and by sufferance, thou disposest them...

FRYDAYE

THE OFFICES OF KING BALIGON

... who canst distribute and bestow at pleasure all and whatsoever can be wrought in ærial actions; who hast the government of thyself perfect as a mystery known unto thyself. Who didst advertise me of this stone and holy receptical; both needful to be had; and also didst direct me to the taking of it; being presently and in a few minutes of time brought to my sight (from the secret of the depths, where it was hid, in the uttermost part of the Roman possession); which stone, thou warnest me that no mortal hand but mine own should touch and saidst unto me: *Thou shalt prevail with it, with Kings, and with all the creatures of the world, whose beauty in virtue shall be more worth than the kingdoms of the earth.* For the which purposes here rehearsed and other; partly now to be exercised and enjoyed; and partly hereafter

more abundantly (as the Lord God of Hosts shall dispose); and also because thou thyself art governor of the 42, thy mighty, faithful and obedient ministers† . . .

THE OFFICES OF PRINCE BAGENOL§

SATERDAYE

THE OFFICES OF KING BNAPSEN

. . . who saidst unto me that by thee I shall cast out the power of all wicked spirits; and that by thee I shall or may know the doings and practises of evil men; and more than may be spoken or uttered to man . . .

THE OFFICES OF PRINCE BRORGES

. . . who, being the Prince, chief minister and governor under the right puissant King BNAPSEN didst (to my Seer) appear in a most terrible manner, with fiery flaming streams and saidst: *I am the Gate of Death. And through the Glory of God I smite the houses of the impious . . .*

† Dee gives two rather lengthy notes, one in English, the other in Latin. The English note merely repeats instruction as to the mounting of the stone on the Sigil of Æmeth, and states, once more, that 'wherein thou shalt at all times behold (privately to thyself) the state of God's people through the whole earth.'

The Latin note translates as follows:—See also the sayings of Ephodius where, concerning Adamanta, in which diverse signs are given for responding to God. See Epiphanius concerning precious stones and their meaning. See his writings concerning the Unim and Thumminim. See the book received at Trebonæ. It is written in the books of Epiphanius that the vision that appeared to Moses on the mountain, the laws that were given were expressed in sapphires.

§ None are given.

BOOK THREE

THE FORTY-EIGHT
ANGELIC KEYS

*Received at Diverse Times from April 13th to July 13th
At Cracow, Poland*

*out of the pure mercy of our God to whom alone
we offer all praise, honour, and glory, Amen.*

THE FIRST KEY



I.1	OL	Ol	I
I.2	SONF	sonf	raygne
I.3	VORSG	vorsg,	over you
I.4	GOHO	gohô	sayeth
I.5	IAD	Iad	the God
I.6	BALT	balt	of Justice
I.7	LANSH	lansh	in powre exalted
I.8	CALZ	calz	above the firmaments
I.9	VONPHO	vonpho,	of wrath:
I.10	SOBRA	sobra	in Whose
I.11	ZOL	z-ol	hands
I.12	ROR	ror	the Sonne
I.13	I	i	is
I.14	TA	ta	as
I.15	NAZPSAD	nazpsad	a sword,
I.16	OD		and*
I.17	GRAA	Graa	the Moon
I.18	TA	ta	as
I.19	MALPRG	Malprg	a through-thrusting fire
I.20	DS	ds	which
I.21	HOLQ	hol-q	measurcth

* I.16: OD for 'and' missing in Sloane MS. 3191.

1.22 QAA	<i>Qa-a</i>	your garments
1.23 NOTHOA	<i>nothôa</i>	in the mydst
1.24 ZIMZ	<i>zimz</i>	of my vestures,
1.25 OD	<i>Od</i>	and
1.26 COMMAH	<i>commah</i>	trussed you together
1.27 TA	<i>ta</i>	as
1.28 NOBLOH	<i>nobloh</i>	the palms
1.29 ZIEN	<i>zien:</i>	of my hands:
1.30 SOBA	<i>Soba</i>	Whose
1.31 THIL	<i>thil</i>	seats
1.32 GNONP	<i>gnonp</i>	I garnished
1.33 PRGE	<i>prge</i>	with the fire
1.34 ALDI	<i>aldi</i>	of gathering
1.35 DS	<i>Ds</i>	and*
1.36 URBS	<i>urbs</i>	beautified
1.37 OBOLEH	<i>ôbôleh</i>	your garments†
1.38 GRSAM	<i>grsam:</i>	with admiration,
1.39 CASARM	<i>Casarm</i>	to whom
1.40 OHORELA	<i>ohorêla</i>	I made a law
1.41 CABA	<i>cabá</i>	to govern
1.42 PIR	<i>pir</i>	the holy ones,
1.43 DS	<i>Ds</i>	and
1.44 ZONRENSG	<i>zonrensg</i>	delivered you
1.45 CAB	<i>cab</i>	a rod
1.46 ERM	<i>erm</i>	with‡
1.47 IADNAH	<i>Jadnah:</i>	the ark of knowledge.
1.48 PILAH	<i>Pilah</i>	Moreover
1.49 FARZM	<i>farzm</i>	you lifted up your voyces
1.50 OD		and
1.51 ZNRZA	<i>znrza</i>	sware
1.52 ADNA	<i>adna</i>	obedience*

* 1.35 & 1.43: Either Enochian should be OD or English should be 'which'

† The circumflex in Dee's Enochian is actually a brevis in Sl. MS. 3191 and should be pronounced as a short vowel.

‡ 1.46: This is the only time in the keys that ERM is glossed as 'with'; this is a probable copying error. ERM is perhaps 'with the ark', with IADNAH as 'knowledge'; see 30.180: IADNAMAD for 'undefiled knowledge'.

* 1.52 to 1.59: Lacuna in Sl. MS. 3191; Dee's English entered as marginalia. The root column gives a probable reconstruction of the Enochian text.

1.53 OD		and
1.54 GONO	<i>gono</i>	faith
1.55 IADPIL	<i>Iâdpil</i>	to him
1.56 DS	<i>Ds</i>	that
1.57 HOM	<i>hom</i>	liveth
1.58 OD		and
1.59 TOH	<i>tôh</i>	triumpheth,
1.60 SOBA	<i>Soba</i>	whose
1.61 IAOD		beginning
1.62 IPAM	<i>Ipam</i>	is not
1.63 OD		nor
1.64 UL	<i>Lu</i>	ende*
1.65 IPAMIS	<i>Ipâmis</i>	can not be,
1.66 DS	<i>Ds</i>	which
1.67 LOHOLO	<i>lôhôlo</i>	shyneth
1.68 VEP	<i>vep</i>	as a flame
1.69 ZOMD	<i>zomd</i>	in the myddst
1.70 POAMAL	<i>Poamal</i>	of your pallace
1.71 OD	<i>od</i>	and
1.72 SONF	<i>bogpa</i>	rayngneth
1.73 AAI	<i>aâl</i>	amongst you
1.74 TA	<i>ta</i>	as
1.75 PIAP	<i>piap</i>	the ballance
1.76 BALTOH	<i>pîamos</i>	of righteousness,
1.77 OD	<i>od</i>	and
1.78 VAOAN	<i>vaoan</i>	truth:
1.79 ZACAR	<i>ZACARe</i>	Move
1.80 CA	<i>c-a</i>	therfore,
1.81 OD	<i>od</i>	and
1.82 ZAMRAN	<i>ZAMRAN</i>	shew yourselves:
1.83 ODO	<i>odo</i>	open
1.84 CICLE	<i>cicle</i>	the Mysteries
1.85 QAA	<i>Qaa</i>	of your Creation:

* 1.64: Dee made a copying error here. Royal Appendix clearly shows UL rather than LU. This is a curious error, because the 'L' prefix in Enochian means 'first', more or less an opposite to the 'end' that is intended. (See 5.46: ULs for 'end'.)

EE

1.86 ZORGE	<i>zorge,</i>	Be friendly unto me:
1.87 LAP	<i>lap</i>	for
1.88 ZIRDO	<i>zirdo</i>	I am*
1.89 NOCO	<i>noco</i>	the servant
1.90 MAD	<i>MAD</i>	of the same your God:
1.91 HOATH	<i>Hoath</i>	the true Worshipper
1.92 IAIDA	<i>Jaida.</i>	of the Highest.

THE SECOND KEY



2.1 ADGT	<i>Adgt</i>	Can
2.2 UPAAH	<i>v-pa-âh</i>	the wings
2.3 ZONG	<i>zongom</i>	of the windes†
2.4 OM		
2.5 FAAIP	<i>fa-d-ip</i>	understand
2.6 SALD	<i>sald</i>	your voyces of wonder
2.7 VIV	<i>vi-iv</i>	O you the second‡
2.8 L	<i>L</i>	of the first,
2.9 SOBAM	<i>sobam</i>	Whome
2.10 IALPRG	<i>lâl-prg</i>	the burning flames
2.11 IZAZAZ	<i>I-zâ-zaz</i>	have framed
2.12 PIADPH	<i>pi-âdph</i>	within the depths of my Jaws,
2.13 CASARMA	<i>Cas-arma</i>	whome
2.14 ABRAMG	<i>abramg</i>	I have prepared
2.15 TA	<i>ta</i>	as
2.16 TALHO	<i>talho</i>	Cupps
2.17 PARACLEDA	<i>parâclêda</i>	for a wedding
2.18 Q	<i>Q-ta</i>	or
2.19 TA		as
2.20 LORSLQ	<i>lors-l-q</i>	the flowres

* 1.88: Possible copying error. ZIR appears as 'I am' in 2.53, 3.4 & 4.46, while ZIRDO appears as 'I am' only in this passage in Royal Appendix. If so the ZIRDO error was repeated in most of the later calls. Note that DONOCO would be linguistically similar to CNOQUO in 21.35, 17.34, & 18.38. The correct passage may be ZIR DONOCO or ZIR CNOQUO rather than ZIRDO NOCO.

† 2.3 to 2.6: A little confusion here in Dee's matching. OM should be 'understand' (see 7.53, 10.54, 16.19, & 30.113). Thus ZONG is 'of the winds', FAAIP is 'your voices', and SALD is 'of wonder'.

‡ 2.7: Is Dee's double 'i' in vi-iv an error or a variation? See 4.13, 5.33, 6.34, & 16.2 for VIV as 'second'.

2.21 TURBS	<i>turbs</i>	in their beawty
2.22 OOGH	<i>ooge</i>	for the Chamber
2.23 BALTOH	<i>Baltoh</i>	of righteousnes
2.24 GIUI	<i>Giui</i>	Stronger
2.25 CHIS	<i>chis</i>	are
2.26 LUSD	<i>Lusd</i>	your fete
2.27 ORRI	<i>orri</i>	then the barren stone:
2.28 OD	<i>Od</i>	And
2.29 MICALP	<i>micalp</i>	myghtier
2.30 CHIS	<i>chis</i>	are
2.31 BIA	<i>bia</i>	your voices
2.32 OZONGON	<i>ôzôngon</i>	then the manifold windes.
2.33 LAP	<i>Lap</i>	For
2.34 NOAN	<i>nodn</i>	you are become
2.35 TROF	<i>trof</i>	a buylding
2.36 CORS	<i>cors</i>	such
2.37 TA	<i>ta</i>	as
2.38 GE	<i>ge,</i>	is not
2.39 OQ	<i>o-q</i>	but
2.40 MANIN	<i>manin</i>	in the mynde
2.41 IAIDON	<i>Ja-i-don:</i>	of the all powerfull.
2.42 TORZU	<i>Torzu</i>	Arriise
2.43 GOHEL	<i>gôhel</i>	sayeth the First
2.44 ZACAR	<i>ZACAR</i>	Move
2.45 CA	<i>ca</i>	therefore
2.46 CNOQOD	<i>c-nô-qod,</i>	unto his Servants:
2.47 ZAMRAN	<i>ZAMRAN</i>	Shew yourselves
2.48 MICALZO	<i>micalzo</i>	in powre:
2.49 OD	<i>od</i>	And
2.50 OZAZM	<i>ozazm</i>	make me
2.51 VRELP	<i>vrelp</i>	a strong Seething:*
2.52 LAP	<i>Lap</i>	for
2.53 ZIR	<i>zir</i>	I am
2.54 IOIAD	<i>Ioiad.</i>	of him that liveth forever.

* 2.51: The English 'Seething' is often modernized into 'Seer' or 'Seer of Things'. More likely 'Seething' is a gerund of 'to seeth'; See the Oxford English Dictionary entry on 'Seething'.

THE THIRD KEY



3.1	MICMA	<i>Micma</i>	Behold
3.2	GOHO	<i>gohó</i>	sayeth
3.3	IAD	<i>Piad</i>	your God,
3.4	ZIR	<i>zir</i>	I am
3.5	COMSELH	<i>cómselh</i>	a Circle
3.6	AZIEN	<i>azien</i>	on Whose hands
3.7	BIAB	<i>biab</i>	stand
3.8	OS	<i>Os</i>	12
3.9	LONDOH	<i>Lón-doh</i>	Kingdoms.
3.10	NORZ	<i>Norz</i>	Six
3.11	CHIS	<i>chis</i>	are
3.12	OTHIL	<i>óthil</i>	the seats
3.13	GIGIPAH	<i>Gigipah</i>	of living breath,
3.14	UNDL	<i>und-l</i>	the rest
3.15	CHIS	<i>chis</i>	are
3.16	TA	<i>tá</i>	as
3.17	PUIM	<i>pú-im</i>	sharp sickles:
3.18	Q	<i>Q</i>	or
3.19	MOSPLEH	<i>mos-pleh</i>	the horns
3.20	TELOCH	<i>teloch</i>	of death
3.21	QUIN	<i>Qui-i-n</i>	wherein
3.22	TOLTORG	<i>toltorg</i>	the Creatures of the earth
3.23	CHIS	<i>chis</i>	are,
3.24	ICHISGE	<i>i-chis-ge</i>	to are not*,
3.25	M	<i>m</i>	Except
3.26	OZIEN	<i>ozien</i>	myne own hand,
3.27	DS	<i>dst</i>	which§
3.28	BRGDA	<i>brgda</i>	slepe
3.29	OD	<i>od</i>	and
3.30	TORZUL	<i>torzul</i>	shall ryse.
3.31	ILI	<i>i-li</i>	In the first

* 3.24: The English is a bit confsed here. ICHISGE probably means-
'I am not'.

§ 3.27: 'T' in 'dst' probably accidental, although 'dst' as 'which' appears
at 4.28. Ds is glossed as 'which' everywhere else.

3.32	EOL	<i>E-ól</i>	I made you
3.33	BALZARG	<i>balzarg</i>	stuards
3.34	OD	<i>od</i>	and
3.35	AALA	<i>áála</i>	placed you
3.36	THILN	<i>Thiln</i>	in seats
3.37	OS	<i>os</i>	12
3.38	NETAAB	<i>ne-tá-ab,</i>	of government,
3.39	DLUGA	<i>dluga</i>	giving
3.40	VOMZARG	<i>vomsarg</i>	unto every one of you
3.41	LONSA	<i>Lonsa</i>	powre
3.42	CAPIMALI	<i>Cap-mi-áli</i>	successively*
3.43	VORS	<i>vors</i>	over
3.44	CLA	<i>cla</i>	456,
3.45	HOMIL	<i>homil</i>	the true ages
3.46	COCASB	<i>cocasb</i>	of tyme,
3.47	FAFEN	<i>fafen</i>	to the intent that,
3.48	IZIZOP	<i>izizop</i>	from your highest vessells
3.49	OD	<i>od</i>	and
3.50	MIINOAG	<i>miinóag</i>	the Corners
3.51	DE	<i>de</i>	of
3.52	GNETAAB	<i>gne-táab</i>	your governments,
3.53	VAUN	<i>vauu</i>	you might work
3.54	NANÆEL	<i>na-ná-é-el</i>	my powre:
3.55	PANPIR	<i>panpir</i>	powring downe
3.56	MALPIRGI	<i>Malpirgi</i>	the fires of life and encrease,
3.57	PILD	<i>caósg</i>	continually
3.58	CAOSG	<i>Pild</i>	on the earth
3.59	NOAN	<i>noan</i>	Thus you are become
3.60	UNALAH	<i>vnalah</i>	the skirts
3.61	BALT	<i>balt</i>	of Justice
3.62	OD	<i>od</i>	and
3.63	VOOAN	<i>voodán</i>	Truth.
3.64	DOOIAP	<i>do-ó-i-ap</i>	In the name
3.65	MAD	<i>MAD</i>	of the same. your God
3.66	GOHOLOR	<i>Gohólor</i>	Lift up,

* 3.42: CAPIMALI rather than CAPMIALI; see 30.122. Also see 4.30 for
root CAPIM-.

3.67	GOHUS	<i>gohús</i>	I say,
3.68	AMIRAN	<i>amiran</i>	yourselves.
3.69	MICMA	<i>Micma</i> ,	Behold
3.70	IEHUSOZ	<i>Iehúsoz</i>	his mercies
3.71	CACACOM	<i>ca-cá-com</i>	florish
3.72	OD	<i>od</i>	and
3.73	DOOAIN	<i>do-o-á-in</i>	Name
3.74	NOAR	<i>noar</i>	is become
3.75	MICAOLZ	<i>mi-cá-olz</i>	mighty
3.76	AAIOM	<i>a-ái-om</i>	amongst us
3.77	CASARMG	<i>Casármg</i>	In whom
3.78	GOHIA	<i>gohia</i>	we say
3.79	ZACAR	<i>ZACAR</i>	Move*,
3.80	UNIGLAG	<i>vniglag</i>	Descend
3.81	OD	<i>od</i>	and
3.82	IMUAMAR	<i>Im-uá-mar</i>	apply yourselves unto us
3.83	PUGO	<i>pugo</i>	as unto
3.84	PLAPLI	<i>plapli</i>	partakers
3.85	ANANÆL	<i>anánel</i>	of the secret wisdom
3.86	QAAN	<i>Qáan</i> .	of your Creation.

THE FOURTH KEY



4.1	OTHIL	<i>Othil</i>	I have set
4.2	LASDI	<i>lasdi</i>	my fete
4.3	BABAGE	<i>babáge</i>	in the Sowth
4.4	OD	<i>od</i>	and
4.5	DORPHA	<i>dorpha</i>	have lokéd abowt me
4.6	GOHOL	<i>Gohól</i>	sayng,
4.7	GCHISGE	<i>G-chisge</i>	are not
4.8	AVAVAGO	<i>avávágo</i>	the Thunders of encrease
4.9	CORMP	<i>Cormp</i>	numbred
4.10	PD	<i>pd</i>	33,
4.11	DS	<i>dsonf</i>	which
4.12	SONF		rayne
4.13	VIV	<i>viv-di-v</i>	in the second
4.14	DIU		Angle,

* 3.79: Alternate pronunciation given as *zod-a-car*.

4.15	CASARMI	<i>Casármí</i>	under whom
4.16	OALI	<i>Oali</i>	I have placed
4.17	MAPM	<i>Mapm</i>	9639
4.18	SOBAM	<i>Sobam</i>	Whome
4.19	AG	<i>ag</i>	None
4.20	CORMPO	<i>cormpó</i>	hath yet numbred,
4.21	CRIP	<i>c-rp-l</i>	but*
4.22	L		one,
4.23	CASARMG	<i>Casármg</i>	in whome
4.24	CROODZI	<i>croódzi</i>	the second beginning of things
4.25	CHIS	<i>chis</i>	are
4.26	OD	<i>od</i>	and
4.27	UGEG	<i>vgeg</i>	wax strong
4.28	DS	<i>dst</i>	which
4.29	T		allso
4.30	CAPIMAJI	<i>capimáli</i>	successively
4.31	CHIS	<i>chis</i>	are
4.32	CAPIMAON	<i>Capimaon</i>	the number of time:
4.33	OD	<i>od</i>	and
4.34	LONSHIN	<i>lonshin</i>	their powres
4.35	CHIS	<i>chis</i>	are
4.36	TA	<i>ta</i>	as
4.37	LO	<i>Lo</i>	the first
4.38	CLA	<i>Cla</i>	456:
4.39	TORZU	<i>Torgú</i>	Arrise,
4.40	NOR	<i>Nor</i>	you sonns
4.41	QUASAHÍ	<i>quasáhi</i>	of pleasure,
4.42	OD	<i>od</i>	and
4.43	F	<i>F</i>	viset
4.44	CAOSGA	<i>caósge</i>	the earth:
4.45	BAGLE	<i>Bagle</i>	for
4.46	ZIR	<i>Zirenádiad</i>	I am†
4.47	ENAY		the Lord
4.48	IAD		your God,

* 4.21: CRIP for 'but'; see 10.84.

† 4.46 to 4.48: *Zirenádiad* may be a contraction: ZIR-ENAY-IAD or 'I am' -'Lord'-'God'.

4.49 DS	<i>Dsi</i>	which
4.50 I		is,
4.51 OD	<i>od</i>	and
4.52 APILA	<i>Apila</i>	liveth.
4.53 DOOAIP	<i>Do-ô-â-io</i>	In the name
4.54 QAAL	<i>Q-â-al</i>	of the Creator
4.55 ZACAR	<i>ZACAR</i>	Move,
4.56 OD	<i>od</i>	and
4.57 ZAMRAN	<i>ZAMRAN</i>	shew yourselves
4.58 OBELISONG	<i>Obelisong</i>	as pleasant deliverers
4.59 RESTEL	<i>rest-el</i>	That you may praise him
4.60 AAI	<i>aaf</i>	amongst*
4.61 NOR	<i>Nor-mô-lap</i>	the sonnes†
4.62 MOLAP		of men.

THE FIFTH KEY

5.1 SAPAH	<i>Sapdh</i>	The mighty sounds
5.2 ZIMII	<i>zimii</i>	have entered‡
5.3 D	<i>du-i-v</i>	into the third
5.4 DIV		angle,
5.5 OD	<i>od</i>	and
5.6 NOAS	<i>noas</i>	are become
5.7 TA	<i>ta</i>	as
5.8 QANIS	<i>qa-a-nis</i>	olives
5.9 ADROCH	<i>adroch</i>	in the olive mount
5.10 DORPHAL	<i>dorphal</i>	looking with gladnes
5.11 CAOSG	<i>ca-ôsg</i>	upon the earth
5.12 OD	<i>od</i>	and
5.13 FAONTS	<i>faonts</i>	dwelling
5.14 PERIPSOL	<i>péripsol</i>	in the brightnes of the heavens
5.15 TA	<i>tablior</i>	as
5.16 BLIOR		continuall comfortors,
5.17 CASARM	<i>Casarm</i>	unto whom
5.18 AMIPZI	<i>amipzi</i>	I fastened

* 4.60: Copying error by Dee. *AAI* for 'amongst'; see 1.73; 7.52, 7.6 &c.† 4.61 to 4.62: *MOLAP* for 'of men', because *NOR* is 'sons'; see 4.40.‡ 5.2 to 5.3: *D* for third; see 6.36, 7.33, 17.2. *DIV* for 'angle'; see 4.14, 6.3

5.19 NAZ	<i>nazarth</i>	pillers§
5.20 ARTH		of gladnes
5.21 AF	<i>af</i>	19
5.22 OD	<i>od</i>	and
5.23 DLUGAR	<i>dlugar</i>	gave them
5.24 ZIZOP	<i>zizop</i>	vessels
5.25 ZLIDA	<i>z-lida</i>	to water
5.26 CAOSGI	<i>caôsgi</i>	the earth
5.27 TOLTORG	<i>toltorgi</i>	with her creatures,
5.28 OD	<i>od</i>	and
5.29 ZCHIS	<i>z-chis</i>	they are
5.30 ESLASCH	<i>eslasch</i>	the brothers
5.31 L	<i>L</i>	of the first
5.32 OD	<i>taviu</i>	and*
5.33 VIV		second
5.34 OD	<i>od</i>	and
5.35 IAOD	<i>iaod</i>	the beginning
5.36 THILD	<i>thild</i>	of their own seats
5.37 DS	<i>ds</i>	which
5.38 PERAL		are garnished†
5.39 HUBAR	<i>hubar</i>	with continually burning lamps
5.40 PEOAL	<i>Peóal</i>	69636
5.41 SOBA	<i>soba</i>	whose
5.42 CORMFA	<i>cormfa</i>	numbers
5.43 CHIS	<i>chis</i>	are
5.44 TA	<i>ta</i>	as
5.45 LA	<i>la</i>	the first
5.46 ULS	<i>vls</i>	the endes
5.47 OD	<i>od</i>	and
5.48 QCOCASB	<i>Q-cô-casb</i>	the contents of tyme.
5.49 CA	<i>Ca</i>	Therefore
5.50 NIIS	<i>niis</i>	Come you
5.51 OD	<i>od</i>	and

§ 5.19: *NAZ* as 'pillars'; see 8.7 *NAZ*- root for 'pillars'.* 5.32: *OD* for 'and'; *ta* probably a copying error.† 5.38 to 5.39: Lacuna in SL MS. 3191. Dee wrote the English as marginalia. See Royal Appendix (or *True Relation*) on July 5, 1584, the spirit *Nalvage* instructs that the word *PERAL* be added. Dee evidently neglected to do so when compiling SL MS. 3191.

5.52	DARBS	<i>Darbs</i>	obey
5.53	QAAS	<i>Q-á-as</i>	your creation,
5.54	F	<i>Feth-ar-zi</i>	viset us*
5.55	ETHARZI		in peace
5.56	OD	<i>od</i>	and
5.57	BLIOR	<i>blióra</i>	comfort
5.58	IAIAL	<i>ia-ial</i>	Conclude us
5.59	EDNAS	<i>ed-nas</i>	as receivers
5.60	CICLES	<i>cicles</i>	of your mysteries:
5.61	BAGLE	<i>Bágle</i>	for why?
5.62	IAD	<i>Geiad</i>	Our Lord and Mr.
5.63	I	<i>i-L</i>	is
5.64	L		all one.

THE SIXTH KEY



6.1	GAH	<i>Gah</i>	The spirits
6.2	S	<i>s</i>	of ye 4th
6.3	DIU	<i>diu</i>	Angle
6.4	CHIS	<i>chis</i>	are
6.5	EM	<i>em</i>	Nine,
6.6	MICAOLZ	<i>micálzo</i>	Mighty*
6.7	PILZIN	<i>pilzin</i>	in the firmaments of waters,
6.8	SOBAM	<i>sobam</i>	Whome
6.9	EL	<i>El</i>	the first
6.10	HARG	<i>harg</i>	hath planted
6.11	MIR	<i>mir</i>	a torment
6.12	BABALON	<i>babálon</i>	to the wicked
6.13	OD	<i>od</i>	and
6.14	OBLOC	<i>obloc</i>	a garland
6.15	SAMVELG	<i>samvelg</i>	to the righteous
6.16	DLUGAR	<i>dlugar</i>	giving unto them
6.17	MALPRG	<i>marprg</i>	fyrie darts
6.18	AR	<i>arcaósgí</i>	to vanne
6.19	CAOSGI		the earth
6.20	OD	<i>od</i>	and

* 5.54: F for 'visit'; see 4.43, 6.25.

* 6.6: MICAOLZ for 'mighty'; see 3.74, 18.2, 30.6.

6.21	ACAM	<i>Acám</i>	7699
6.22	CANAL	<i>canal</i>	continual Workmen
6.23	SOBA	<i>sobólzar</i>	whose†
6.24	ELZAP		courses
6.25	F	<i>f-bliard</i>	viset
6.26	BLIARD		with comfort
6.27	CAOSG	<i>caosgi</i>	the earth
6.28	OD	<i>od</i>	and
6.29	CHIS	<i>chis</i>	are
6.30	ANETAB	<i>anétab</i>	in government
6.31	OD	<i>od</i>	and
6.32	MAIM	<i>miam</i>	continuanee
6.33	TA	<i>ta</i>	as
6.34	VIV	<i>viv</i>	the second
6.35	OD	<i>od</i>	and
6.36	D	<i>d</i>	the third
6.37	DARSAR	<i>Darsar</i>	Wherefore
6.38	SOLPETH	<i>sol-peth</i>	hearken unto
6.39	BIEN	<i>bien</i>	my voyce
6.40	BRITA	<i>Brita</i>	I have talked of you
6.41	OD	<i>od</i>	and
6.42	ZACAM	<i>zácam</i>	I move you
6.43	GMICALZO	<i>g-micálzo</i>	in power and presence,
6.44	SOBA	<i>sob-há-ath</i>	whose
6.45	HAATH		works
6.46	TRIAN	<i>trían</i>	shall be
6.47	LUIAHE	<i>Lu-id-he</i>	a song of honor
6.48	OD	<i>odecrin</i>	and
6.49	ECRIN		the praise
6.50	MAD	<i>MAD</i>	of your God
6.51	QAAON	<i>Q-a-a-on</i>	in your Creation.

THE SEVENTH KEY



7.1	RAAS	<i>Raas</i>	The East
7.2	I	<i>isálman</i>	is

† 6.23 to 6.24: SOBA for 'whose'; see 1.30, 1.60, 5.41, 7.27, &c. ELZAP for 'courses'; see 30.62.

7.3	SALMAN		a howse
7.4	PARADIZ	<i>paradiz</i>	of virgins§
7.5	ÆCRIMI	<i>œcrimi</i>	singing praises
7.6	AAI	<i>aao</i>	amongst*
7.7	IALPIRGAH	<i>ial-pîrgah</i>	the flames of the first glory,†
7.8	QUIN	<i>qui-in</i>	wherein
7.9	ENAY	<i>enay</i>	the Lord
7.10	BUTMON	<i>butmon</i>	hath opened his mouth
7.11	OD	<i>od</i>	and
7.12	INOAS	<i>inôas</i>	they are become
7.13	NI	<i>ni</i>	28
7.14	PARADIAL	<i>paradial</i>	Living dwellings
7.15	CASARMG	<i>casarmg</i>	in whom
7.16	UGEAR	<i>vgear</i>	the strength of men
7.17	CHIRLAN	<i>chirlan</i>	rejoyceth
7.18	OD	<i>od</i>	and
7.19	ZONAC	<i>zonac</i>	they are apparcled
7.20	LUCIFTIAN	<i>Luciftian</i>	with ornaments of brightnes
7.21	CORS	<i>cors</i>	such
7.22	TA	<i>ta</i>	as
7.23	VAUL	<i>vaul</i>	work
7.24	ZIRN	<i>zirn</i>	wonders
7.25	TOL	<i>tol-hâ-mi</i>	on all
7.26	HAMI		creatures
7.27	SOBA	<i>soba</i>	Whose
7.28	LONDOH	<i>londôh</i>	Kingdoms
7.29	OD	<i>od</i>	and
7.30	MIAM	<i>miam</i>	continuance
7.31	CHIS	<i>chis</i>	are
7.32	TA	<i>tad</i>	as
7.33	D		the third
7.34	OD	<i>o</i>	and
7.35	ES	<i>dés</i>	fourth
7.36	UMADEA	<i>vmâdêa</i>	strong towres
7.37	OD	<i>od</i>	and

§ 7.4: Alternate pronunciation 'paradizod'.

* 7.6: AAI for 'amongst'; see 1.73, 7.52, 12.22, 13.25, &c.

† 7.7: Contraction of IALPRG-GAH or 'burning flame'-'spirit'.

7.38	PIBLIAR	<i>pibliar</i>	places of comfort
7.39	OTHIL	<i>Othilrit</i>	The seats*
7.40	RIT		of mercy
7.41	OD	<i>od</i>	and
7.42	MIAM	<i>miam</i>	continuance.
7.43	CNOQUOL	<i>Cnoquol</i>	O you Servants
7.44	RIT	<i>Rit</i>	of Mercy,
7.45	ZACAR	<i>ZACAR,</i>	Move,
7.46	ZAMRAN	<i>ZAMRAN</i>	Appeare,
7.47	ÆCRIMI	<i>œcrimi</i>	sing praises
7.48	QAADAH	<i>q-a-dah</i>	unto the Creator:
7.49	OD	<i>od</i>	And
7.50	OMICAOLZ	<i>omicaolz</i>	be mighty†
7.51	AAIOM	<i>aaïom</i>	amongst us
7.52	BAGLE	<i>Bagle</i>	For
7.53	PAPBOR	<i>papnor</i>	to this remembrance
7.54	IDLUGAM	<i>idlûgam</i>	is given
7.55	LONSHI	<i>lonshi</i>	powre
7.56	OD	<i>od</i>	and
7.57	UMPLIF	<i>vmplif</i>	our strength
7.58	UGEK	<i>vgêgi</i>	waxeth strong
7.59	BIGLIAD	<i>Bigliad</i>	in our Comforter.

THE EIGHTH KEY



8.1	BAZME	<i>Bazmêlo</i>	The Midday
8.2	LO		the first‡
8.3	I	<i>i</i>	is
8.4	TA	<i>ta</i>	as
8.5	PIRIPSON	<i>piripson</i>	the third heaven
8.6	OLN	<i>oln</i>	made
8.7	NAZ	<i>nazâvâbh</i>	of Hiacynth Pillers
8.8	AVABH		
8.9	OX	<i>ox</i>	26
8.10	CASARMG	<i>casarmg</i>	in whome

* 7.39 to 7.40: OTHIL for 'seats'; see 3.12. RIT for 'Mercy'; see 7.44.

† 7.50: Alternate pronunciation: Omicaolzod.

‡ 8.2: LO as 'first'; see 4.37.

8.11	URAN	<i>Vrán</i>	the Elders
8.12	CHIS	<i>chis</i>	are
8.13	UGEK	<i>vgeg</i>	become strong
8.14	DS	<i>dsa-bramg</i>	which
8.15	ABRAMG		I have prepared§
8.16	BALTOHA	<i>baltōha</i>	for my own righteousness
8.17	GOHO	<i>gohó</i>	sayth
8.18	IAD	<i>i-ad</i>	the Lord
8.19	SOBA	<i>soba</i>	whose
8.20	MIAM	<i>miam</i>	long continuance*
8.21	TRIAN	<i>trian</i>	shall be
8.22	TA	<i>ta</i>	as
8.23	LOLCIS	<i>lól-cis</i>	bucklers
8.24	ABAI	<i>Abaiuónin</i>	to the stowping
8.25	VOVIN		Dragons†
8.26	OD	<i>od</i>	and
8.27	AZIAGIER	<i>aziágier</i>	like unto the harvest
8.28	RIOR	<i>rior</i>	of a wyddow.
8.29	IRGIL	<i>Irgil</i>	How many
8.30	CHIS	<i>chis</i>	are
8.31	DA	<i>da</i>	there
8.32	DS	<i>ds</i>	which
8.33	PAAOX	<i>pá-á-ox</i>	remayn
8.34	BUSD	<i>busd</i>	in the glorie
8.35	CAOSGO	<i>caósgo</i>	of the earth
8.36	DS	<i>ds</i>	which
8.37	CHIS	<i>chis</i>	are
8.38	OD	<i>odípturan</i>	and
8.39	IPURAN		shall not see
8.40	TELOCH	<i>téloāh</i>	death‡
8.41	CACARG	<i>cacarg</i>	untyll

§ 8.15: ABRAMG for 'I have prepared'; see 2.14, 11.33.

* 8.20: MIAM for 'long continuance'; see 6.32, 7.30, 7.42. MIAM as '3663'; see 12.61. Dee's error makes the Enochian gibberish.

† 8.25: VOVIN is the stem for 'dragon'; see 8.46 and note to 30.133. The entire passage is idiomatic in Enochian; what is probably meant is 'The Lord will be a shield against threatening dragons [devils]'.

‡ 8.40: TELOCH for 'death'; see 3.20, 11.19 and note on 30.133.

8.42	O	<i>O</i>	this
8.43	SALMAN	<i>isálman</i>	howse
8.44	LONCHO	<i>loncho</i>	fall
8.45	OD	<i>od</i>	and
8.46	VOVINA	<i>Vouina</i>	the Dragon
8.47	CARBAF	<i>carbaf</i>	synck.
8.48	NIISO	<i>Niiso</i>	Come away,
8.49	BAGLE	<i>Bagle</i>	for
8.50	AVAVAGO	<i>aváuágo</i>	the Thunders
8.51	GOHON	<i>gohón</i>	have spoken:
8.52	NIISO	<i>Niiso</i>	Come away,
8.53	BAGLE	<i>bagle</i>	for
8.54	MOMAO	<i>mómáo</i>	the Crownes
8.55	SIAION	<i>siáion</i>	of the Temple
8.56	OD	<i>od</i>	and
8.57	MABZA	<i>mábza</i>	the coat
8.58	IADOIASMOMAR		

Jad-oiás-mómar

			of him that is, was, and shall
			be crowned*
8.59	POILP	<i>poilp</i>	are divided†
8.60	NIIS	<i>Niis</i>	Come
8.61	ZAMRAN	<i>ZAMARN</i>	Appeare
8.62	CIAOFI	<i>ciaofi</i>	to the terror
8.63	CAOSGO	<i>caósgo</i>	of the earth
8.64	OD	<i>od</i>	and
8.65	BLIORS	<i>bliors</i>	to our comfort
8.66	OD	<i>od</i>	and
8.67	CORSI	<i>corsi</i>	of such
8.68	TA	<i>ta</i>	as
8.69	ABRAMIG	<i>a-brámig</i>	are prepared.

THE NINTH KEY



9.1	MICAOI	<i>Mi-cá-óli</i>	A mighty
9.2	BRANSK	<i>bransk</i>	garde

* 8.58: Contraction of IAD-I-AS-MOMAR or 'God'-is-'was'-'crowned'. See 8.54 for MOMA- root.

9.3	PURGEI	<i>prgel</i>	of fire
9.4	NAPTA	<i>napta</i>	with two-edged swords
9.5	IAPOR	<i>ialpor</i>	flaming
9.6	DS	<i>ds</i>	(which
9.7	BRIN	<i>brin</i>	have
9.8	EFAFAFE	<i>efáfáfe</i>	viols§
9.9	P	<i>p</i>	:8:
9.10	VONPHO	<i>vonpho</i>	of wrath
9.11	OLANI	<i>oláni</i>	for two tymes
9.12	OD	<i>od</i>	and
9.13	OBZA	<i>obza</i>	a half:
9.14	SOBA	<i>sobca</i>	whose*
9.15	UPAAH	<i>vpáah</i>	wings
9.16	CHIS	<i>chis</i>	are
9.17	TATAN	<i>tatan</i>	of wormwood,
9.18	OD	<i>od</i>	and
9.19	TRANAN	<i>tranant</i>	of the marrow
9.20	BALYE	<i>balye</i>	of salt,)
9.21	ALAR	<i>alar</i>	have settled
9.22	LUSDA	<i>lusda</i>	their feete
9.23	SOBOLN	<i>sobóln</i>	in the West,
9.24	OD	<i>od</i>	and
9.25	CHIS	<i>chis</i>	are
9.26	HOLQ	<i>hólq</i>	measured
9.27	CNOQUODI	<i>Cnoquódi</i>	with their Ministers
9.28	CIAT	<i>cial</i>	9996.
9.29	UNAL	<i>vnál</i>	These
9.30	ALDON	<i>aldon</i>	gather up
9.31	MOM	<i>mom</i>	the moss
9.32	CAOSGO	<i>caósgo</i>	of the earth
9.33	TA	<i>ta</i>	as
9.34	LAS	<i>las</i>	the rich
9.35	OLLOR	<i>óllor</i>	man
9.36	GNAY	<i>gnay</i>	doth

§ 9.8: English 'viols' usually modernized as 'vials'; possible alternate would be 'violins'. See Oxford English Dictionary on 'viols'.

* 9.14: SOBA as 'whose'; see 1.30, 1.60, 5.41, 6.23, &c. SOBKA appears twice in total, both times in this key.

9.37	LIMLAL	<i>limlal</i>	his threasor:
9.38	AMMA	<i>Amma</i>	Cursed
9.39	CHIS	<i>chiis</i>	ar they
9.40	SOBA	<i>sobca</i>	whose
9.41	MADRID	<i>madrid</i>	iniquities
9.42	ZCHIS	<i>zchis,</i>	they are§
9.43	OOANOAN	<i>oóánóan</i>	in their eyes
9.44	CHIS	<i>chis</i>	are
9.45	AVINY	<i>aviny</i>	milstones
9.46	DRILPI	<i>drilpi</i>	greater
9.47	CAOSGI	<i>caósgin,</i>	then the earth
9.48	OD	<i>od</i>	And
9.49	BUTMONI	<i>butmóni</i>	from their mowthes
9.50	PARM	<i>parm</i>	rune
9.51	ZUMVI	<i>zumvi</i>	seas
9.52	CNILA	<i>Cníla</i>	of blud:
9.53	DAZIZ	<i>Dazis</i>	Their heds
9.54	ETHAMZ	<i>ethámz</i>	are covered*
9.55	ACHILDAO	<i>a-chíldao</i>	with diamond:
9.56	OD	<i>od</i>	and
9.57	MIRC	<i>mirc</i>	uppon
9.58	OZOL	<i>ózól</i>	their heds
9.59	CHIS	<i>chis</i>	are
9.60	PIDIAI	<i>pidiai</i>	marble
9.61	COLLAL	<i>collal</i>	sleves.
9.62	ULCININ	<i>vlétnin</i>	Happie is he,
9.63	ASOBAM	<i>a-sóbam</i>	on whome
9.64	UCIM	<i>vcim</i>	they frown not.
9.65	BAGLE	<i>Bagle</i>	For why?
9.66	IAD	<i>Iadbáltoh</i>	The God
9.67	BALTOH		of righteousnes,†
9.68	CHIRLAN	<i>chirlan</i>	reioyceth
9.69	PAR	<i>par</i>	in them.
9.70	NIISO	<i>Níiso</i>	Come away
9.71	OD	<i>od</i>	and

§ 9.42: Alternate pronunciation: *Zochis*.

* 9.54: Alternate pronunciation: *ethamzod*.

† 9.67: BALTOH for 'righteousness'; see 1.76, 2.23.

9.72	IP	<i>ip</i>	not
9.73	EFAFAFE	<i>ofáfáfe</i>	your Viols
9.74	BAGLE	<i>Bagle</i>	For
9.75	COCASB	<i>acócasb</i>	the tyme
9.76	I	<i>icórsca</i>	is†
9.77	CORS		such
9.78	TA		as
9.79	UNIG	<i>vnig</i>	requireth
9.80	BLIOR	<i>blior.</i>	comfort.

THE TENTH KEY



10.1	CORAXO	<i>Córdxo</i>	The Thunders of Judgement and Wrath
10.2	CHIS	<i>chis</i>	are
10.3	CORMP	<i>cormp</i>	numbred
10.4	OD	<i>od</i>	and
10.5	BLANS	<i>blans</i>	are haborowed
10.6	LUCAL	<i>Lucal</i>	in the North
10.7	AZIAZIOR	<i>aziázor</i>	in the likenes
10.8	PÆB	<i>pæb</i>	of an oke
10.9	SOBA	<i>Soba</i>	whose
10.10	LILONON	<i>Lilónon</i>	branches
10.11	CHIS	<i>chis</i>	are
10.12	VIRQ	<i>virq</i>	Nests
10.13	OP	<i>op</i>	22
10.14	EOPHAN	<i>eóphan</i>	of lamentation
10.15	OD	<i>od</i>	and
10.16	RACLIR	<i>raclir</i>	weaping
10.17	MAASI	<i>maâsi</i>	Layd up
10.18	BAGLE	<i>bagle</i>	for
10.19	CAOSGI	<i>caosgi</i>	the earth
10.20	DS	<i>ds</i>	which
10.21	IALPON	<i>ialpon</i>	burn
10.22	DOSIG	<i>dosig</i>	night
10.23	OD	<i>od</i>	and

† 9.76 to 9.78: 'I' for 'is'; see 1.13, 4.50, &c. CORS for 'such'; see 2.36, 7.21, 30.144. TA for 'as'; see 1.14, 1.18, 1.27, 1.74, 2.15, &c.

10.24	BASGIM	<i>basgim</i>	day:
10.25	OD	<i>od</i>	and
10.26	OXEX	<i>oxex</i>	vomit out
10.27	DAZIZ	<i>dazís</i>	the heds
10.28	SIATRIS	<i>siátris</i>	of scorpions
10.29	OD	<i>od</i>	and
10.30	SALBROX	<i>salbrox</i>	live sulphur
10.31	CINXIR	<i>cynxir</i>	myngled
10.32	FABOAN	<i>fabóan</i>	with poyson
10.33	UNAL	<i>Vnâl-chis</i>	These
10.34	CHIS		be*
10.35	CONST	<i>const</i>	The Thunders
10.36	DS	<i>ds</i>	that
10.37	DAOX	<i>dâox</i>	5678
10.38	COCASB	<i>cocasb</i>	tymes
10.39	OL	<i>ol</i>	in the 24th part
10.40	OANIO	<i>oânio</i>	of a moment
10.41	YOR	<i>yor</i>	rote
10.42	EORS		with a hundred§
10.43	MICAOLI	<i>vóhim</i>	mighty
10.44	OL	<i>ol</i>	
10.45	GIXYAX	<i>gizyax</i>	earthquakes
10.46	OD	<i>od</i>	and
10.47	MATB	<i>eórs</i>	a thousand
10.48	COCASB	<i>cocasg</i>	tymes*
10.49	PLOSI	<i>plosi</i>	as many
10.50	MOLUI	<i>molui</i>	surges
10.51	DS	<i>ds</i>	which
10.52	PAGEIP	<i>pagéip</i>	rest not
10.53	LARAG	<i>Larag</i>	neyther
10.54	OM	<i>om</i>	know
10.55	DROLN	<i>droln</i>	at any

* 10.34: CHIS usually is 'are'.

§ 10.42 to 10.47: Large lacuna in Sl. ms. 3191. Dee put the English as marginalia. Dee experienced much confusion in this passage. See the July 5, 1584 working in Royal Appendix XLVI or *True Relation*. My reconstruction is only partial.

* 10.48: COCASB for 'times'; see 3.46, 9.75, 10.38, 10.57, 30.124.

10.56	MATORB	<i>matorb†</i>	
10.57	COCASB	<i>cocasb</i>	tyme
10.58	EMNA	<i>emna</i>	here
10.59	L	<i>L</i>	One
10.60	PATRALX	<i>patralx</i>	rock
10.61	YOLCI	<i>yolci</i>	bringeth forth
10.62	MATB	<i>matb</i>	1000
10.63	NOMIG	<i>nomig</i>	even as
10.64	MONONS	<i>monons</i>	the hart
10.65	OLORA	<i>olôra</i>	of man
10.66	GNAY	<i>gnay</i>	doth
10.67	ANGELARD	<i>angêlard</i>	his thowghts
10.68	OHIO	<i>Ohio</i>	wo
10.69	OHIO	<i>Ohio</i>	wo
10.70	OHIO	<i>Ohio</i>	wo
10.71	OHIO	<i>Ohio</i>	wo
10.72	OHIO	<i>Ohio</i>	wo
10.73	OHIO	<i>Ohio</i>	wo
10.74	NOIB	<i>noib</i>	yea
10.75	OHIO	<i>Ohio</i>	wo
10.76	CAOSGON	<i>Caôsgon</i>	be to the earth
10.77	BAGLE	<i>Bagle</i>	For
10.78	MADRID	<i>madrid</i>	her iniquitie
10.79	I	<i>i</i>	is
10.80	ZIROP	<i>zirôp</i>	was
10.81	CHISO	<i>chiso</i>	and shal be
10.82	DRILPA	<i>drilpa</i>	great.
10.83	NIISO	<i>Niiso</i>	Come away
10.84	CRIP	<i>crip</i>	but
10.85	IP	<i>ip</i>	not
10.86	NIDALI	<i>niddâli</i>	your noyses.

THE ELEVENTH KEY

11.1	OXIAYAL	<i>Oxiayal</i>	The mighty seat
11.2	HOLDO	<i>holdo</i>	groaned

† 10.56: English missing in SL MS. 3191; Laycock gives MATORB as 'echoing'.

11.3	OD	<i>od</i>	and
11.4	ZIROM	<i>zirom</i>	they were
11.5	O	<i>O</i>	:5:
11.6	CORAXO	<i>corâxo</i>	thunders
11.7	DS	<i>ds</i>	which
11.8	ZILDAR	<i>zildar</i>	flew
11.9	RAASY	<i>raâsy</i>	into the East
11.10	OD	<i>od</i>	and
11.11	VABZIR	<i>vabzir</i>	the Egle
11.12	CAMLIAX	<i>camliax</i>	spake
11.13	OD	<i>od</i>	and
11.14	BAHAL	<i>bâhal</i>	cryed with a lowde voyce
11.15	NIISO	<i>Niiso</i>	Come away
11.16	OD		and†
11.17	ALDON		they gathered them together in
11.18	SALMAN	<i>salman</i>	the house
11.19	TELOCH	<i>telôch</i>	of death
11.20	CASARMAN	<i>Ca-sâr-man</i>	of whome
11.21	HOLQ	<i>hol-q</i>	it is measured
11.22	OD	<i>od</i>	and
11.23	T	<i>ti</i>	it
11.24	I		is
11.25	TA	<i>ta</i>	as
11.26	ZCHIS	<i>z-chis</i>	they are
11.27	SOBA	<i>soba</i>	whose
11.28	CORMF	<i>cormf</i>	number
11.29	I	<i>i</i>	is
11.30	GA	<i>ga</i>	31.
11.31	NIISO	<i>Niisa</i>	Come away
11.32	BAGLE	<i>Bagle</i>	For
11.33	ABRAMG	<i>abramg</i>	I have prepared
11.34	NONCP	<i>noncp</i>	for you
11.35	ZACAR	<i>ZACARe</i>	Move†

† 11.16 to 11.17: Lacuna in SL MS. 3191. The Enochian is missing and the English is in the margin. Missing word probably has ALDO- stem; see 9.30, 17.21.

† 11.35: ZACARE possible alternate spelling for ZACAR? ZACAR appears 14 times in the opus; ZACARE twice; see 1.79.

11.36	CA	ca	therfore
11.37	OD	od	and
11.38	ZAMRAN	ZAMRAN	shew your selves
11.39	ODO	odo	open
11.40	CICLE	cicle	the Mysteries
11.41	QAA	Qad	of your Creation
11.42	ZORGE	Zorge	Be friendly unto me
11.43	LAP	lap	for
11.44	ZIRDO	zirdo	I am
11.45	NOCO	noco	the servant
11.46	MAD	Mad	of the same your God
11.47	HOATH	Hoath	the true worshipper
11.48	LAIDA	laida.	of the Highest.

THE TWELFTH KEY



12.1	NONCI	Nonci	O you
12.2	DS	dsonf	that
12.3	SONF		rayne§
12.4	BABAGE	Babage	in the sowth
12.5	OD	od	and
12.6	CHIS	chis	are
12.7	OB	ob	:28:
12.8	HUBARO	hubiao	the lanterns*
12.9	TIBIBP	tibibp	of sorrow
12.10	ALLAR	allar	bynde up
12.11	ATRAAH	atraah	your girdles
12.12	OD	od	and
12.13	EF	ef	viset us
12.14	DRIX	drix	Bring down
12.15	FAFEN	fafen	your trayn
12.16	MAIN	Mian	3663
12.17	AR	ar	that
12.18	ENAY	Enay	the Lord
12.19	OVOF	ovof	may be magnified
12.20	SOBA	soba	whose

§ 12.3: SONF for 'which'; however, dSONF could be a contraction.

* 12.8: HUBAR- stem for 'lamp' or 'lantern'; see 5.39, 17.13.

12.21	DOOAIN	dooain	name
12.22	AAI	aai	amongst you
12.23	I	i	is
12.24	VONPH	VONPH	Wrath
12.25	ZACAR	ZACAR	Move,
12.26	GOHUS	gohus	I say,
12.27	OD	od	and
12.28	ZAMRAN	ZAMRAN,	shew yourselves
12.29	ODO	odo	open
12.30	CICLE	cicle	the mysteries
12.31	QAA	Qaa,	of your Creation
12.32	ZORGE	Zorge,	be friendly unto me
12.33	LAP	Lap	for
12.34	ZIRDO	zirdo	I am
12.35	NOCO	noco	the servant
12.36	MAD	MAD	of the same your God,
12.37	HOATH	Hoath	the true worshipper
12.38	LAIDA	laida.	of the Highest.

THE THIRTEENTH KEY



13.1	NAPEAI	Napeai	Oh you swords
13.2	BABAGEN	Babagen	of the sowth
13.3	DS	dsbrin	which
13.4	BRIN		have†
13.5	VX	vx	42
13.6	OOAONA	oodona	eyes
13.7	LRING	lring	to styr up
13.8	VONPH	vonph	wrath
13.9	DOALIM	doalim	of synn
13.10	EOLIS	eolis	making
13.11	OLLOG	ollog	men
13.12	ORSBA	orsba	drunken
13.13	DS	ds	which
13.14	CHIS	chis	are
13.15	APFA	affa	empty:

† 13.4: BRIN for 'have'; see 9.7, 14.6, 16.7, 17.11.

13.16	MICMA	<i>Micma</i>	Behold
13.17	ISRO	<i>isro</i>	the promise
13.18	MAD	<i>MAD</i>	of God
13.19	OD	<i>od</i>	and
13.20	LONSHI	<i>Lon-shi-tox</i>	his powre
13.21	TOX†		
13.22	DS	<i>ds</i>	which
13.23	IUMD	<i>ivmd</i>	is called
13.24	AAI	<i>aai</i>	amongst you
13.25	GROSB	<i>GROSB:</i>	A bitter sting:
13.26	ZACAR	<i>ZACAR</i>	Move
13.27	OD	<i>od</i>	and
13.28	ZAMRAN	<i>ZAMRAN,</i>	shew yourselves
13.29	ODO	<i>odo</i>	Open
13.30	CICLE	<i>cicle</i>	the mysteries
13.31	QAA	<i>Qāa,</i>	of your Creation
13.32	ZORGE	<i>Zorge,</i>	Be friendly unto me:
13.33	LAP	<i>Lap</i>	for
13.34	ZIRDO	<i>zirdo</i>	I am
13.35	NOCO	<i>Noco</i>	the servant
13.36	MAD	<i>MAD,</i>	of the same your God
13.37	HOATH	<i>Hoath</i>	The true worshipper
13.38	IAIDA	<i>Iaida.</i>	of the Highest

THE FOURTEENTH KEY

14.1	NOROMI	<i>Norómi</i>	O you sonns
14.2	BAGIE	<i>bagie</i>	of fury
14.3	PASBS	<i>pasbs</i>	the dowghters
14.4	OIAD	<i>oiad</i>	of the Just
14.5	DS	<i>ds</i>	which
14.6	TRINT	<i>trint</i>	sit
14.7	MIRC	<i>mirc</i>	uppon
14.8	OL	<i>ol</i>	24
14.9	THIL	<i>thil</i>	seats
14.10	DODS	<i>dods</i>	vexing

† 13.21: TOX may be a suffix that expresses possession; see 14.23.

14.11	TOL	<i>tolham</i>	all
14.12	HAMI		creatures
14.13	CAOSGO	<i>caosgo</i>	of the earth
14.14	HOMIN	<i>Homin</i>	with age
14.15	DS	<i>ds</i>	which
14.16	BRIN	<i>brin</i>	have
14.17	OROCH	<i>oroch</i>	under you
14.18	QUAR	<i>Quar</i>	1636
14.19	MICMA	<i>Micma</i>	Behold
14.20	BIAL	<i>bial</i>	the voyce
14.21	OIAD	<i>oiad</i>	of God
14.22	AIRO	<i>aisro</i>	promys
14.23	TOX	<i>tox</i>	of him
14.24	DS	<i>dsivm</i>	which
14.25	IUMD		is called†
14.26	AAI	<i>aai</i>	amongst you
14.27	BALTIM	<i>Baltim</i>	Furye, or Extreme Justice
14.28	ZACAR	<i>ZACAR</i>	Move
14.29	OD	<i>od</i>	and
14.30	ZAMRAN	<i>ZAMRAN</i>	shew yourselves
14.31	ODO	<i>odo</i>	open
14.32	CICLE	<i>cicle</i>	the mysteries
14.33	QAA	<i>Qāa,</i>	of your Creation
14.34	ZORGE	<i>Zorge,</i>	Be friendly unto me
14.35	LAP	<i>Lap</i>	for
14.36	ZIRDO	<i>zirdo</i>	I am
14.37	NOCO	<i>Noco</i>	the servant
14.38	MAD	<i>MAD,</i>	of the same your God
14.39	HOATH	<i>hoath</i>	the true worshipper
14.40	IAIDA	<i>Iaida.</i>	of the Highest.

THE FIFTEENTH KEY

15.1	ILS	<i>Ilis</i>	O thow
15.2	TABAAM	<i>tabāan</i>	the governor
15.3	L	<i>Lidlprt</i>	of the first

† 14.25: IUMD for 'is called'; see 13.23, 18.19.

15.4	IALPRT		flame*
15.5	CASARMAN	<i>casarman</i>	under whose
15.6	UPAAH	<i>vpaāhi</i>	wyngs
15.7	CHIS	<i>chis</i>	are
15.8	DARG	<i>darg</i>	6739
15.9	DS	<i>dsoādo</i>	which
15.10	OADO		weave
15.11	CAOSGI	<i>caōsgi</i>	the earth
15.12	ORSCOR	<i>orscor</i>	with drynes
15.13	DS	<i>ds</i>	which
15.14	OMAX	<i>ōmax</i>	knowest
15.15	MONASCI	<i>monasci</i>	of the great name
15.16	BÆOVIB	<i>Bæōuib</i>	Righteousnes§
15.17	OD	<i>od</i>	and
15.18	EMETGIS	<i>emetgis</i>	the scale
15.19	IAIADIX	<i>iaīādix</i>	of Honor
15.20	ZACAR	<i>ZACAR</i>	Move
15.21	OD	<i>od</i>	and
15.22	ZAMRAN	<i>ZAMRAN</i>	shew yourselves
15.23	ODO	<i>odo</i>	open
15.24	CICLE	<i>cicle</i>	the mysteries
15.25	QAA	<i>Qāa</i>	of your Creation
15.26	ZORGE	<i>zorge</i>	Be friendly unto me
15.27	LAP	<i>Lap</i>	for
15.28	ZIRDO	<i>zirdo</i>	I am
15.29	NOCO	<i>Noco</i>	the servant
15.30	MAD	<i>MAD</i>	of the same your God
15.31	HOATH	<i>hoath</i>	the true worshipper
15.32	LAIDA	<i>Iaida</i>	of the Highest.

THE SIXTEENTH KEY



16.1	ILS	<i>Ilis</i>	Oh thow
16.2	VIV	<i>viulālpri</i>	second
16.3	IALPRT		flame

* 15.4: IALPRT for 'flame'; see 16.3, 17.3; IALPRT only appears in contraction forms, but see also 18.5 & 2.10; IALPRG for 'burning flame'.

§ 15.16: Why not BALTOH for 'righteousness'? (See 1.76, 2.23, 9.67.) Could Bæowib be a proper noun?

16.4	SALMAN	<i>salman</i>	the house
16.5	BALT	<i>balt</i>	of Justice
16.6	DS	<i>ds</i>	which
16.7	BRIN		hast
16.8	ACROODZI	<i>acroōdzi</i>	thy beginning
16.9	BUSD	<i>busd</i>	in glory:
16.10	OD	<i>od</i>	and
16.11	BLIORAX	<i>bliōrax</i>	shalt comfort
16.12	BALIT	<i>balit</i>	the iust:
16.13	DS	<i>dsinsi</i>	which
16.14	INSI		walkest
16.15	CAOSG	<i>caosg</i>	on the earth
16.16	LUSDAN	<i>lusdan</i>	with feete
16.17	EMOD	<i>Emod</i>	876
16.18	DS	<i>dsom</i>	that
16.19	OM		understand*
16.20	OD	<i>od</i>	and
16.21	TliOB	<i>tliob</i>	separate
16.22	HAMI		creatures:†
16.23	DRILPA	<i>drilpa</i>	great
16.24	GEH	<i>geh</i>	art
16.25	ILS	<i>yls</i>	thow
16.26	MADZILODARP	<i>Madzilodarp</i>	in the God of stretch-forth-and-conquer.
16.27	ZACAR	<i>ZACAR</i>	Move
16.28	OD	<i>od</i>	and
16.29	ZAMRAN	<i>ZAMRAN</i>	shew yourselves
16.30	ODO	<i>odo</i>	Open
16.31	CICLE	<i>cicle</i>	the mysteries
16.32	QAA	<i>Qāa</i>	of your Creation
16.33	ZORGE	<i>zorge</i>	Be friendly unto me
16.34	LAP	<i>Lap</i>	for
16.35	ZIRDO	<i>zirdo</i>	I am
16.36	NOCO	<i>Noco</i>	the servant
16.37	MAD	<i>Mad</i>	of the same your God

* 16.19: OM for 'understand' or 'know'; see 2.4, 10.54, 30.113.

† 16.22: HAM- stem for 'creatures'; see 7.25, 14.12.

16.38 HOATH	<i>hoath</i>	the true worshipper
16.39 IAIDA	<i>Iaida.</i>	of the Highest.

THE SEVENTEENTH KEY



17.1 ILS	<i>Il's</i>	O thow
17.2 D	<i>dialprt</i>	third
17.3 IALPRT		flame
17.4 SOBA	<i>soba</i>	whose
17.5 UPAAH	<i>vpâah</i>	wyngs
17.6 CHIS	<i>chis</i>	are
17.7 NANBA	<i>nanba</i>	thorns
17.8 ZIKLAY	<i>zixlay</i>	to styr up
17.9 DODSIH	<i>dodsih</i>	vexation:
17.10 OD	<i>od</i>	and
17.11 BRIN	<i>brint</i>	hast
17.12 FAXS	<i>Faxs</i>	7336
17.13 HUBARO	<i>hubâro</i>	lamps living
17.14 TUSTAX	<i>tustax</i>	going
17.15 YLSI	<i>ylsi,</i>	before the
17.16 SOBA	<i>sobaîad</i>	whose
17.17 IAD		God
17.18 I	<i>i</i>	is
17.19 VONPOVNPH	<i>vônpôvnph</i>	Wrath in Angre*
17.20 ALDON	<i>Aldon</i>	Gyrd up
17.21 DAXIL	<i>daxil</i>	thy loynes
17.22 OD	<i>od</i>	and
17.23 TOATAR	<i>toâtar:</i>	harken
17.24 ZACAR	<i>ZACAR</i>	Move
17.25 OD	<i>od</i>	and
17.26 ZAMRAN	<i>ZAMRAN</i>	shew yourselves
17.27 ODO	<i>odo</i>	Open
17.28 CICLE	<i>cicle</i>	the mysteries
17.29 QAA	<i>Qâa,</i>	of your Creation
17.30 ZORGE	<i>zorge,</i>	Be friendly unto me

* 17.19: Contraction of VONPHO-VONPH or 'of wrath'-'wrath'. This appears to be a peculiar kind of emphatic redundancy.

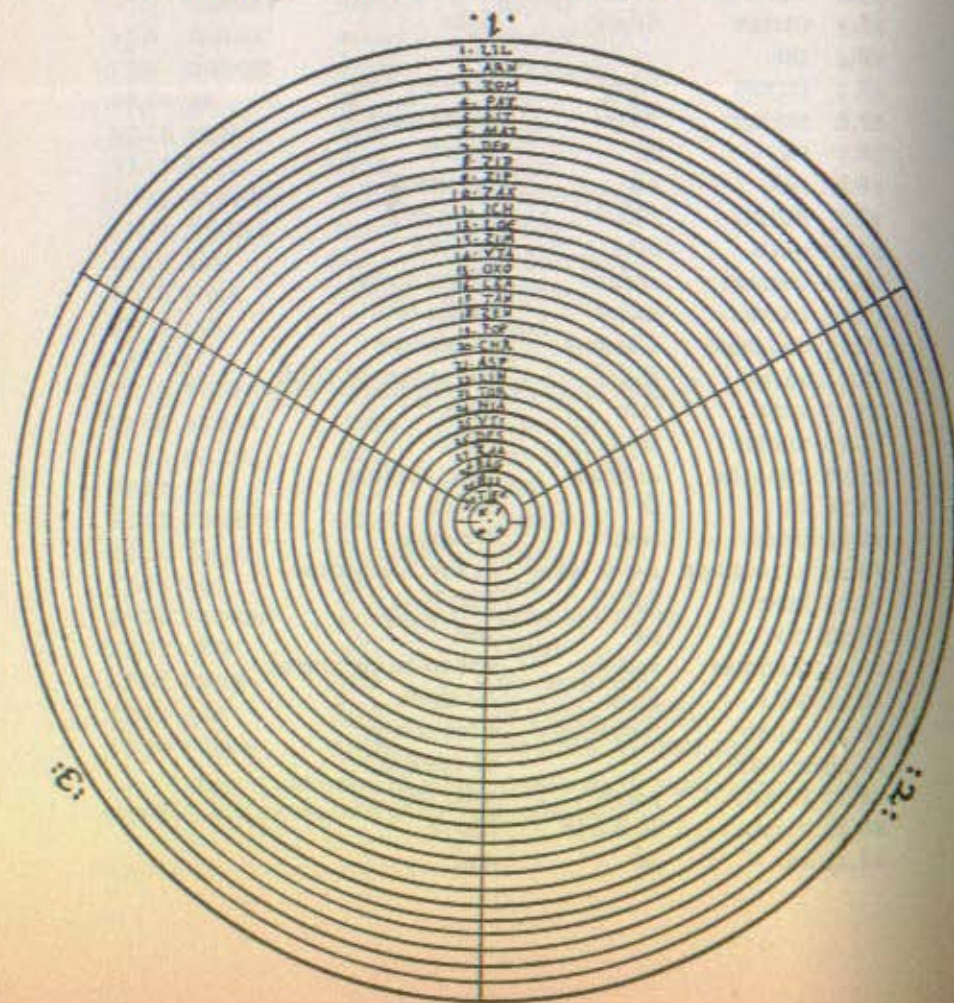
17.31 LAP	<i>Lap</i>	for
17.32 ZIRDO	<i>zirdo</i>	I am
17.33 NOCO	<i>Noco</i>	the servant
17.34 MAD	<i>Mad</i>	of the same your God
17.35 HOATH	<i>hoath</i>	the true worshipper
17.36 IAIDA	<i>Iaida</i>	of the Highest.

THE EIGHTEENTH KEY



18.1 ILS	<i>Il's</i>	O thow
18.2 MICAOLZ	<i>Micaôlz</i>	mighty
18.3 OLPIRT	<i>Olprit</i>	light
18.4 OD		and
18.5 IALPRG	<i>ialprg</i>	burning flame
18.6 BLIORS	<i>Bliors</i>	of comfort
18.7 DS	<i>ds</i>	which
18.8 ODO	<i>odo</i>	openest
18.9 BUSDIR	<i>Busdir</i>	the glory
18.10 OIAD	<i>oiad</i>	of God
18.11 OVOARS	<i>ouôars</i>	to the center
18.12 CAOSGO	<i>caôsgo</i>	of the erth
18.13 CASARMG	<i>Casarmg</i>	In whome
18.14 LAIAD	<i>Laiad</i>	the secrets of truth
18.15 ERAN	<i>erân</i>	6332
18.16 BRINTS	<i>brints</i>	have
18.17 CASASAM	<i>casâsam</i>	their abiding
18.18 DS	<i>ds</i>	which
18.19 IUMD	<i>ivmd</i>	is called
18.20 ACLONDOH	<i>â-q-lo adôhi</i>	in thy Kingdome
18.21 MOZ	<i>MOZ</i>	IOYE
18.22 OD	<i>od</i>	and
18.23 MAOFFAS	<i>maôffas</i>	not to be measured
18.24 BOLP	<i>Bolp</i>	Be thow
18.25 COMO	<i>comobliort</i>	a wyndow
18.26 BLIORT		of comfort
18.27 PAMBT	<i>pambt</i>	vnto me.
18.28 ZACAR	<i>ZACAR</i>	Move
18.29 OD	<i>od</i>	and

18.30 ZAMRAN	ZAMRAN	shew yourselves
18.31 ODO	odo	Open
18.32 CICLE	cicle	the mysteries
18.33 QAA	Qaa,	of your Creation
18.34 ZORGE	zorge	Be friendly unto me
18.35 LAP	Lap	for
18.36 ZIRDO	zirdo	I am
18.37 NOCO	Noco	the servant
18.38 MAD	MAD	of the same your God
18.39 HOATH	Hoath	the true worshipper
18.40 LAIDA	Laída.	of the Highest.



THE KEY OF THE THIRTY AYRES

30.1	MADRIAX	Madriax	Oh you heavens
30.2	DS	dspraf	which
30.3	PRAF		dwell
30.4	LIL	LIL	in the first Ayre, [‡]
30.5	CHIS	chis	are
30.6	MICAOLZ	Micaolz	Mightie
30.7	SAANIR	saánir	in the partes
30.8	CAOSGO	Caósgo	of the Erth,
30.9	OD	od	and
30.10	FISIS	fisis	execute
30.11	BALZIZRAS	balzizras	the Judgement
30.12	LAIDA	Laída	of the highest
30.13	NONCA	nonca	to you
30.14	GOHULIM	gohúlim	it is sayd,
30.15	MICMA	Micma	Beholde
30.16	ADOIAN	adoían	the face
30.17	MAD	MAD	of your God,
30.18	IAOD	Jáod	the begynning
30.19	BLIORB	bliorb	of comfort:
30.20	SOBA	sabaoóóna	whose
30.21	OOAONA		eyes§
30.22	CHIS	chis	are
30.23	LUCIFTIAS	Luciftias	the brightnes
30.24	PERIPSOL	perípsol	of the heavens:
30.25	DS	ds	which
30.26	ABRAASSA	abraássa	provided
30.27	NONCF	noncf	you
30.28	NETAÁIB	netááib	for the government
30.29	CAOSGO	Caósgo	of the Erth,*
30.30	OD	od	and

‡ The name of the ayre being invoked is inserted here. The ayres are listed in the margin of Sl. MS. 3191 as well as on the preceeding figure. A more detailed description of the ayres and the beings attributed to each ayre is given in Book Four of this volume.

§ 30.21: OOAONA for 'eyes'; see 13.6.

* 30.29: CAOSGO for 'of the earth'; see 8.35, 8.63, 9.32, 14.13, 30.8. CAOSGI is 'the earth'; see 4.44, 5.26.

DIAGRAM OF THE 30 AYRES]

30.31	TILB	<i>tilb</i>	her
30.32	ADPHAHT	<i>adphahit</i>	unspeakable
30.33	DAMPLOZ	<i>dámploz</i>	varietie
30.34	TOOAT	<i>toóat</i>	furnishing
30.35	NONCF	<i>noncf</i>	you
30.36	GMICALZ	<i>gmicalzôma</i>	with a powr
30.37	OM		understanding*
30.38	LRASD	<i>Lrásd</i>	to dispose
30.39	TOFGLO	<i>tófglo</i>	all things
30.40	MARB	<i>marb</i>	according
30.41	YARRY	<i>yárry</i>	to the providence
30.42	IDOIGO	<i>IDOIGO</i>	of him that sitteth on the holy Throne
30.43	OD	<i>od</i>	and
30.44	TORZULP	<i>torzulp</i>	rose up
30.45	IAODAF	<i>iáodaf</i>	in the begynning
30.46	GOHOL	<i>gohól</i>	saying,
30.47	CAOSGI	<i>Caósge</i>	The Earth
30.48	TABAORD	<i>tabaord</i>	Let her be governed
30.49	SAANIR	<i>saánir</i>	by her parts
30.50	OD	<i>od</i>	and
30.51	CHRISTEOS	<i>christéós</i>	Let there be
30.52	YRPOIL	<i>yrpóil</i>	Division
30.53	TIOBL	<i>tióbl</i>	in her,
30.54	BUSDIR	<i>Busdir</i>	that the glory
30.55	TILB	<i>tilb</i>	of hir
30.56	NOALN	<i>noaln</i>	may be
30.57	PAID	<i>paid</i>	allwayes
30.58	ORSBA	<i>orsba</i>	drunken
30.59	OD	<i>od</i>	and
30.60	DODRMNI	<i>dodrmni</i>	vexed
30.61	ZYLNA	<i>zylna</i>	in itself:
30.62	ELZAP	<i>Elzáptilb</i>	Her course,
30.63	TILB†		

* 30.37: OM for 'understanding'; see 2.4, 10.54, 16.19.

† 30.63: TILB for 'of her'; see 30.55. Could *tilb* be another suffix (like *rox*) signifying possession?

30.64	PARMGI	<i>parngi</i>	let it ronne
30.65	PERIPSAX	<i>peripsax</i>	with the heavens:
30.66	OD	<i>od</i>	and
30.67	TA	<i>ta</i>	as
30.68	QURLST	<i>qurlst</i>	a handmayd
30.69	BOOAPIS	<i>booapiS</i>	let her serve them:
30.70	L	<i>Lnibm</i>	One
30.71	NIMB		season
30.72	OUCHO	<i>ovcho</i>	Let it confownd
30.73	SYMP	<i>symp,</i>	another:
30.74	OD	<i>od</i>	And
30.75	CHRISTEOS	<i>Christéos</i>	let there be
30.76	AG	<i>Agtoltorn</i>	no
30.77	TOLTORN		Creature‡
30.78	MIRC	<i>mirc</i>	uppon
30.79	Q	<i>Q</i>	or
30.80	TIOBL	<i>tióbl</i>	within her
30.81	LEL	<i>Lel,</i>	the same:
30.82	TOL	<i>Ton</i>	All
30.83	PAOMBD	<i>paombd</i>	her members
30.84	DILZMO	<i>dilzmo</i>	let them differ
30.85	ASPIAN	<i>aspian,</i>	in their qualities:
30.86	OD	<i>Od</i>	And
30.87	CHRISTEOS	<i>christéos</i>	let there be
30.88	AG	<i>ag</i>	no
30.89	L	<i>L</i>	one
30.90	TOLTORN	<i>tortorn</i>	Creature
30.91	PARACH	<i>parach</i>	æquall
30.92	ASYMP	<i>asymp,</i>	with another
30.93	CORDZIZ	<i>Cordziz</i>	The reasonable Creatures of Erth or Men
30.94	DODPAL	<i>dodpal</i>	let them vex
30.95	OD	<i>od</i>	and
30.96	FIFALZ	<i>fifalz</i>	weede out
30.97	L	<i>Lsmnad,</i>	one
30.98	SMNAD		another:

‡ 30.77: TOLTORN for 'creatures'; see 30.90.

30.99	OD	od	And
30.100	FARGT	fargt	the dwelling places,
30.101	BAMS	bams	let them forget
30.102	OMAOAS	omaoas,	their names:
30.103	CONISBRA	Conisbra	The work of man
30.104	OD	od	and
30.105	AVAVOX	auuvox	his pomp,
30.106	TONUG	tonug,	let them be defaced:
30.107	ORSCA	Orscatbl	His buyldings
30.108	TLB		
30.109	NOASMI	noasmi	let them become
30.110	TABGES	tabges,	Caves
30.111	LEVITHMONG	Levithmong	for the beasts of the feild:
30.112	UNCHI	unchi	Confownd
30.113	OM	omptilb	her understanding
30.114	TILB*		
30.115	ORS	ors.	with darknes.
30.116	BAGLE	Bagle	For why?
30.117	MOOOAH	Mooóah	It repenteth me
30.118	OL	olcórdziz.	I made§
30.119	CORDZIZ		Man.
30.120	L	L	One
30.121	CAPIMAO	capimao	while
30.122	IXOMAXIP	ixomaxip	let her be known,
30.123	OD	od	and
30.124	CA	cacócasb	another
30.125	CAPIMAO		while†
30.126	GOSAA	gosaa.	a stranger:
30.127	BAGLEN	Baglen	Bycause
30.128	PI	pri	she
30.129	I		is
30.130	TIANTA	tianta	the bed
30.131	ABABALOND	ababálon	of an Harlot,

* 30.114: The English would be better rendered as 'the understanding of her'; see note on 30.63.

§ 30.118: Possibly a contraction—if so, a word is missing. OL is 'I' (first person singular), while CORDZIZ is 'men'. Perhaps the 'made' is somehow understood?

† 30.125: The English probably should be 'time'; see 4.32.

30.132	OD	od	and
30.133	FAORGT	faórgt	the dwelling place
30.134	TELOCVOVIM	telocvovim.	of him that is faln:*
30.135	MADRILAX	Mádrilax	O you heavens,
30.136	TORZU	torzu	arise,
30.137	OADRIAX	oádríax	the lower heavens
30.138	OROCHA	orócha	underneath you,
30.139	ABOAPRI	abóápri.	Let them serve you:
30.140	TABAORI	Tabáóri	Govern
30.141	PRIAZ	priáz	those
30.142	AR	artabas.	that†
30.143	TABAORI		govern:
30.144	ADRPAN	Adrpan	Cast down
30.144	ADRPAN		Cast down
30.145	CORS	corsta	such
30.146	TA		as
30.147	DOBIX	dobix.	fall:
30.148	YOLCAM	Yolcam	Bring forth
30.149	PRIAZI	priazi	with those
30.150	AR	arcoazior.	that
30.151	COAZIOR		encrease:
30.152	OD	od	And
30.153	QUASB	quasb	destroy
30.154	QTING	qting.	the rotten:
30.155	RIPR	Ripr	No place
30.156	PAAOXT	paoxt	let it remayne
30.157	SAGACOR	sagácor.	in one number:
30.158	UML	vml	Ad
30.159	OD	od	and
30.160	PRDZAR	prd-zar	Diminish
30.161	CACRG	cácr	vntill
30.162	AOIVÉE	Aoivée	the stars
30.163	CORMPT	cornpt.	be numbred:
30.164	TORZU	TORZU	ARRISE,

* 30.134: Contraction of TELOCH-VOVIN or 'death'-dragon'. In this case the fallen one is the great dragon Coronzon.

† 30.142 to 30.143: AR for 'that'; see 12.17; TABAORI for 'govern'; see 30.140.

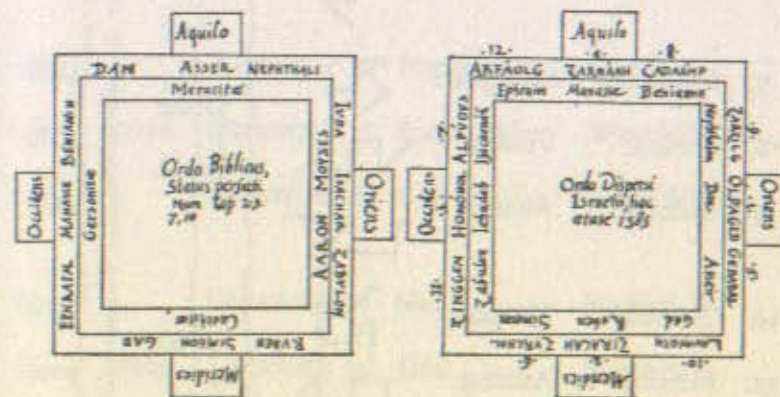
30.165	ZACAR	ZACAR	MOVE,
30.166	OD	od	and
30.167	ZAMRAN	ZAMRAN	APPERE
30.168	ASPT	aspt	before
30.169	SIBSI	sibsi	the Covenant
30.170	BUTMONA	butmōna	of his mowth,
30.171	DS	ds	which
30.172	SURZAS	surzas	he hath sworne
30.173	TIA	tia	unto us
30.174	BALTAN	baltan:	in his Justice:
30.175	ODO	Odo	OPEN
30.176	CICLE	cicle	the Mysteries
30.177	QAA	Qāa:	of your Creation:
30.178	OD	od	And
30.179	OZAZMA	ozazma	Make us
30.180	PLAPLI	plapli	partakers
30.181	IADNAMAD	Iadnāmad	of undefyled knowledg.†

† 30.181: Contraction IAD-NAMAD or 'God'-'knowledge'.

BOOK FOUR EARTHLY KNOWLEDGE, AID & VICTORY



WHEN THE MOST HIGH DIVIDED TO THE NATIONS THEIR inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel*. † And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel†.



* Deuteronomy, Chapter 32. † Revelation, Chapter 21.

[NB. The following captions are to be read for the numbered columns following:—ED.]

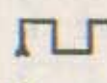
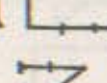
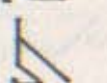
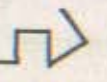
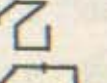
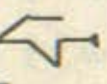
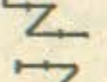
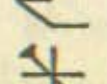
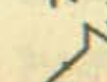
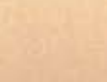
- 1.] Part of the Earth as imposed by Man.
- 2.] Part of the Earth as imposed by God.
- 3.] Divinely ordained Symetric Characters.
- 4.] Ordered Sphere of good & noble Ayres.
- 5.] Number of Good Ministers ordered in 3 parts.
- 6.] Total of all good Ministers.
- 7.] Angelic Kings Ruling the 30 orders and also the 12 tribes.
- 8.] Tribes of the people of Israel Dispersed.
- 9.] Quarter of the Earth to which the dispersed tribes are assigned.

0	I	2	3	4	5
1. Ægyptus	Occodon		Order 1: LIL	7209	
2. Syria	Pascomb				
3. Mesopotamia	Valgars				
4. Cappadocia	Doagnis		Order 2: ARN	3636	
5. Tuscia	Pacasna				
6. Asia Minor	Dialioai				
7. Hyrcaina	Samapha		Order 3: ZOM	4400	
8. Thracia	Virooti				
9. Gosmam	Andispi				
10. Thebaidi	Thotanp		Order 4: PAZ	2360	
11. Parsadal	Axziarg				
12. India	Pothnir				
13. Bactriane	Lazdixi		Order 5: LIT	8630	
14. Cilicia	Nocamal				
15. Oxiana	Tiarpax				

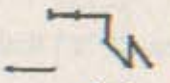
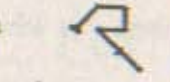
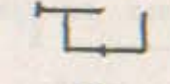
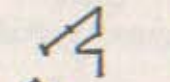
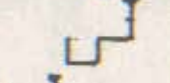
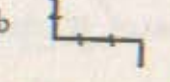
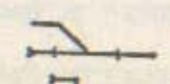
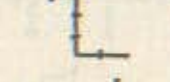
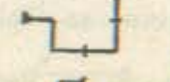
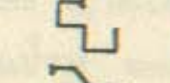
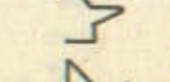
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1.	14931	ZARZILG	9 Nephthalim	East N-E
2.		ZINGGEN	11 Zabulon	West S-W
3.		ALPUDUS	7 Isacaraah	West N-W
4.	15960	ZARNAAH	4 Manasse	North
5.		ZIRACAH	2 Ruben	South
6.		ZIRACAH	2 Ruben	South
7.	17296	ZARZILG	9 Nephthalim	East N-E
8.		ALPUDUS	7 Isacaraah	West N-W
9.		LAVAVOTH	10 Gad	South S-E
10.	11660	LAVAVOTH	10 Gad	South S-E
11.		LAVAVOTH	10 Gad	South S-E
12.		ARFAOLG	12 Ephraim	North N-W
13.	16738	OLPAGED	1 Dan	East
14.		ALPUDUS	7 Isacaraah	West N-W
15.		ZINGGEN	11 Zabulon	West S-W

0	1	2	3	4	5
31.	Bithynia	Molpand		Order 11: ICH	3472
32.	Gracia	Usnarda			7236
33.	Lacia	Ponodol			5234
34.	Onigap	Tapamal		Order 12: LOE	2658
35.	India Major	Gedoons			7772
36.	Orchenij	Ambriol			3391
37.	Achaia	Gecaond		Order 13: ZIM	8111
38.	Armenia	Laparin			3360
39.	Nemrodiana	Docepax			4213
40.	Paphlogonia	Tedoond		Order 14: UTA	2673
41.	Phasiana	Vivipos			9236
42.	Chaldei	Ooanamb			8230
43.	Itergi	Tahamdo		Order 15: OXO	1367
44.	Macedonia	Nociabi			1367
45.	Garamannia	Tastoxo			1886

0	6	7	8	9
31.	15942	LAVAVOTH 10	Gad	South S-E
32.		ZURCHOL 6	Simeon	South S-W
33.		HONONOL 3	Iehudah	West
34.	13821	ZURCHOL 6	Simeon	South S-W
35.		CADAAMP 8	Benjamin	North N-E
36.		ZIRACAH 2	Ruben	South
37.	15684	LAVAVOTH 10	Gad	South S-E
38.		OLPAGED 1	Dan	East
39.		ALPUDUS 7	Isacaraah	West N-W
40.	20139	GEBABAL 5	Asseir	East S-E
41.		ALPUDUS 7	Isacaraah	West N-W
42.		ARFAOLG 12	Ephraim	North N-W
43.	4620	ZARZILG 9	Nephthalim	East N-E
44.		LAVAVOTH 10	Gad	South S-E
45.		ARFAOLG 12	Ephraim	North N-W

0	1	2	3	4	5
46.	Sauromatica	Cucarpt		Order 16: LEA	9920
47.	Æthiopia	Lauacon			9230
48.	Fiacim	Sochial			9240
49.	Colchica	Sigmorf		Order 17: TAN	7623
50.	Cireniaca	Avdropt			7132
51.	Nasamoma	Tocarzi			2634
52.	Carthago	Nabaomi		Order 18: ZEN	2346
53.	Coxlant	Zafasai			7689
54.	Adumea	Yalpamb			9276
55.	Parstavia	Torzoxi		Order 19: POP	6236
56.	Celtica	Abriond			6732
57.	Vinsan	Omagrap			2388
58.	Tolpam	Zildron		Order 20: CHR	3626
59.	Carcedoma	Parziba			7629
60.	Italia	Totocan			3634

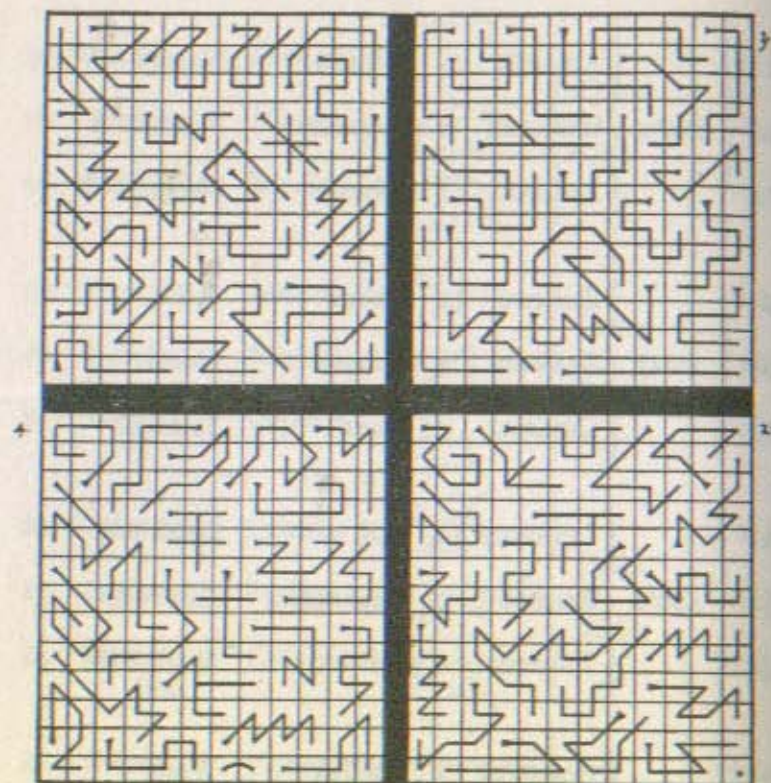
0	6	7	8	9
46.	28390	ZIRACAH	2 Ruben	South
47.		HONONOL	3 Ichudah	West
48.		ARFAOLG	12 Ephraim	North N-W
49.	17389	ZIRACAH	2 Ruben	South
50.		OLPAGED	1 Dan	East
51.		ZARZILG	9 Nephthalim	East N-E
52.	19311	GEBABAL	5 Asseir	East S-E
53.		ALPUDUS	7 Isacaraah	West N-W
54.		ARFAOLG	12 Ephraim	North N-W
55.	15356	ARFAOLG	12 Ephraim	North N-W
56.		CADAAMP	8 Benjamin	North N-E
57.		ZINGGEN	11 Zabulon	West S-W
58.	14889	GEBABAL	5 Asseir	East S-E
59.		HONONOL	3 Ichudah	West
60.		ALPUDUS	7 Isacaraah	West N-W

0	1	2	3	4	5
61.	Brytania	Chirzpa		Order 21: ASP	5536
62.	Phenices	Toantom			5635
63.	Comaginen	Vixpalg			5658
64.	Apulia	Ozidaia		Order 22: LIN	2232
65.	Marmarica	Paraoan			2326
66.	Concava Syria	Calzirg			2367
67.	Gebal	Ronoomb		Order 23: TOR	7320
68.	Elam	Onizimp			7262
69.	Adunia	Zaxanin			7333
70.	Media	Orcanir		Order 24: NIA	8200
71.	Arriana	Chialps			8360
72.	Chaldea	Soageel			8236
73.	Serica Populi	Mirzind		Order 25: UTI	5632
74.	Persia	Obvaors			6333
75.	Gongatha	Ranglam			6236

0	6	7	8	9
61.	16829	ARFAOLG 12	Ephraim	North N-W
62.		CADAAMP 8	Benjamin	North N-E
63.		ZURCHOL 6	Simeon	South S-W
64.	6925	ARFAOLG 12	Ephraim	North N-W
65.		OLPAGED 1	Dan	East
66.		ARFAOLG 12	Ephraim	North N-W
67.	21915	ZARNAAH 4	Manasse	North
68.		LAVAVOTH 10	Gad	South S-E
69.		ZINGGEN 11	Zabulon	West S-W
70.	24796	ZARNAAH 4	Manasse	North
71.		LAVAVOTH 10	Gad	South S-E
72.		ZINGGEN 11	Zabulon	West S-W
73.	18201	ZARNAAH 4	Manasse	North
74.		ZIRACAH 2	Ruben	South
75.		ARFAOLG 12	Ephraim	North N-W

0	I	2	3	4	5
76.	Gorsin	Pophand		Order 26: DES	9232
77.	Hispania	Nigrana			3620
78.	Pamphilia	Bazchim			5637
79.	Oacidi	Saziami		Order 27: ZAA	7220
80.	Babylon	Mathula			7560
81.	Median	Orpanib			7263
82.	Adumian	Labnixp		Order 28: BAG	2630
83.	Foclix Arabia	Pocisni			7236
84.	Metagoniti- dim	Oxlopar			8200
85.	Assyria	Vastrim		Order 29: RII	9632
86.	Affrica	Odraxti			4236
87.	Bactriani	Gomziam			7635
88.	Asnan	Taoagla		Order 30: TEX	4632
89.	Phrygia	Gemnimb			9636
90.	Creta	Advorpt			7632
91.	Mauritania	Doxinal			5632

0	6	7	8	9
76.	18489	ARFAOLG 12	Ephraim	North N-W
77.		CADAAMP 8	Benjamin	North N-E
78.		ARFAOLG 12	Ephraim	North N-W
79.	22043	ZIRACAH 2	Ruben	South
80.		ZARNAAH 4	Manasse	North
81.		GEBABAL 5	Asseir	East S-E
82.	18066	LAVAVOTH 10	Gad	South S-E
83.		ZARZILG 9	Nephthalim	East N-E
84.		ZURCHOL 6	Simeon	South S-W
85.	21503	HONONOL 3	Iehudah	West
86.		ZARNAAH 4	Manasse	North
87.		ARFAOLG 12	Ephraim	North N-W
88.	27532	ARFAOLG 12	Ephraim	North N-W
89.		ZARNAAH 4	Manasse	North
90.		HONONOL 3	Iehudah	West
91.		ZURCHOL 6	Simeon	South S-W



THE CHARACTERS UPON THE GREAT TABLE

BOOK FIVE

THE ANGELS OF THE
FOUR QUARTERS

CHAPTER I

THE GREAT TABLE



This is the Great Table from which the Angels in this book have been derived.

m
T

+

1.

r	z	i	l	a	f	A	u	e	s	p	a	e	b	O	a	Z	a	R	o	p	h	a	R	a	
a	r	d	Z	a	i	d	p	a	L	a	m		u	N	n	a	x	o	P	S	o	n	d	n	
c	s	o	n	s	a	r	o	y	o	u	b	x	a	i	g	r	a	n	o	m	a	g	g		
T	o	i	T	e	x	o	P	a	c	o	C	a	r	o	r	p	m	n	i	g	b	e	a	i	
S	i	g	a	s	o	m	r	b	x	n	h	r		r	s	O	n	i	Z	i	r	i	e	m	
f	m	o	n	d	a	T	d	l	a	r	i	p		i	x	i	n	r	C	z	i	a	M	h	
o	r	o	i	b	A	h	a	o	z	p	i		M	O	r	d	i	a	i	h	C	t	G	a	
c	N	a	b	r	V	i	x	g	a	z	d	h		R	O	c	a	n	c	h	i	a	s	o	m
O	i	i	e	T	p	a	i	O	a	i				A	r	b	i	z	m	i	i	s	p	i	z
A	b	o	m	o	o	a	C	u	c	a	C			O	p	a	n	a	B	a	m	S	m	a	L
N	a	o	c	O	t	e	n	p	r	a	T	o		d	O	i	o	P	i	n	i	a	n	b	a
o	c	a	n	m	a	g	o	c	r	o	i	m		r	x	p	a	o	c	s	i	z	i	x	y
S	h	i	a	i	r	a	p	m	x	o	x	a		a	x	e	i	r	V	a	s	t	r	i	m

4.

m	o	t	i	b																					
d	o	n	p	a	T	d	a	n	V	a	a	a		T	a	O	A	d	u	p	e	D	n	i	m
o	i	o	a	G	e	o	o	b	a	u	a			o	a	s	c	o	o	r	o	m	e	b	b
O	p	a	m	n	o	O	G	m	d	n	m	m		T	a	g	c	o	n	x	m	a	s	G	m
a	y	i	s	T	e	d	e	c	a	o	y	o		n	h	o	d	D	i	a	s	e	a	o	c
s	c	m	i	o	o	n	A	m	j	o	x	C		p	a	t	A	x	i	o	V	s	P	s	H
V	a	r	s	G	d	L	b	r	i	a	p	h		S	a	a	i	z	a	a	r	V	r	o	i
o	i	P	t	e	a	a	p	D	o	c	e			m	p	h	a	r	s	i	g	a	i	o	i
p	s	u	a	c	n	r	Z	i	r	Z	a	p		M	a	m	g	i	o	i	n	L	i	r	x
S	i	o	d	a	o	i	n	r	x	f	m			o	i	a	a	D	a	g	a	T	a	p	a
d	a	i	e	T	d	n	a	d	i	r	e	r		p	a	L	c	o	i	d	x	p	a	c	n
d	i	x	o	m	n	s	i	o	s	p	a			n	d	a	x	N	z	i	V	a	a	s	a
O	o	D	p	z	i	A	p	a	n	s	i	x		i	i	d	p	o	n	s	i	A	s	p	i
r	g	o	a	n	n	q	A	C	r	a	r	e		x	r	i	n	h	e	a	r	n	d	i	j



316
416

CHAPTER IJ
THE CORRECTED GREAT TABLE

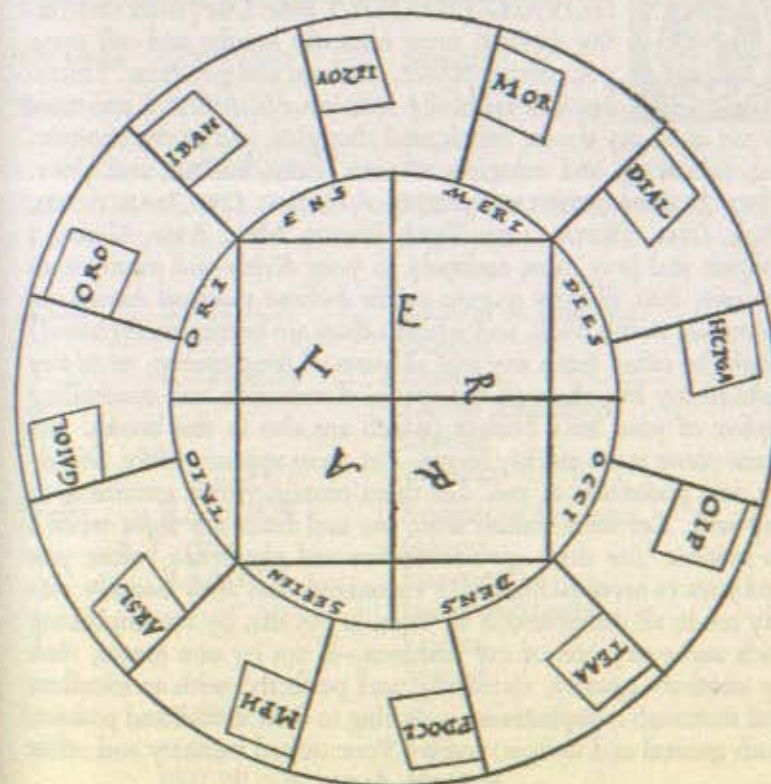
¶ This is the Great Table as reformed by Raphaël on the twentieth of April, 1587.

III

r	Z	i	f	a	S	A	y	e	s	p	a	e	z	a	O	A	d	u	p	e	D	n	i	m
a	r	d	Z	a	i	d	p	a	L	a	m		o	a	b	c	o	r	o	m	e	b	b	
c	z	o	n	s	a	r	o	y	a	u	b	x	z	o	g	c	o	n	x	m	a	i	G	m
z	o	i	z	e	z	o	p	a	c	o	C	a	n	h	o	d	i	o	S	e	a	o	c	
S	i	g	a	s	o	m	r	b	x	n	h	r	p	a	c	A	x	i	o	U	s	p	s	H
f	m	o	n	d	a	t	d	i	a	r	i	p	S	a	a	i	x	a	a	r	U	r	o	i
o	r	o	i	b	A	h	a	o	z	p	i		m	p	h	a	r	s	i	g	a	i	o	i
e	N	a	b	r	U	i	x	g	a	s	d	h	M	a	m	g	i	o	i	n	L	i	r	x
O	i	i	i	e	z	p	a	s	O	a	i		o	s	a	a	D	n	g	a	z	a	p	a
A	b	a	m	o	o	a	C	u	c	a	C		p	a	L	c	o	i	d	x	p	a	c	n
N	a	o	c	O	z	e	n	p	r	n	z	o	n	d	a	z	N	z	i	U	a	s	a	
o	c	a	n	m	a	g	o	e	r	o	i	m	i	i	d	p	o	n	s	d	A	s	p	i
S	h	i	a	i	r	a	p	m	z	o	x	a	x	r	i	n	n	e	c	a	r	n	d	i
m	o	b	i	e		a	t	n	a	n			n	a	n	z	a		b	i	e	c	o	m
b	O	a	Z	a	R	o	p	h	a	R	a	a	d	o	n	p	a	z	d	a	n	U	a	a
u	N	n	a	x	o	p	S	o	n	d	n		o	s	o	a	G	e	o	o	b	a	u	a
a	i	g	r	a	n	o	o	m	a	g	g	m	O	p	a	m	n	o	U	G	m	d	n	m
o	r	p	m	n	i	n	g	b	e	a	s	o	a	p	i	s	z	e	d	e	c	a	o	p
r	s	O	n	i	Z	i	r	s	e	m	u	C	S	c	m	i	o	n	A	m	i	o	x	
i	z	i	n	r	C	Z	i	a	M	h	i	h	U	a	r	s	G	o	L	b	r	i	a	p
M	o	r	d	i	a	s	h	C	e	G	a		o	i	p	e	e	a	a	p	D	o	c	e
O	c	a	n	c	h	i	a	s	o	m	e	p	p	s	u	a	c	N	r	Z	i	r	Z	a
A	r	b	i	z	m	i	i	s	p	i	z		S	i	o	d	a	o	i	n	r	z	f	m
O	p	a	n	a	s	a	m	S	m	a	p	r	d	a	i	e	z	d	n	a	d	i	r	e
d	O	i	o	p	i	n	i	a	n	b	a	a	d	i	x	o	m	o	n	s	i	o	s	p
r	x	p	a	o	e	s	i	z	i	x	p	x	o	o	D	p	z	i	A	p	a	n	i	
a	x	e	i	r	U	a	s	t	r	i	m	e	r	g	e	a	n	n	q	A	C	r	a	r

CHAPTER IJJ
THE GREAT CIRCLE OF THE QUARTERS

¶ The four triads are the Names of God extracted from the four lines of the holy spirit, which govern all creatures on the earth (both visible and invisible). They are carried upon twelve banners.



CHAPTER IV
THE FUNDAMENTAL OBESANCE

This is the fundamental obesance to God, and the conjuration for obtaining the benign ministry of the good angels.



IEOVAH ZEBAOOTH, I, JOHN DEE (YOUR UNWORTHY servant) most earnestly invoke and call upon your divine power, wisdom, and goodness. I humbly and faithfully seek your favour and assistance to me in all my deeds, words, and thoughts, and in the promoting, procuring, and mingling of your praise, honour, and glory. Through these, your twelve mystical Names: ORO, IBAH, AOZPI, MOR, DIAL, HCTGA, OIP, TEAA, PDOCE, MPH, ARSL, GAIOL, I conjure and pray most zealously to your divine and omnipotent majesty, that all your angelic spirits (whose mystical names are contained in this book, and whose offices are herein briefly noted) might be called from any and all parts of the universe, or at any time in my life, through the special domination and controlling power of your holy Names (which are also in this book). Let them come most quickly to me. Let them appear visibly, friendly, and peacefully to me. Let them remain visible according to my will. Let them vanish from me and from my sight when I so request. Let them give reverence and obedience before you and your 12 mystical Names. I command that they happily satisfy me in all things and at all times in my life, by accomplishing each and every one of my petitions—if not by one means, then by another—goodly, virtuously, and perfectly, with an excellent and thorough completeness, according to their virtues and powers, both general and unique, and by Your united ministry and office

O God. AMEN.

Through you, Jesu Christe,

AMEN



CHAPTER V
THE TWENTY FOUR SENIORS

These are the twenty-four Seniors (mentioned in the Apocalypse of Saint John) whose names are compiled from the lines of the Father, the Son, and the Holy Ghost. The duty of these Good Angels is to impart knowledge and judgement in human affairs.

QUARTER	GOD NAME	SENIORS
East	BATAIVA	Abioro or Habiore
	or BATAIVH	Aaoxaif Htmorda Haozpi or Ahaozpi Hipotga Autotar
South	ICZHHCA	Aidrom or Laidrom
	or ICZHHCL	Aczinor Lzinopo Lhctga or Alhctga Lhiansa Acmbicu
West	RAAGIOS	Srahpm or Lsrahpm
	or RAAGIOL	Saiinou Laoaxrp Lgaiol or Slgaiol Ligdisa Soaiznt
North	ELDPRNA	Ætpio or Aætpio
	or EDLPRNA	Adocoet Alndvod Apdoce or Aapdoce Arinnaq Anodoin

¶ This is the invitation to the six seniors of the East:

Q YOU SIX SENIORS OF THE EAST, POWERFUL AND FAITHFUL to the omnipotent God of our ministry, in the name of the same God (one and three), I say to you, ABIORO or HABIORO, AAOZAI, HTMORDA, HAOZPI or AHAOZPI, HIPOTGA, AUTOTAR, through the divine Name by which you are particularly bound, the angelic Name BATAIVA or BATAIVH, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God
BATAIVA or BATAIVH

AMEN



r	Z	i	l	a	f	A	u	t	s	p	a
a	r	d	Z	a	i	d	p	a	L	a	m
c	z	o	n	s	a	r	o	Y	a	u	b
T	o	i	T	e	x	o	P	a	c	o	C
S	i	g	a	s	o	m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	i
o	r	o	i	b	A	h	a	o	z	p	i
c	N	a	b	r	V	i	x	g	a	z	d
O	i	i	i	t	T	p	a	i	O	a	i
A	b	a	m	o	o	a	C	u	c	a	
N	a	o	c	O	T	e	n	p	r	a	T
o	c	a	n	m	a	g	o	e	r	o	i
S	h	i	a	i	r	a	p	m	z	o	x

¶ This is the invitation to the six seniors of the South:

Q YOU SIX SENIORS OF THE SOUTH, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, AIDROM or LAIDROM, ACZINOR, LZINOPO, LHCTGA or ALHCTGA, LHANSIA, ACMBICU, through the divine Name by which you are particularly bound, the angelic Name ICZHHCA or ICZHHCL, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God
ICZHHCA or ICZHHCL

AMEN



b	O	a	Z	a	R	o	p	h	o	R	a
u	N	n	a	x	o	P	S	o	n	d	n
a	i	g	r	a	n	o	m	a	g	g	
o	r	p	m	n	i	n	g	b	e	a	i
r	s	O	n	i	Z	i	r	s	e	m	u
i	x	i	n	r	C	z	i	a	M	h	i
M	O	r	d	i	a	i	h	C	t	G	a
R	O	c	a	n	c	h	i	a	s	o	m
A	r	b	i	z	m	i	i	s	p	i	z
O	p	a	n	a	B	a	m	S	m	a	L
d	O	s	o	P	i	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

This is the invitation to the six Seniors of the West:

Q YOU SIX SENIORS OF THE WEST, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, SRAHPM or LSRAHPM, SAINOU, LAOAXRP, LGAIOL or SLGAIOL, LIGDISA, SOAIZNT, through the divine Name by which you are particularly bound, the angelic Name RAAGIOS or RAAGIOL, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God
RAAGIOS or RAAGIOL

AMEN



τ	a	0	A	d	u	p	ε	D	n	i	m
o	a	s	c	o	r	o	m	e	b	b	
τ	a	g	c	o	n	x	m	a	s	G	m
n	h	o	d	D	i	a	s	e	a	o	c
p	a	t	A	x	i	o	V	s	P	s	H
S	a	a	i	z	o	a	r	V	r	o	i
m	p	h	a	r	s	s	g	a	i	o	s
M	a	m	g	i	o	i	n	L	i	r	x
o	s	a	a	D	a	g	a	τ	a	p	a
p	a	L	c	o	i	d	x	P	a	c	n
n	d	a	z	N	z	i	V	a	a	s	a
i	i	d	P	o	n	s	d	A	s	p	i
x	r	i	n	h	e	a	r	n	d	i	J

This is the invitation to the six Seniors of the North:

Q YOU SIX SENIORS OF THE NORTH, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, AETPIO or AETPIO, ADOEOET, ALNDVOD, APDOCE or AAPDOCE, ARINNAQ, ANODOIN, through the divine Name by which you are particularly bound, the angelic Name ELDPRNA or EDLPRNA, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God
ELDPRNA or EDLPRNA

AMEN



d	o	n	p	a	τ	d	a	n	V	a	a
o	i	o	a	G	e	o	o	b	a	u	a
O	P	a	m	n	o	O	G	m	d	n	m
a	p	s	τ	e	d	e	c	a	o	p	
s	c	m	i	o	o	n	A	m	j	o	x
V	a	r	s	G	d	L	b	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
p	s	u	a	c	n	r	τ	i	r	τ	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	i	ε	τ	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	s	i
r	g	o	a	n	n	q	A	C	r	a	r

CHAPTER VI
THE ANGELS OF MEDICINE



These are the names of the sixteen good angels who are most skilled and powerful in medicine and in the curing of diseases. Also shown are the sixteen cacodemons who can inflict diseases, &c.

QUARTER	GOD NAME	ANGELS	CACO- DEMONS	GOD NAMES REVERSED
East	IDOIGO ARDZA	Czns or Czons Tott or Toitt Sias or Sigas Fmnd or Fmond	Xcz Ato Rsi Pfm	OGIODI AZDRA
South	ANGPOI VNNAX	Aira or Aigra Ormn or Orpmn Rsnr or Rsonr Iznr or Izinr	Xai Aor Rrs Pi	IOPGNA XANNV
West	OLGOTA OALCO	Taco or Tagco Nhdd or Nhodd Paax or Patax Saiz or Saaiz	Mta Onh Cfa Hsa	ATOGLO OCLAO
North	NOALMR OLOAG	Opmn or Opamn Apst or Aplst Scio or Scmio Vasg or Varsg	Mop Oap Csc Hua	RMLAON GAOLO

This is the invitation to the four good angels of the East, who are most skilled and powerful in medicine and the cure of diseases:

Q YOU ANGELS OF LIGHT CZNS OR CZONS, TOTT OR TOITT, SIAS OR SIGAS, FMND or FMOND, dwelling in the Eastern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, IDOIGO and ARDZA, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, IDOIGO and ARDZA, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentifully, and perfectly, in any and all things, through every possible medicine and through the peculiar strength and power of your office and ministry

Through the Sacrosanct Names of God
IDOIGO and ARDZA

AMEN



r	z	i	l	a
a	r	d	z	a
c	z	o	n	s
t	o	i	t	t
s	i	g	a	s
f	m	o	n	d

This is the invitation to the four good angels of the South, who are most skilled and powerful in medicine and the cure of diseases:

Q YOU ANGELS OF LIGHT, AIRA OR AIGRA, ORMN OR ORPMN, RSNI or RSONI, IZNR or IZINR, dwelling in the Southern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, ANGPOI and VNNAX, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, ANGPOI & VNNAX, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, and perfectly, in any and all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
ANGPOI and VNNAX

AMEN



b	o	a	z	a
u	n	n	a	x
a	i	g	r	a
o	r	p	m	n
r	s	o	n	i
i	z	i	n	r

This is the invitation to the four good angels of the West, who are most skilled and powerful in medicine and the cure of diseases:

O YOU ANGELS OF LIGHT, TACO OR TAGCO, NHDD OR NHODD, PAAX OR PATAX, SAIZ OR SAAIZ, dwelling in the Western part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, OLGOTA and OALCO, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, OLGOTA and OALCO, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentifully, and perfectly, in any and all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
OLGOTA and OALCO

AMEN



T	a	O	A	d
o	a	s	c	o
T	a	g	c	o
n	h	o	d	D
p	a	t	A	x
S	a	a	i	z

This is the invitation to the four good angels of the North, who are most skilled and powerful in medicine and the cure of diseases:

O YOU ANGELS OF LIGHT, OPMN OR OPAMN, APST OR APLST, SCIO OR SCMIO, VASQ OR VARSQ, dwelling in the Northern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, NOALMR and OLOAG, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, NOALMR and OLOAG, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentifully, and perfectly, in all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
NOALMR and OLOAG

AMEN



d	o	n	p	a
o	s	o	a	G
O	p	a	m	n
a	p	s	s	T
s	c	m	i	o
V	a	r	s	G

CHAPTER VII
THE ANGELS OF PRECIOUS STONES



These are the names of the sixteen good angels who are powerful & learned in the finding, collection, use, and virtues of metals, and in the coagulations and powers of jewels.

QUARTER GOD NAMES		ANGELS	CACO- DEMONS	GOD NAMES REVERSED
East	LLACZA PALAM	Oyub or Oyaub	Xoy	AZCALL
		Paoc or Pacoc	Apa	MALAP
		Rbnh or Rbznh	Rrb	
		Diri or Diari	Pdi	
South	ANÆEM SONDN	Omagg or Omagg	Xom	MEEANA
		Gbal or Gbeal	Agb	NDNOS
		Rlmv or Rlemv	Rrl	
		Iahl or Iamhl	Pia	
West	NELAPR OMEBB	Magm or Malg	Mma	RPALEN
		Leoc or Leaoc	Ole	BBEMO
		Vssn or Vpsn	Cvs	
		Rvoi or Rvroi	Hrv	
North	VADALI OBARA	Gmnm or Gmdnm	Mgm	ILADAV
		Ecop or Ecaop	Oec	AVABO
		Amox or Amlox	Cam	
		Brp or Briap	Hbr	

¶ This is the invitation of the four good angels of the East, who are powerful and learned in metals and jewels:



YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), OYUB or OYAUB, PAOC or PACOC, RBNH or RBZNH, DIRI or DIARI, lords in the Eastern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metal and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, LLACZA and PALAM, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, LLACZA and PALAM, I call and command you, one and all.

AMEN

Through the speaking of the holy & mystical Names of God
LLACZA and PALAM

AMEN



u	e	s	p	a
p	a	l	a	m
o	y	a	u	b
p	a	c	o	c
r	b	z	n	h
d	i	a	r	i

¶ This is the invitation of the four good angels of the South, who are powerful and learned in metals and jewels:



YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), OMGG or OMAGG, GBAL or GBEAL, RLMU or RLEMU, IABL or IABHL, lords in the Southern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, ANÆEM and SONDN, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, ANÆEM and SONDN, I call and command you, one and all.

AMEN

Through the speaking of the holy and mystical Names of God
ANÆEM and SONDN

AMEN



p	h	a	r	a
S	o	n	d	n
o	m	a	g	g
g	b	e	a	s
r	s	e	m	v
i	a	M	h	i

This is the invitation of the four good angels of the West, who are powerful and learned in metals and jewels:

YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), MAGM or MALGM, LEOC or LEAOC, VSSN or VSPSN, RVOI or RVROI, lords in the Western part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, NELAPR and OMEBB, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, NALAPR and OMEBB, I call and command you, one and all.

AMEN

Through the speaking of the holy and mystical Names of God
NELAPR and OMEBB

AMEN



t	D	n	i	m
o	m	e	s	b
m	a	s	G	m
s	e	a	o	c
V	s	P	s	H
r	V	r	o	i

This is the invitation of the four good angels of the North, who are powerful and learned in metals and jewels:

YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), GMNM or GMDNM, ECOP or ECAOP, AMOX or AMLOX, BRAP or BRIAP, lords in the Northern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, VADALI and OBAVA, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, VADALI and OBAVA, I call and command you, one and all.

AMEN

Through the speaking of the holy and mystical Names of God
VADALI and OBAVA

AMEN



a	n	v	a	a
o	b	a	u	a
G	m	d	n	m
e	c	a	o	p
A	m	s	o	x
b	r	i	a	p

CHAPTER VIII
THE ANGELS OF TRANSFORMATION



These are the names of the sixteen good angels who are powerful and learned in Transformation; also shown are the names of the sixteen cacodemons.

QUARTER	GOD NAMES	ANGELS	CACO- DEMONS	GOD NAMES REVERSED
East	AIAOAI OIIIT	Abmo or Abamo Naco or Naoco Ocnm or Ocanm Shal or Shail	Cab Ona Moc Ash	IAOAIA TIIIO
South	CBALPT ARBIZ	Opna or Opana Doop or Dolop Rxao or Rxpao Axir or Axtir	Cop Odo Mrx Aax	TPLABC ZIBRA
West	MALADI OLAAD	Paco or Palco Ndzn or Ndazn Iipo or Iidpo Xrnh or Xrinh	Rpa And Xii Exr	IDALAM DAALO
North	VOLXDO SIODA	Datt or Dabtt Diom or Dixom Oopz or Oodpz Rgan or Rgoan	Rda Adi Xoo Erg	ODXLOV ADIOS

¶ This is the invitation of the four good angels of the East, who are learned and powerful in Transformation:



YOU FOUR GOOD AND TRUE ANGELS OF GOD (OUR CREATOR), ABMO or ABAMO, NACO or NAOCO, OCNM or OCANM, SHAL or SHIAL, who rule in the Eastern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): AIAOAI and OIIIT. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentifully make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: AIAOAI and OIIIT.

AMEN

Through these sacred and mystical Names of God
AIAOAI and OIIIT

AMEN



c	N	a	b	r
O	i	i	i	t
A	b	a	m	o
N	a	o	c	o
o	c	a	n	m
S	h	i	a	s

¶ This is the invitation of the four good angels of the South, who are learned and powerful in Transformation:



YOU FOUR GOOD AND TRUE ANGELS OF GOD (OUR CREATOR), OPNA or OPANA, DOOP or DOLOP, RXAO or RXPAO, AXIR or AXTIR, who rule in the Southern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominately peculiar to you): CBALPT and ARBIZ. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentifully make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: CBALPT and ARBIZ.

AMEN

Through these sacred and mystical Names of God
CBALPT and ARBIZ

AMEN



R	O	c	a	n
A	r	b	i	z
O	p	a	n	a
d	o	i	o	p
r	x	p	a	o
a	x	t	i	r

¶ This is the invitation of the four good angels of the West, who are learned and powerful in Transformation:

Q YOU FOUR GOOD AND TRUE ANGELS OF GOD (OUR CREATOR), PACO or PALCO, NDZN or NDAZN, IPO or IDPO, XRNH or XRNH, who rule in the Western part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominately peculiar to you): MALADI and OLAAD. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentifully make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: MALADI and OLAAD.

AMEN

Through these sacred and mystical Names of God
MALADI and OLAAD

AMEN



M	a	m	g	i
o	f	a	a	D
p	a	l	c	o
n	d	a	z	N
i	i	d	p	o
x	r	i	n	n

¶ This is the invitation of the four good angels of the North, who are learned and powerful in Transformation:

Q YOU OUR GOOD AND TRUE ANGELS OF GOD (OUR CREATOR), DATT or DABTT, DIOM or DIXOM, OOPZ or OODPZ, RGNH or RGOAN, who rule in the Northern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominately peculiar to you): VOLXDO and SIODA. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentifully make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: VOLXDO & SIODA.

AMEN

Through these sacred and mystical Names of God
VOLXDO and SIODA

AMEN



p	s	u	a	c
S	i	o	d	a
d	a	i	t	z
d	i	x	o	m
O	o	D	p	z
r	g	o	a	n

CHAPTER IX
THE ANGELS OF THE FOUR ELEMENTS



These are the names of the sixteen good angels who liveth in and knoweth the quality and use of all four elements; also shown are the names of the sixteen cacodemons.

QTR.	GOD NAME	ANGELS	ELMNT	CACO- DEMONS	GOD NAMES REVERSED
E.	AOVRRZ ALOA	Acca or Acvca Npat or Nprat Otoi or Otoi Pmox or Pmzox	Air Watr Erth Fire	Cac Onp Mot Apm	ZRRVOA IAOLA
S.	SPMNIR ILPIZ	Msal or Msmal Iaba or Ianba Izxp or Izixp Stim or Strim	Air Watr Erth Fire	Cms Oia Miz Ast	RINMPS ZIPLI
W.	IAAASD ATAPA	Xpen or Xpæn Vasa or Vaasa Dapi or Daspi Rnil or Rndil	Air Watr Erth Fire	Rxp Ara Xda Ern	DSAAAI APATA
N.	RZIONR NRZFM	Adre or Adire Sisp or Siosp Pali or Panli Acar or Acrar	Air Watr Erth Fire	Rad Asi Xpa Eac	RNIOZR MFZRN

33 This is the invitation to the four good angels of the East, each of whom knows all the creatures living in one element and their use:



YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, ACCA or ACVCA, NPAT or NPRAT, OTOI or OTROI, PMOX or PMZOX, who rule in the Eastern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, ACCA or ACVCA, bright angel that liveth in the Air of the East, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious NPAT or NPRAT, who liveth in the Water of the East, who truly knoweth its quality and use; And you, O distinguished OTOI or OTROI, who liveth in the Earth of the East, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, PMOX or PMZOX, shining angel of God, who liveth in the most secret Fire of the East, and who hath plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Eastern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, AOVRZRZ and ALOAI, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, AOVRZRZ and ALOAI, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each

and every one of my petitions (respecting and concerning your aforementioned unique offices, knowledges, and powers), satisfyingly, satisfactorily, plentifully, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
AOVRZRZ and ALOAI

AMEN



x	g	a	z	d
a	y	o	a	i
a	c	u	c	a
n	p	r	a	t
o	t	r	o	i
p	m	z	o	x

This is the invitation to the four good angels of the South, each of whom knows all the creatures living in one element and their use:

O YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, MSAL or MSMAL, IABA or IANBA, IXZP or IZIXP, STIM or STRIM, who rule in the Southern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, MSAL or MSMAL, bright angel that liveth in the Air of the South, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious IABA or IANBA, who liveth in the Water of the South, who truly knoweth its quality and use; And you, O distinguished IZXP or IZIXP, who liveth in the Earth of the South, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, STIM or STRIM, shining angel of God, who liveth in the most secret Fire of the South, and who hath plentiful knowledge of its efficacy and vital properties: O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Southern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, SPMNIR and ILPIZ, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, SPMNIR and ILPIZ, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every one

of my petitions (respecting and concerning your aforementioned unique offices, knowledges and powers), satisfyingly, satisfactorily, plentifully and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
SPMNIR and ILPIZ

AMEN



i	a	s	o	m
i	i	p	i	z
m	s	m	a	l
i	a	n	b	a
i	z	i	x	p
s	t	r	i	m

This is the invitation to the four good angels of the West, each of whom knows all the creatures living in one element and their use:

O YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, XPEN or XPÆN, VASA or VAASA, DAPI or DASPI, RNIL or RNDIL, who rule in the Western part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, XPEN or XPÆN, bright angel that liveth in the Air of the West, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious VASA or VAASA, who liveth in the Water of the West, who truly knoweth its quality and use; And you, O distinguished DAPI or DASPI, who liveth in the Earth of the West, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, RNIL or RNDIL, shining angel of God, who liveth in the most secret Fire of the West, and who hath plentiful knowledge of its efficacy and vital properties; O all of you, faithful to God and ministers of our Creator, you who dwelleth in the Western part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, IAAASD and ATAPA, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, IAAASD and ATAPA, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every

one of my petitions (respecting and concerning your aforementioned unique offices, knowledges and powers), satisfyingly, satisfactorily, plentifully, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
IAAASD and ATAPA

AMEN



n	L	i	r	x
a	z	a	p	a
x	p	a	c	n
V	a	a	s	a
d	A	s	p	i
r	n	d	i	J

¶ This is the invitation to the four good angels of the North, each of whom knows all the creatures living in one element and their use:

Q YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, ADRE or ADIRE, SISP or SIOSP, PALI or PANLI, ACAR or ACRAR, who rule in the Northern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, ADRE or ADIRE, bright angel that liveth in the Air of the North, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man, And you, O illustrious SISP or SIOSP, who liveth in the Water of the North, who truly knoweth its quality and use; And you, O distinguished PALI or PANLI, who liveth in the Earth of the North, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, ACAR or ACRAR, shining angel of God, who liveth in the most secret Fire of the North, and who hath plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Northern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these grest things and (by the approval of God) bring forth those things that are asked of you. Therefore I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our Creator and God, I humbly supplicate you, one and all. And through these holy Names of God, RZIONR and NRZFM, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, RZIONR and NRZFM, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every one

of my petitions (respecting and concerning your aforementioned unique offices, knowledges, and powers), satisfyingly, satisfactorily, plentifully, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
RZIONR and NRZFM

AMEN



Z	i	r	Z	a
n	r	z	f	m
a	d	i	r	e
s	i	o	s	p
p	a	n	s	i
A	C	r	a	r

CHAPTER X
THE ANGELS OF NATURAL SUBSTANCES



*These are the names of the sixteen good angels who are most powerful and skilled in the mixing together of natural substances.**

QUARTER	GOD NAME	ANGELS	LETTER FROM THE CROSS
East	ERZLA	RZLA ZLAR LARZ ARZL	I
South	EBOZA	BOZA OZAB ZABO ABOZ	A
West	ATAAD	TAAD AADT ADTA DTAA	O
North	ADOPA	DOPA OPAD PADO ADOP	N

* Commixtionibus Naturarum

¶ This is the invitation to the four good Angels of the East, who are powerful and learned in the mixing together of natural substances:

O YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIPOTENT God, (your Creator) RZLA, ZLAR, LARZ, ARZI, who are in the Eastern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ERZLA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ERZLA, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this Holy and Mystical Name of God

ERZLA

AMEN



r	Z	i	i	a
a	r	o	Z	a
c	z	o	n	s
z	o	i	z	t
S	i	g	a	s
S	m	o	n	d

¶ This is the invitation to the four good angels of the South, who are powerful and learned in the mixing together of natural substances:

O YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIPOTENT God, (your Creator) BOZA, OZAB, ZABO, ABOZ, who are in the Southern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, EBOZA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, EBOZA, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this Holy and Mystical Name of God

EBOZA

AMEN



b	O	a	Z	a
u	N	n	a	x
a	i	g	r	a
o	r	p	m	n
r	s	O	n	i
i	z	i	n	r

¶ This is the invitation to the four good angels of the West, who are powerful and learned in the mixing together of natural substances:

Q YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIPOTENT God, (your Creator) TAAD, AADT, ADTA, DTAA, who are in the Western part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ATAAD, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ATAAD, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition, and, as it were, appointed you as his officers and ministers. AMEN

Through this Holy and Mystical Name of God

ATAAD

AMEN



T	a	O	A	d
o	a	s	c	o
T	a	g	c	o
n	h	o	d	D
p	a	t	A	x
S	a	a	i	z

¶ This is the invitation to the four good angels of the North, who are powerful and learned in the mixing together of natural substances:

Q YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIPOTENT God, (your Creator) DOPA, OPAD, PADO, ADOP, who are in the Northern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ADOPA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ADOPA, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this Holy and Mystical Name of God

ADOPA

AMEN



d	o	n	p	a
o	f	o	a	G
O	p	a	m	n
a	p	i	s	t
s	c	m	i	o
V	a	r	s	G

CHAPTER XI
THE ANGELS OF TRANSPORTATION



*These are the sixteen good angels who are powerful in transporting from place to place.**

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	EVTPA	VPTA TPAV PAVT AVTP	L
South	EPHRA	PHRA HRAP RAPH APHR	A
West	ATDIM	TDIM DIMT IMTD MTDI	N
North	AANAA	ANAA NAAA AAAN AANA	V

* In Locali Mutatione

¶ This is the invitation to the four good angels of the East, who are powerful in transporting from place to place:

Q YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O VTPA, TPAV, PAVT, & AVTP, who rule uniquely in the Eastern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, EVTPA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, EVTPA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentifully, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

EVTPA

AMEN



u	t	s	p	a
p	a	l	a	m
o	y	a	u	b
p	a	c	o	c
r	b	z	n	h
d	i	a	r	i

¶ This is the invitation to the four good angels of the South, who are powerful in transporting from place to place:

Q YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O PHRA, HRAV, RUPH, and APHR, who rule uniquely in the Southern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, & through this divine and mystical Name, EPHRA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, EPHRA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentifully, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

EPHRA

AMEN



p	h	a	R	a
S	o	n	d	n
o	m	a	g	g
g	b	e	a	i
r	s	e	m	u
i	a	M	h	i

§ This is the invitation to the four good angels of the West, who are powerful in transporting from place to place:



YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O Tdim, Dimt, IMTD, and MTDI, who rule uniquely in the Western part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, ATDIM, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, ATDIM, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentifully, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

ATDIM

AMEN



t	D	n	i	m
o	m	e	b	b
m	a	s	G	m
s	e	a	o	c
V	s	p	s	H
r	v	r	o	i

§ This is the invitation to the four good angels of the North, who are powerful in transporting from place to place:



YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O ANAA, NAAA, AAAN, and AANA, who rule uniquely in the Northern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, AANAA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, AANAA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentifully, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

AANAA

AMEN



a	n	v	a	a
o	b	a	u	a
G	m	d	n	m
e	c	a	o	p
A	m	j	o	x
b	r	i	a	p

THE ANGELS OF THE MECHANICAL ARTS



These are the names of the sixteen good angels who are skilled and powerful in the Mechanical Arts.

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	HCNBR	CNBR NBRC BRCN RCNB	A
South	HROAN	ROAN OANR ANRO NROA	C
West	PMAGL	MAGL AGLM GLMA LMAG	M
North	PPSAC	PSAC SACP ACPS CPSA	V

¶ This is the invitation to the four good angels of the East, who are skilled and powerful in the Mechanical Arts:

Q YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, CNBR, NBRC, BRCN, and RCNB, who are in the Eastern part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God, I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, HCNBR, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, HCNBR, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

HCNBR

AMEN



c	N	a	b	r
O	i	i	i	t
A	b	a	m	o
N	a	o	c	o
o	c	a	n	m
S	n	i	a	s

¶ This is the invitation to the four good angels of the South, who are skilled and powerful in the Mechanical Arts:

Q YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, ROAN, OANR, ANRO, and NROA, who are in the Southern part of the world, and who hast by our God been charged and committed with his ministry to practice, impart, teach and communicate perfect skill in all mechanical arts, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, HROAN, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, HROAN, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

HROAN

AMEN



R	O	c	a	n
A	r	b	i	z
O	p	a	n	a
d	O	i	o	P
r	x	p	a	o
a	x	t	i	r

¶ This is the invitation to the four good angels of the West, who are skilled and powerful in the Mechanical Arts:

Q YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, MAGL, AGLM, GLMA, and LMAG, who are in the Western part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, PMAGL, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, PMAGL, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

PMAGL

AMEN



M	a	m	a	s
o	s	a	a	D
p	a	L	c	o
n	d	a	z	N
i	i	d	p	o
x	r	i	n	n

¶ This is the invitation to the four good angels of the North, who are skilled and powerful in the Mechanical Arts

Q YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, PSAC, SACP, ACPS, and CPSA, who are in the Northern part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, PPSAC, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, PPSAC, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

PPSAC

AMEN



p	s	u	a	c
S	i	o	d	a
d	a	i	e	z
d	i	x	o	m
O	o	D	p	z
r	g	o	a	n

CHAPTER XIII
THE ANGELS OF SECRET DISCOVERY



These are the names of the sixteen good angels who are skilled and powerful in the discovering the secrets of all men.

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	HXGZD	XGZD GZDX ZDXG DXGZ	A
South	HIAOM	IAOM AOM OMIA MIAO	S
West	PNLRX	NLRX LRXN RXNL XNLR	I
North	PZIZA	ZIZA IZAZ ZAZI AZIZ	R

¶ This is the invitation to the four good angels of the East, who are skilled and powerful in the discovery of the secrets of men.

Q YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, XGZD, GZDX, ZDXG, and DXGZ, who dwell in the Eastern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatver degree, state or condition. I, John Dee, then devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name HXGZD, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, HXGZD, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentifully, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

HXGZD

AMEN



x	g	a	z	d
a	y	o	a	i
a	c	u	c	a
n	p	r	a	z
o	e	r	o	i
p	m	z	o	x

¶ This is the invitation to the four good angels of the South, who are skilled and powerful in the discovery of the secrets of men.

Q YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, IAOM, AOMI, OMIA, and MIAO, who dwell in the Southern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical name, HIAOM, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, HIAOM, that you come immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentifully, and perfectly, all of my petitions (to be done by one, any, of all or you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

HIAOM

AMEN



i	a	s	o	m
i	i	p	i	z
m	s	m	a	l
i	a	n	b	a
i	z	i	x	p
s	t	r	i	m

§ This is the invitation to the four good angels of the West, who are skilled and powerful in the discovery of the secrets of men.

O YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, NLRX, LRXN, RXNL, and XNLR, who dwell in the Western part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name, PNLRX, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, PNLRX, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement and make perfect, truthfully, plentifully, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

PNLRX

AMEN



n	L	i	r	x
a	z	a	p	a
x	p	a	c	n
V	a	a	s	a
d	A	s	p	i
r	n	d	i	J

§ This is the invitation to the four good angels of the North, who are skilled and powerful in the discovery of the secrets of men.

O YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, ZIZA, IZAZ, ZAZI, and AZIZ, who dwell in the Northern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name, PZIZA, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, PZIZA, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentifully, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

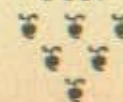
PZIZA

AMEN



Z	i	r	Z	a
n	r	z	f	m
a	d	i	r	e
s	i	o	s	p
p	a	n	s	i
A	C	r	a	r

FIN



APPENDICES

APPENDIX A

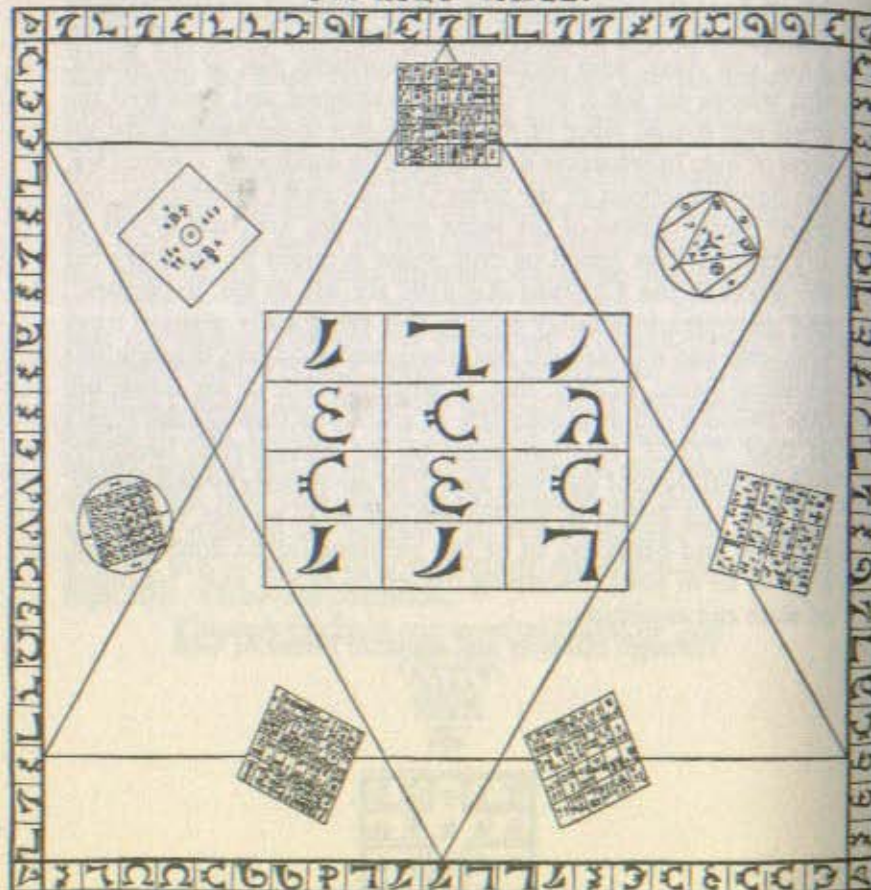
THE PRACTICE OF ENOCHIAN EVOCATION



HERE ARE NO DESCRIPTIONS IN DEE'S EXTANT DIARIES OF actual Enochian evocation rituals, a fact that has led some scholars to conclude that he never attempted the magic. The existence, however, of artifacts such as the wax sigils of Æmeth in the British museum indicate that Dee, at the very least, constructed some of the requisite furniture. In addition, Dee compiled Sloane MS. 3191 (the primary source for *The Enochian Evocation*) to be a working collection of conjurations for use in magical ceremonies. Although it is possible that Dee never went through with the experiments, it is far more likely that he recorded the events in a separate diary that has not survived. Dee was a rabid diarist, and kept at least three concurrent diaries during the period that he was working with Kelly, each diary covering a different aspect of his life. It would be well in character for Dee to initiate a special diary for the practice of the 'radical truths' that he had sought for so many years.

There are many clues that assist in uncovering the operative portions of this arcane branch of magical lore. Sloane MS. 3191, for example, delineates the portions of Enochian evocation that Dee thought were most essential. Other clues are scattered throughout the surviving diaries. Dee describes many scrying sessions, and it is unlikely that the Enochian rituals differed very greatly from those he practiced with his scryers. In addition, many passages from the scrying sessions contain hints and instructions concerning Enochian evocation. Another valuable source of information is the body of magical literature that was available to Dee and Kelly. The effect of Agrippa, for example, upon Dee's philosophical outlook is obvious, and many aspects of Enochian evocation are dependant upon the world-view of

THE HOLY TABLE.



[Vide page 181, II., number 6.]

the renaissance Magi. Also, Kelly's involvement in black magic indicates influence from other magical texts. When all these sources of information are gathered together, a coherent picture emerges of the practice of Enochian evocation.

This appendix discusses:

1. The personnel & apparel required for the rituals.
2. The furniture and construction of the temple.
3. The book of prayers & conjurations.
4. The Angelic hierarchies.
5. The talismans for the Angelic hierarchies.
6. The scheduling of the ceremonies.

¶ I. PERSONNEL

ENOCHIAN rituals were practiced by two people, a Magus and Scryer. The Magus chanted the conjurations, compelling the Angels (by the power of the Names of God) to appear within the crystal stone. The Scryer gazed into the crystal and related his visions. The Magus doubled as scribe, recording the visions and the results of the ceremony.

Both Scryer and Magus were expected to lead holy lives (at least while practicing the magic), to cultivate piety and humility, and to abstain from the practice of black magic. During the ceremonies, both were dressed in white linen robes, and the magus wore a magical ring with a gold seal (as shown in Book Two). Other renaissance magical texts recommend that the Magus wear a crown and carry a magical wand and or sword, but none of these are mentioned in Dee's work.

¶ II. FURNITURE

BEFORE practicing Enochian evocation, the Magus and Scryer located or constructed the following items:

1. A crystal ball. This was handled only by the magus or the scryer. Dee's was rather small, about two inches in diameter.
2. A circular wax tablet, 9 inches in diameter and 1.5 inches thick, inscribed on the front with the sigil of Æmeth and on the back with a cross. These designs are shown in Book Two. The center of the front was hollowed out slightly, so that

- the crystal ball could easily be placed on top of the Sigil.
3. Four wax tablets, about 4 inches in diameter, similarly inscribed.
4. A red silk 'rug', two yards square.
5. A red and green (or multi-coloured) tablecloth, about 1.5 yards square, with tassles at each corner.
6. A table constructed of 'sweet wood' [cedar?] a yard (two cubits) square, with yard long legs. Each leg terminated with a hollow cylinder, slightly more than 4 inches on the inside diameter and about 0.5 inches thick. The basic structure of this table is shown in Book Two; because of its low profile, two wooden stools were probably also necessary. A set of elaborate sigils were to be painted in yellow oils on the top surface of the table. The arrangement of these sigils is too complex to be reproduced in this volume, but can be found in *The True Relation* between the Preface and the first book, on the page labeled 'The Holy Table'.
7. Twelve banners or flags each embroidered with a Name of God as shown in Book Five.

This furniture was arranged into a temple where Enochian evocation could be practiced. This may have been intended to be in the open air rather than within a building, as there are no descriptions of candles or torches. Furthermore, the magical circle specifies 'Terra' [Earth], which may or may not have been intended symbolically.

The temple was constructed in the following manner:

1. The place of working was enclosed by a circle as shown in Book Five, Chapter Three. The banners were propped at the circle's edge.
2. The red silk rug was laid in the center of the circle.
3. The four small wax tablets were arranged in a square pattern in the center of the silk rug, 1 yard square.
4. The table was balanced upon the wax tablets, so that the hollow cylinders at the end of the table legs overlapped them.
5. The large wax tablet was placed on the center of the table.
6. The silk tablecloth was draped over the table, covering the large wax tablet, so that the tassles dangled almost to the floor.

7. The crystal was laid on the top of the tablecloth, balanced on the indentation in the wax tablet.

III. THE MAGICAL BOOK

THE MAGUS was required to have a book in which prayers and conjurations were recorded for use within the temple. For the complete practice of Enochian evocation, it probably would have had the following contents:

§1: PRAYERS

THE ORATION TO GOD—as shown in Book Two, Chapter Five.

THE PRAYER OF ENOCH—as shown in Book One, Chapter Two.

THE FUNDAMENTAL OBESANCE—as shown in Book Five, Chapter Four.

§2. CONJURATIONS

THE HEPTARCHIC CONJURATIONS—formed by inserting the specific attributes of each King and Prince (as shown in Book Two, Chapter Seven) with the generalized conjuration (as shown in Book Two, Chapter Six).

THE ANGELICAL KEYS—as shown in Book Three. These were to be written in both Angelical and English. Note that the last key was to be repeated 30 times, with the third word altered to indicate the Aire being worked. In Sloane MS. 3191, the the various Aires are listed in the margin. The individual names of the Aires are given in Book Four, Column Four.

THE INVITATIONS TO THE ANGELS OF THE QUARTERS—as shown in Book Five, Chapters Five through Thirteen.

The ordering of Dee's workbooks suggests that he intended a certain cross-semination of the earlier (Heptarchic) and later (Angelical) systems. In any case, the magical book is described in Dee's diaries as consisting *first of the invocation of the Names of God and second of the invocation of the Angels, by the Names of God*—an ordering is preserved in the contents above.

Note that, unlike other renaissance magical systems, Enochian evocation does not include a 'Dismissal' or 'Licence to Depart', a conjuration designed to send a spirit back to its dwelling place. Dee evidently felt this to be unnecessary, although most renaissance Magi would have considered this omission dangerous.

IV. THE ANGELS

ENOCHIAN evocation was believed to summon three interrelated hierarchies of angels:

1. THE HEPTARCHICAL ROYALTY—who were believed to govern all earthly actions, & disperse of the will of the Creator. One conjured them to obtain knowledge of God truly, the number and doings of His Angels perfectly and the beginning and ending of Nature substantially. These Angels were based upon the 7 planets and the 7 days of the week.
2. THE ANGELS OF THE AIRES—who were believed to rule over the various countries of the earth. One conjured them to subvert whole countries without armies, to get the favour of all the (human) Princes, & to know the secret treasure of the waters, and the unknown caves of the earth. These Angels were based on the 12 houses of the Zodiac and the 30 Aires, which were evidently subdivisions of the 'vault of stars' in which the 'fixed stars' were believed to reside.
3. THE ANGELS OF THE QUARTERS—who were believed to have been put onto the earth so that the Devil's envious will might be bridled, the determinations of God fulfilled, and his creatures kept and preserved. One conjured them to obtain a variety of semi-divine powers and capabilities. These Angels were based upon the 4 Elements and the 4 compass points.

Thus Enochian evocation consisted of a complete panoply of magical art, covering planetary, zodiacal, and elemental operations and reputed to control hundreds of named and thousands of unnamed Angelic creatures. Because of the complexity of these Angelic hierarchies, I shall discuss each in detail.

§1. THE HEPTARCHICAL ROYALTY

THE HEPTARCHICAL Royalty are described in Book Two, Chapter Four, and were believed to rule over the days of the week and the planets. The relationship of the primary Heptarchic hierarchy is shown in the following figure:

KING CARMARA

PRINCE HAGONEL

Sons of Light	I	Ih	Isr	Dmal	Hecoa	Beigia	Stimcul
Sons of the Sons of Light	EL	An	Avc	Liba	Rocle	Hagonel	Ilemese
Kings	BALIGON	BNASPOL	BOBOGEL	BABALEL	BYNEPOR	BNAPSEN	BLUMAZA
Princes	BAGANOL	BLISDON	BORNOGO	BEFAFES	BUTMONO	BRORGES	BRALGES
The Table of the 42 Ministers	AOAYNNL	ELGNSEB	LEENARB	EILOMFO	BBARNFL	BANSSZE	OESNGLE
	LBBNAAV	NLINZVB	LNANAEB	NEOTPTA	BRAIGAO	BYAPARE	AVZNILN
	IOAESPM	SFAMLLB	ROEMNAB	SAGACTY	BBALPAE	BNAMGEN	YLLMAPS
	GGLPPSA	OOGOSRS	LEAORIB	ONEDPON	BBANIFG	BNVAGES	NRSOGOO
	OEEOOEZ	NRPCRRB	NEICIAB	NOONMAN	BBOSNIA	BLBOPOO	NERCPRN
	NLLRINA	ergdbab	AOIDIAB	ETEVGL	BBASNOD	BABEPEN	LABDGE
	(Fri.)	(Wed.)	(Sun.)	(Tues.)	(Thurs.)	(Sat.)	(Mon.)

Note that the 'Son of the Sons' HAGONEL had a different sigil than PRINCE HAGONEL and thus was a different angelic personage.

The names of the 42 ministers were generated from the each table by starting with each letter and continuing rightwards to the end of the table, then looping around to the beginning. This made six sets of seven ministers per day, each set ruling for four hours [beginning at midnight]. For example, the 42 ministers for Prince BAGANOL (Friday) are

12AM—4AM	Aoaynnl	Oaynnla	Aynnlaa	Ynnlaaa	Nlaaay	Nlaayn	Laaaynn
4AM—8AM	Lbbnaav	Bbnaavl	Bnaavlb	Naavllb	Aavllbn	Avllbna	Vllbnaa
8AM—12PM	Ioaespm	Oaespmi	Aespmio	Espmioa	Spmioa	Pmioas	Mioaes
12PM—4PM	Gglppsa	Glpssag	Lpssagg	Ppsaggl	Psagglp	Sagglpp	Agglpps
4PM—8PM	Oeeooez	Eeeoozo	Eeeozoe	Oeezoee	Oeezoee	Ezeoeoe	Zeeoeoe
8PM—12AM	Nllrina	Llrlnan	Llrlnanl	Rlnanll	Lnanllr	Nanllrl	Anllrln

The Heptarchical Royalty also included a set of 49 planetary angels, of whom 14 were the Kings and Princes for the days. The 'Table of the 49 Good Angels' at the close of Book Two shows the primary planetary attribution of each of these entities. Curiously, the planetary attributions of the Kings were the only ones that matched the traditional linking of the days of the week with the planets. By extrapolation, it is likely that each angel had a double attribution as follows:

	SUNDAY		MONDAY
BOBOGEL	Sol of Sol	BLUMAZA	Luna of Luna
BORNOGO	Sol of Venus	BRALGES	Luna of Saturn
Bablibo	Sol of Luna	Baspalo	Luna of Mercury
Buscnab	Sol of Saturn	Belmara	Luna of Jupiter
Bariges	Sol of Mercury	Bragiop	Luna of Mars
Barnafa	Sol of Jupiter	Brisfli	Luna of Sol
Bonefon	Sol of Mars	Basledf	Luna of Venus
	TUESDAY		WEDNESDAY
BABALEL	Mars of Mars	BNASPOL	Mercury of Mrcry
BEFAFES	Mars of Sol	BLISDON	Mercury of Jupitr
Bapnido	Mars of Venus	Bazpama	Mercury of Mars
Busduna	Mars of Luna	Bernole	Mercury of Sol
Bminpol	Mars of Saturn	Blamapo	Mercury of Venus
Binofon	Mars of Mercury	Barfort	Mercury of Luna
Bmilges	Mars of Jupiter	Bliigan	Mercury of Satur
	THURSDAY		FRIDAY
BYNEPOR	Jupiter of Jupiter	BALIGON	Venus of Venus
BUTMONO	Jupiter of Mars	BAGENOL	Venus of Luna
Basmelo	Jupiter of Sol	Bormifa	Venus of Saturn
Besgame	Jupiter of Venus	Binodab	Venus of Mercury
Blingef	Jupiter of Luna	Benpagi	Venus of Jupiter
Bartiro	Jupiter of Saturn	Bermale	Venus of Mars
Baldago	Jupiter of Merc.	Bagnole	Venus of Sol

SATURDAY

BNAPSEN	Saturn of Saturn
BRORGES	Saturn of Mercury
Balceor	Saturn of Jupiter
Blintom	Saturn of Mars
Branglo	Saturn of Sol
Bmamgal	Saturn of Venus
Bamnode	Saturn of Luna

§2. THE ANGELS OF THE AIRES

THE 91 PRINCIPAL Angels of the Aires are listed in tabular form in Book Four.

COLUMN ONE gives the name of the country over which each Angel rules. These are based on Ptolemy's Geography.

COLUMN TWO gives the name of each Angel, which is the same as the name of the part of the Earth as imposed by God.

COLUMN THREE gives the sigil for each Angel. These are derived from the Great Table of the Quarters, by connecting the letters that spell the Angel's name. Note that 'PARAOAN' is an 'overlay' using letters belonging to other Angels, (beginning with the 'P' in PARZIBA) and that 'LEXARPH', 'COMANAN', and 'TABITOM' are generated from the central cross. 'LEXARPH' uses the 'L' at the bottom right corner of the Western quarter. These sigils are not given in Sloane MS. 3191, but are included here for completeness. Note also that a sigil is given in the table for an entity LAXDIZI, which is not in the 91 Aires.

COLUMN FOUR gives the Aire in which the Angel dwells. These are evidently similar to the layers of Heaven described in Gnostic texts. The order LIL is the highest and TEX is the lowest; note that the Holy Land is governed by LIL.

COLUMN FIVE gives the number of servitor Angels (ministers) that are controlled by each Angel.

COLUMN SIX gives the total of all the Angels ruling in each Aire.

COLUMN SEVEN gives the names of the Angelic Kings that rule over each Angel. There is one King per sign of the Zodiac:

1. OLPAGED for Scorpio, 2. ZIRACAH for Aquarius, 3. HONONOL for Leo, 4. ZARNAAH for Gemini, 5. GEBABAL for Libra, 6. ZURCHOL for Pisces, 7. ALPUDUS for Cancer, 8. CADDAMP for Sagittarius, 9. ZARZILG for Virgo, 10. LAVAVOTH for Aries, 11. ZINGGEN for Capricorn & 12. ARFALOG for Taurus.

COLUMN EIGHT gives the tribe of Israel that corresponds to the Angelic King and each sign of the Zodiac.

COLUMN NINE gives the compass points that should be faced when invoking each angel.

§3. THE ANGELS OF THE QUARTERS

THE ANGELS of the Quarters are listed in detail at the beginning of Chapters Five through Thirteen of Book Five. A cursory examination of the crosses on the tables accompanying each 'Invitation' [conjunction] reveals how these names are generated. Many of the Angels have dual names—presumably both are correct, as both are used in the invitations.

The names of the cacodemons in Chapters Six through Nine are generated by taking a letter from the central cross of the Great Table, and combining it with the first two letters of each Angel's name. For example, the cacodemon Xcz is formed by taking the 'X' in EXARP and combining it with the 'Cz' in CZNS or CZONS. These cacodemons are the only vestige of black magic in Dee's evocation system, other than the stipulation that the word VAOAN in the first Angelical key is to be altered to VOOAN when conjuring evil spirits.

¶ V. TALISMANS

THE USE of various talismans were considered necessary for the practice of evocation magic in general, and were probably used for Enochian evocation as well. Only one Enochian talisman has survived: a beautiful gold disk in the British Museum. *A True Relation* shows an engraving of his disk on page preceding THE HOLY TABLE; the talisman commemorates a vision that Kelly had of the Angels of the Quarters:

A Vision. The sign of the love of God toward his faithful. Four sumptuous and belligerant Castles, out of the which sounded Trumpets thrice.

§ The sign of Majesty, the Cloth of the passage was cast forth.

§ In the East, the cloth red; after the new smitten blood

§ In the South, the cloth white, Lilly-colour

§ In the West a cloth, the skins of many Dragons, green; garlic bladed.

§ In the North, the cloth, Hair-coloured, Bilbery juyce.

The Trumpets sound once. The gates open. The four Castles are moved. There issueth 4 Trumpeters, whose Trumpets are a Pyramis, six cones, wreathed. There followeth out of every Castle 3, holding up their Banners displayed, with ensigne, the Names of God. There follow Seniors six, alike from the four Gates: After them cometh from every part a King: whose Princes are five, gardant, and holding up his train. Next issueth the Crosse of 4 angels, of the Majesty of Creation in God attended upon everyone, with 4: a white Cloud, 4 Crosses, bearing the witnesses of the Covenant of God, with the Prince gone out before; which were confirmed, everyone, with ten Angels, visible in countenance; After every Crosses, attendeth 16 Angels, dispositors of the will of those, that govern the Castles. They proceed. And, in and about the middle of the Court, the Ensigns keep their standings, opposite to the middle of the Gate: The rest pause. The 24 Senators meet: They seem to consult. It vanisheth.

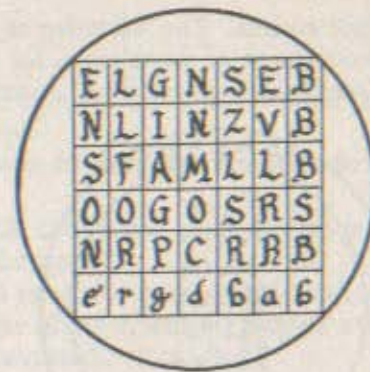
Although the use for the gold disk is not known, it may have been worn as a protective amulet during the Enochian evocation ritual.

The Magus was definitely required to construct a talisman for each group of Angels that he wished to conjure. These were made of 'sweet wood', with the characters 'painted' upon them. The talismans were held in the hand as thou shalt have cause to use them, implying that the Magus held them during the prayers. During the conjurations, however, thy feet must be placed upon these tables, indicating that the Magus' dominance over the Angels was signified by his standing upon the Talisman.

Although none of these talismans appear to have survived, the talismanic methods of Agrippa can be applied to devise probable reconstructions of these important ceremonial objects.

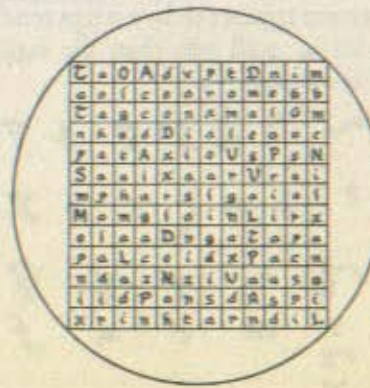
§1. TALISMANS FOR THE HEPTARCHICAL ROYALTY

ALTHOUGH this hierarchy includes several hundred entities, only the prince of each day and the SONS OF THE SONS OF LIGHT actually have their own 'signatures' or sigils. Evidently this means that a single talisman was to be constructed for each day, with an extra one for King CARMARA and Prince HAGONEL. The following sample represents a speculative reconstruction of the talisman for the conjuration of the Angels of Friday:



§2. TALISMANS FOR THE ANGELS OF THE AIRES

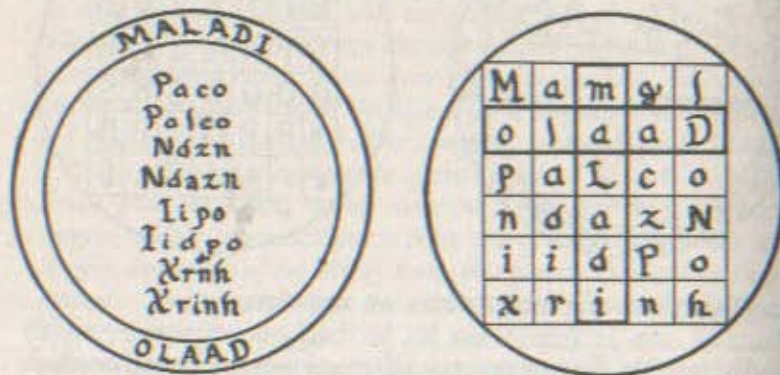
EACH OF THE 91 Princes has his [or her] own signature, which clearly implies that 91 separate talismans were to be constructed. The Angelic Kings of the Zodiac have no signatures, which indicates that their name alone (like the magical Names of God) carried the requisite power to invoke their influence. The following sample represents a speculative reconstruction of the talisman for the conjuration of PASCOMB, the Earthly Guardian of Syria:



§3. TALISMANS FOR THE ANGELS OF THE QUARTERS

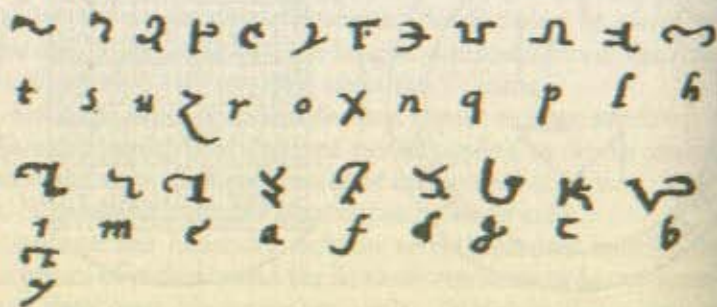
NONE OF THE Angels of the Quarters have their own signatures, a fact that would seem to indicate the relatively exalted status of

these entities. The following sample represents a speculative reconstruction of the talisman for the conjuration of the Angels of Transformation that dwell in the West:



§4. ENOCHIAN LETTERS

It is possible that, rather than Roman letters, the 'Enochian' alphabet was to be used to draw up the talismans (although no Enochian letters appear in Sloane ms. 3191). There are several versions of this magical alphabet in Dee's diaries; the following version appears to be a script rendition, as it is much easier to write with a quill pen than the sigil-like letters that appear later in Dee's notes.



¶ VI. THE CEREMONIES

AFTER THE FURNITURE, book, and talisman had been prepared, the following schedule was to be kept:

1. FIRST FOUR DAYS—prayers were fervently spoken three times daily.
2. NEXT FOURTEEN DAYS—while continuing with the prayers, conjurations were added to the agenda.
3. THE FIFTEENTH DAY—at this point the prayers and conjurations were believed to become effective, and the Angels were supposed to appear within the crystal.

Once the Angels had appeared, it was no longer considered necessary to go through the entire repertory to conjure them. Once successfully conjured, the Angels were to remain obedient to the Magus for the remainder of his life.

It is probable that some cross-semination might have been intended, for example, using the first 18 Keys as preliminary conjurations to summoning the Angels of the Quarters. Dee also tended to punctuate his scrying sessions with readings from the Bible; *Psalms* 33 is mentioned specifically.

APPENDIX B
TRANSLATOR'S NOTES



The Story of the Manuscripts

THE SURVIVAL OF THE MAGICAL MANUSCRIPTS OF JOHN DEE was an accident, or more accurately, a series of accidents and coincidences that rival in strangeness the subject matter that the manuscripts contain.

Even while they were being written, certain of the most essential manuscripts were almost destroyed. Although the incident and the motivations behind it are not mentioned in any of the extant diaries, Dee describes their reappearance:

I espied . . . a sheet of faire white paper lying tossed to and fro in the wind. I rose and went up to it and there I found three of my Books lying, which were so diligently burnt the tenth day of April last. The three books were: 1. Enoch his Book, 2. The 48 Claves Angelicæ, 3. Liber Scientia terrestris auxilii & victoriæ.[Additional manuscripts were then discovered to be:] in the back of the furnace . . . the hole which was not greater than the thickness of a brick.†*

Pethaps to prevent further mishaps, Dee later secreted a number of the more important manuscripts in the false bottom of a cedar chest, whose lock and hinges [were] extraordinarily neat, where they remained hidden for over 50 years. The chest was sold at the auction following Dee's death to one Mr. John Woodall, and eventually found its way into a furniture shop in Adle Street on London. A Mr. Jones, confectioner, bought it for his wife, and for twenty years the chest with its secret treasure remained in her boudoir. Then one day, upon moving the chest, Mrs. Jones heard some loose thing rattle it, toward the right hand end, under the box or till. Her husband pried open the bottom, revealing a private drawer, which being drawn out, therein were found diverse books

* Casaubon, *op. cit.*, p. 418.

† *Ibidem*, p. 419.

in manuscript and papers, together with a little box, and therein a chaplet of olive beads, and a cross of wood hanging at the end of them.*

Ignorant of the value of the papers, they allowed their servant maid to waste about one half of them under pies, and other like uses but later kept the rest more safe. Four years later, Mrs. Jones was forced to flee the great fire of London and, though the chest perished in the flames, because not easily to be removed, yet the books were taken out and carried with the rest of her goods. She later remarried a Mr. Wale, who identified the manuscripts and transferred them to Elias Ashmole, a respected scholar, for transcription and preservation.†

Elias Ashmole also preserved a number of Dee's diaries (December 22, 1581 to May 23, 1583) that were in the library of one Samuel Story. Yet another 17th Century scholar, Meric Casaubon discovered [and published in the *True Relation*] additional diaries from April 20, 1583 to May 23, 1587 in the library of Sir Thomas Cotton, who had inherited them from his father, Sir Robert Cotton, one of Dee's contemporaries. Casaubon also located a very rare fragment of Dee's diaries from late in his life (March 20, 1607 to September 7, 1607), which had been underground, God knows how long.‡

The preservation of Dee's manuscripts by Ashmole & Casaubon illustrates that the importance of Dee's manuscripts was already recognized within 50 years of his death. These manuscripts have had an enormous effect upon the development of occultism in Great Britain and the United States. An interesting fragment, included at the back of Sloane MS. 3677 (Ashmole's copy of Sloane MS. 3188), describes the finding of treasure using magical names from the Enochian system. From internal references and style of handwriting, we know that this fragment dates from the mid-17th Century, indicating that the Enochian magical system was maintained in practical use after Dee's death. It is possible that elements of the system may have been introduced into the Rosicrucian teachings by Ashmole; in any case magicians of later centuries have constructed elaborate additions to Dee's original system.

* *Vide*, Ashmole's preface to Sloane MS. 3677.

† *Ibidem*.

‡ *Vide* Casaubon's Preface to the *True Relation*.

APPENDIX C

GENERAL METHOD OF TRANSLATION & TRANSCRIPTION



THE ENTIRE CORPUS of Dee's magical work is far too large to present in a single volume. The *Enochian Evocation* is intended to present the essential core of Dee's evocation system arranged in a fashion similar to other renaissance evocation texts. It was transcribed, translated and edited according to the following procedure:

1. Manuscripts copies were obtained in microfilm from the British Library.
2. The various manuscripts were cross-compared to differentiate between essential and non-essential portions. The first level of cross-comparison was performed at this time.
3. The textual material from the essential portions of the manuscripts was transcribed.
4. Latin portions were translated.
5. The resulting corpus was subjected to further cross-comparison and linguistic analysis, and arranged to resemble a typical evocation text of the renaissance.
6. The text was edited for consistency and clarity.
7. The various sigils and figures for the text were carefully traced and restored from microfilm prints of the source manuscripts.
8. To clarify discrepancies, I traveled to London and examined Sloane MS. 3191 personally at the British Library.
9. The resulting material was brought to completion and published by Heptangle Books.

Notes on Book One

BOOK ONE consists of excerpts from four of Dee's diaries, all contained in Cotton Appendix XLVI and published in the *True Relation*:

Mensis Mysticus Saobaticus Pars primus ejusdem, op. cit. 73-114
Libri Mystici Apertorii Cracoviensis Sabbatici, op. cit., 115-152
Libri Semptimi Apertorii Cracoviensis Mystici Sabbatici, op. cit., 153-202
Libri Cracoviensis Mysticus Apertorius Præteria Præmium Madimianum, op. cit., 203-212

The intent of Book One is to provide the pseudo-history of the magic as related by Kelly's angels, as well as hints as to its purpose and practice. Nearly every renaissance magical text contains such a 'pedigree', which is entirely lacking in Sloane MS. 3191.

Notes on Book Two

BOOK TWO consists primarily of *De Heptarchia Mystica*, which is contained in Sloane MS. 3191, 32[ro] to 51[ro]. The sigil of Æmeth, the ring of Solomon, and the table are from *Mysteriorum Liber Primus* in Sloane MS. 3188. The first three chapters of *De Heptarchia Mystica* (as presented in MS. 3191) contain cross-references to dates in Sloane MS. 3188; these have been omitted as unnecessary. Sloane MS. 3677 and Sloane MS. 3678 (Elias Ashmole's copies of MSS. 3188 and 3199 respectively) were also used for additional readings.

Notes on Book Three

BOOK THREE is based upon the 49 *Claves Angelice*, contained in Sloane MS. 3191, 1[ro] to 13[ro]. Because so many versions of the Angelical Keys have been published in the past, I have taken a different approach in the present volume.

The first column of Book Three contains a cross-reference number for each Angelical word, showing the key that it is in, as well as its numerical position in that key. The second column shows a corrected version of the Enochian, the result of extensive cross-comparison and linguistic analysis. Corrections based upon NN

Cotton Appendix XLVI have been incorporated, as well as simple corrections based on common-sense grammatical rules. Variants from Sloane MS. 3191 reading have been documented in footnotes, except where the correction was sufficiently obvious. § Presumably an even more self-consistent version of the keys could be generated with further cross analysis. Column 2 represents what I believe to be the logical limit of amendment; further corrections would deviate too greatly from the keys as dictated by Kelly.

Column 3 contains an exact transcription of the Angelical version of the keys in Sloane MS. 3191; the pronunciation marks are Dee's own. Column 4 contains an exact transcription of the English version of the keys in Sloane MS. 3191; the punctuation and spelling is Dee's own. Lacunæ in the text are described in the footnotes. Note that Sloane MS. 3191 shows the Angelical left to right, with the English written above. I have returned the format to that used in Cotton Appendix XLVI—a downwardly enumerated matched list.

Additional readings for Book Three were taken from Sloane MS. 3678 (Ashmole's copy of Sloane MS. 3191) and the following books from Sloane MS. 3188:

Mensis Mysticus Saobaticus Pars primus ejusdem, Casaubon, *op. cit.* pgs. 73-114.

Libri Mystici Apertorii Cracoviensis Sabbatici, *ibid.*, pgs. 115-152.

Libri Semptimi Apertorii Cracoviensis Mystici Sabbatici, *ibid.*, 153-202.

Libri Cracoviensis Mystici Apertorius Præteria Præmium Madimianum, *ibid.*, pgs., 203-212.

Notes on Book Four

BOOK FOUR is the first part of the *Liber Scientiæ Auxilii et Victoriæ Terrestris*, contained in Sloane MS. 3191, 14[ro] to 31[ro]. The biblical quotes at the beginning refer obviously to the figure showing the ordering of the tribes of Israel. In Sloane MS. 3191, this figure appears on 31[ro]. I have redrawn it with English captions and inserted it next to the quotes that refer to it. The large table of sigils at the end of Book Four is actually [57vo] & 58[ro] in Sloane MS. 3191; since the sigils refer directly to the

§ An early version of the corrected keys appeared in *Gnostica Magazine* Number 47, September 1978.

third and fourth columns of the lists in Book Four, I have included it here as a bridge into Book Five. These sigils are overlays to the GREAT TABLE in Book Five.

Notes on Book Five

BOOK FIVE is taken from the remainder of *Liber Scientia* following *De Heptarchia Mystica* in Sloane MS. 3191, 52[ro] to [80vo]. The GREAT TABLE (not to be confused with the 'Great Table' published in the preface to the *True Relation*) proposed some interesting transcription problems. Sloane MS. 3191 contains three variants (if you include the sigils shown in Book Four), while two additional variants are given in Cotton Appendix XLVI. Within all the variant tables are corrections, slashed letters, and amendments, indicating a series of changes. The problem lies in that the final version (which wasn't completed until 1587, three years after the original table was dictated) does not match the names of the angels as given in Sloane MS. 3191. I have therefore chosen to give two versions of the table, the first matching the angels, and the second representing the final corrections made in 1587. The intermediary versions I have omitted as unessential. The ambitious scholar is free to retrofit the angelic names to the 'corrected' table, as it is sufficiently obvious how each name is generated from the table.* It should be noted that my presentation of this table as two separate versions departs significantly from the Golden Dawn tradition of including all the variant letters in each square. I judged this approach as unsatisfactory, because every other 'magic square' in renaissance magic contains only one element per square, and because many of the letters included in the G. D. version are clearly scratched out in the original manuscript. The tables in the present volume represent what I believe to be an accurate portrayal of what Dee and Kelly intended. The breakdown of Book Five into individual chapters is not in Sloane MS. 3191, but the material lends itself well to this approach, as there are distinct sets of tables and conjurations.

* *Vide* Israel Regardie, *How to Make and Use Talismans*, New York: Weiser, 1972.

APPENDIX D

BIBLIOGRAPHY

§1. Manuscripts

The Sloane and Cotton collections are in the British Library. The Bodleian and Ashmolean collections are at Oxford.

SLOANE MS. 3191.

This manuscript is the only book of ceremonial magic extant in Dee's handwriting. It consists of three separate 'books,' each detailing a different aspect of Dee's angelic magical system. The books are:—

49 *Claves Angelicæ Anno 1584 Cracoviæ (Liber 18)* which contains Dee's transcription of the Angelical Keys (often called the *Enochian Keys* or *Enochian Calls*).

Liber Scientiæ Auxilii et Victoriæ Terrestris which contains a complex system of magic based upon the Great Table (often called *The Table of Watchtowers*). It is entirely in Latin, and related to the *Call of the Thirty Aires*.

De Heptarchia Mystica which describes a complete system of planetary magic, along with excerpts from the various scrying sessions.

SLOANE MS. 3188.

This manuscript contains Dee's earliest scrying sessions. It contains six individual 'books,' which are:—

Mysteriorum Liber Primus covering December 22, 1581 to March 15, 1582, and containing a ceremony with Saul (Dee's first

scryer) and the first ceremonies with Edward Talbot, in which the table and Solomon's ring are described.

Mysteriorum Liber Secundus covering March 6, 1582 to March 21, 1582, and containin the first elements of the Heptarchic system, the spirits of the Sigil of Æmeth, and the first suggestion that an antediluvian language would be delivered to Dee. The title page is missing, but can be inferred from textual references in Sloane MS. 3677.

Mysteriorum Liber Tertius covering April 28, 1582 to May 4, 1582, and containing numerous sigils related but apparently not essential to the Heptarchic system, as well as the names of the 49 good angels.

Quartus Liber Mysteriorum covering November 15, 1583 to November 21, 1583, and containing the remainder of the Heptarchic system; this book is the first to record the name of Edward Kelly as the scryer.

Liber Mysteriorum Quintus covering March 23, 1583 to April 18, 1583, and containing the tables later transcribed by Kelly into Sloane MS. 3189.

Quinti Libri Mysteriorum Appendix covering April 20, 1583 to May 23, 1583, and containing the famous *Enochian* letters, as well as information concerning the construction of the *Great Table*.

COTTON APPENDIX XLVI, PARTS 1 & 2.

This manuscript is occasionally referred to as Royal Appendix XLVI, or Sloane MS. 5007. It contains thirteen 'books,' which are:—

Liber Mysteriorum (et Sancti) parallelus Novalisque covering May 28,

1583 to July 4, 1583, and containing the tail end of the Hepharchic system and the only recorded incident of Kelly speaking Greek.

Liber Peregrinationis Prime Videlicet A Mortlaco Angeliae Ad Craconiam Poloniæ covering September 21, 1583 to March 13, 1584, and containing the journey from Mortlack to Cracow Poland and various political speculations.

Mensis Mysticus Sabbaticus Pars primus ejusdem covering April 10, 1584 to April 30, 1584, and containing the dictations of the first four calls (backwards).

Libri Mystici Apertorii Cracoviensis Sabbatici covering May 7, 1584 to May 22, 1584, and containing the remainder of the call (except for the call of the Thirty aires) in the Angelical tongue, and the spirits of the Thirty aires.

Libri Septimi Cracoviensis Mystici Sabbatici covering May 23, 1584 to July 12, 1584, and containing the geographic locations of the spirits of the Thirty aires, the *Great Table* or *Watchtowers*, and the first third of the *Call of the Thirty Aires*.

Libri Cracoviensis Mysticus Apertorius Præterea Præmium Madimianum covering July 12, 1584 to August 15, 1584, and containing the remainder of the *Call of the Thirty Aires*, as well as the names of the Thirty aires.

Mysteriorum Pragensium Liber Primus Cæsareusque covering August 15, 1584 to October 8, 1584, and containing an attempt to convince the Holy Roman Emperor of the canonical nature of the visions.

Mysteriorum Pragensium Confirmatio covering December 20, 1584 to March 20, 1585, and containing mostly political speculation.

Mysteriorum Cracoveinsium Stephanicorum Mysteria Stephanica covering April 12, 1585 to June 6, 1585, and containing an alchemical formula and a letter from Dee's wife to the spirits.

Unica Actio, quæ Pucciana vocetor covering August 6, 1585 to September 6, 1585, and containing religious visions obviously meant to impress the Papal Nuncio who was then attending the ceremonies.

Liber Resurrectionis Pragæ, Pactum seu Fœdus Sabbatismi covering fragments from April 30, 1586 to January 21, 1587, and containing further ceremonies with the Papal Nuncio.

Actio Tertia Trebonæ Generalis covering April 4, 1587 to May 23, 1587, and containing a complex series of corrections to the *Watch-towers* and the infamous wife-swapping episode.

Jesus, Omnipotens sempiterne & une Deus covering March 20, 1607 to September 7, 1607 and containing the last records of Dee's magical experiments.

§2. Related Manuscripts.

The following manuscripts are of general interest to the scholar of Dee's magical system:

SLOANE MS. 3677—Elias Ashmole's copy of Sloane MS. 3188.

SLOANE MS. 3678—Elias Ashmole's copy of Sloane MS. 3191.

SLOANE MS. 3189, *Liber Mysteriorum Sextus and Sanctus* or *The Book of Enoch revealed to John Dee by the Angels* which contains 49 double-sided tables of (apparently) random letters. It is in Edward Kelly's handwriting.

SLOANE MS. 2599—Copy of Sloane MS. 3189, possibly by Ashmole.

SLOANE MS. 78—contains fragments of Sloane MS. 3189.

SLOANE MS. 2575—contains fragments of Sloane MS. 3189.

§3. *More Related Manuscripts.*

I have not personally examined or researched the following manuscripts, but I include their references as points for future study. Some of the catalogue numbers may be out of date.

SLOANE MS. 307—A collection of Enochian material from other manuscripts.

SLOANE MS. 3190—A copy of the *True Relation* with notes.

BODELEIAN MS. 8465aa (Black Catalogue 580)—*Collation of his printed actions with spirits with the original MSS. (Ashmole).*

BODELEIAN MS. 8460* (Black Catalogue 1788, p 38, 65)—*Papers concerning the actions (Ashmole).*

BODELEIAN MS. 8461* (Black Catalogue 1790, 1-28, 34 &c.)—*Papers concerning the actions (Ashmole).*

BODELEIAN MS. 8462* *Papers concerning the actions (Ashmole).*

BODELEIAN MS. 487 *Notes from his fifth book of Mysteries (Ashmole).*

ASHMOLE MS. 580—Ashmole's copy of *True Relation* with notes and cross references.

ASHMOLE MS. 1788—Various papers relating to the action, compiled by Ashmole.

ASHMOLE MS. 1790—Ashmole's observations and recollections concerning Dee's magical work.

§4. *Published Works.*

The following published works also contributed to the writing of this volume:—

Meric Casaubon, ed., *A True and Faithful Relation of what passed for many Yeers Between Dr. John Dee and Some Spirits*: London, 1659; Republished by Askin: London, 1974. The published version of Cotton Appendix XLVI Parts 1 & 2.

Aleister Crowley, *The Equinox*, Weiser: New York, 1972, Vol. VII, pages 228 to 243 presents some scattered pieces of Sloane MS. 3191 with Golden Dawn elaborations. Volume VIII, pages 100-128 presents a 'self-pronouncing' interpretation of the Keys.

John Dee, *The Hieroglyphic Monad*, Weiser: New York, 1975; Dee's early philosophical-magical speculations.

John Dee, *The Mathematicall Præface to the Elements of Geometrie of Euclid of Megara*, Science History Publications: New York, 1975; John Dee's most influential work, but only marginally concerned with magic.

Peter J. French, *John Dee, The World of an Elizabethian Magus*, Routledge and Kegan Paul: London, 1972; A definitive look at Dee's life, including an excellent bibliography of manuscripts and published works about Dee.

James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee*, AMS Press: London, 1968; Another of Dee's diaries, along with a catalogue of the books and manuscripts in his collection prior to its partial destruction.

Donald C. Laycock, *The Complete Enochian Dictionary*, Askin: London, 1978; Contains an accurate transcription of the

Angelical Keys in Sloane MS. 3191, but without pronunciation marks or lacunæ. The English rendering has been modernized. The dictionary also references Crowley's 'phonetic' Angelical. It includes an excellent bibliography of recent minor publications dealing with Enochian matters.

Israel Regardie, ed., *The Golden Dawn*, Llewellyn Publications: St. Paul, 1971; Book Nine contains an overview of then baroque Golden Dawn 'Enochian' magic, loosely based on Dee's original system. A version of the Keys is also included.

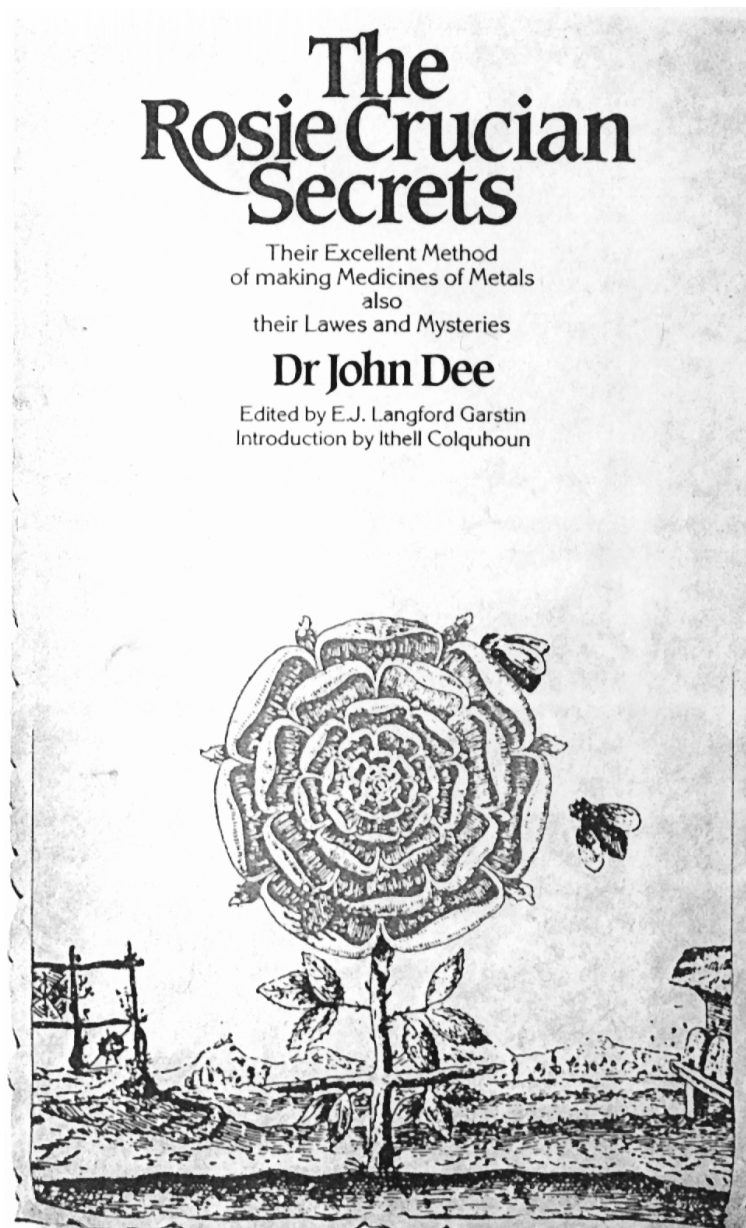
Leo Vinci, *GMICALZOMA! An Enochian Dictionary*, Regency Press: London & New York, 1976; An exhaustive early dictionary.

A. E. Waite, ed., *The Alchemical Writings of Edward Kelly*, Weiser: New York, 1975; provides a contrast to Kelly's work with Dee.

(Draft)

The Rosie Crucian Secrets

by John Dee



Note:

This manuscript was copied from a version which was published through the Popular Press and was no longer available at the time of our putting together this draft. The original is a one-off copy in the London museum.

This copy is our first draft and is not complete in that we have as yet only copied that part of the manuscript which we deem most necessary to preserve for our own purposes and for the future, which is roughly half of the book.

Of those portions which we have not included here some is totally useless, a larger part is published elsewhere and the rest is considered but an interesting curiosity with little or no practical value. Nevertheless we do intend completing the transcription of the entire document at some future date. These bits include some notes on the Rosicrucian Order, the Lexicon and the actual footnotes.

In order to keep the original work as intact as possible we have made an exact copy including the varieties of spellings and terms used inconsistently throughout.

The original manuscript is loosely attributed to John Dee, it seems for the only reason that his name appears in the margins of the original, yet the contents of some of this work have been attributed in the past to another individual.

It matters little for the work speaks for itself in its practical value.

*Frater C.H.A.
January 1997.*

Qui Vult secreta scire, debet secreta secrete custodire.

The Rosie Crucian Secrets

Their Excellent Method
of Making Medicines of Mettals.

Edited and Arranged by Sr. K.Q.M.

FOREWORD

Edward John Langford Garstin, though a somewhat distant cousin, was familiar to me by the name of Eddie from my early childhood. I don't recall in what connection I first heard of him but his name seemed to come up in any talk of family relations. I did not meet him until 1928 when I was studying art at the Slade School and had joined The Quest Society. This group was run on fairly informal lines by G.R.S. Mead, one time secretary to Mme Blavatsky, and author of many works on Gnosticism. Edward was a prominent member of The Quest and I made myself know to him at one of its meetings. I have told something of my association with him in my study of MacGregor Mathers and the Golden Dawn, *The Sword of Wisdom* (Spearman, 1975).

I am not certain of the date of Edward's birth, but if, as I believe, he was 62 at the time of his death on June 26, 1955, this could make it about 1893. I am hazy about his exact connection with my family, but I have traced record of a certain Luisa Charlotte, daughter of General Garstin and wife of Charles (Andrew?) Colebrooke Sutherland who was in the Bengal Civil Service. This lady died at sea in 1838, presumably on the way to or from India, having produced two daughters. One of them married James Colquhoun and became the mother of my grandfather, James Andrew Sutherland Colquhoun, b. 1839. I suppose that Edward's great-great grandfather was the above mentioned General Garstin who must have been active at the end of the eighteenth century, but there was certainly another General Garstin among his immediate forebears - his father or grandfather.

My impression is that there was no link with the writer Crosbie Garstin and his father Norman, who as a founder member of the Newlyn School of Painters and settled in Cornwall towards the end of last century.

In appearance Edward was above middle height and of sandy colouring with pale blue eyes. In features he resembled the photograph of the French Alchemist, Claude d'Yge' de Lablatiniers (1912-1964), which appeared on the cover of the review *L'initiation et Science*, No.63, Paris 1965, marking the occasion of the latter's death.

Edward was dogged by ill-luck all his life, both in business and in affairs of the heart. The fate of his occult work recalls a phase used by WB. Yeats in a similar connection, being 'neither paid nor praised'.

Edward was an excellent dancer and married young, one of his wife's attractions being that she was able to partner him in ballroom dancing championships, many of which they won. The 1914-1918 war broke up this partnership when the Army claimed Edward. On his return from active service with the rank of Captain, he found no sign of his wife, except numerous debts. She had vanished, having sold the contents of their flat and spent all the money in their joint account. In an attempt to re-establish himself Edward embarked on various business ventures but with a notable lack of success. So it came about that when I met him he was sharing a flat with his widowed mother in a less than modish area of Kensington, unemployed except for his esoteric studies. He found out that he was also a good cook and this proved useful in their straightened circumstances.

He was a vegetarian at this time, probably following the example of Mathers. Later, he was to be glad to have food of any kind.

I take it that he was already an occult student when he met Mrs. Morgan Boyd, who had helped Moina MacGregor Mathers to establish the A.O. Lodge of the Golden Dawn, when the latter moved to London from Paris, soon after Mathers' death in 1918. So Edward must have been initiated into this Lodge by the early 1920s. Moina had died when I met him but he had known her well. I do not think he would have had the opportunity of meeting Mathers himself, and whether he had joined The Quest before his initiation I don't know. Certainly for some years between the two Wars he was investigating the groups and personalities then active on the London occult scene. He hoped to marry Mrs Boyd's daughter Esme, who was also a member of the Lodge, but she married a stockbroker instead.

In about 1930 Mr. Mead decided to close down The Quest Society and magazine, relinquishing the lease of the two studios used as premises, Edward tried to carry on a similar group under the name of The Search Society. This lacked not only The Quest's headquarters but most of its prestigious membership, though Dr W.B. Crow and Hugh Schonfield were among its supporters. The latter co-edited with Edward a quarterly review *The Search*, produced by the Search Publishing Company, a venture in which they were joined as I recall, by a third partner, Cazimir de Prozynski. They brought out some few titles, but in a year or two, all three 'searches' - society, review, and company - had collapsed. After I left the Slade School, I went to live abroad for a while, and when I returned to London was much occupied with my work as a painter. I had gradually lost touch with Edward after the refusal of Mrs. Boyd to admit me to their Lodge - as recounted in *The Sword of Wisdom*. (It was hasty of me, as I now see, to take this No for an answer, since it is common practice with some secret associations to refuse a candidate the first time around.) Later I heard that with the outbreak of the 1939A5 War, Edward was recalled to the Army, in which he finally reached the rank of acting Colonel, but this was never confirmed and he returned to civilian life as a Major, much to his disappointment in view of his family traditions. Such traditions must have been important to him, since he used his family motto, Animo et Fide, as his magical name.

Edward's mother had died and he married again, this time a red-haired charmer, formerly the wife of the commercial artist Beresford Egan. This second marriage was no more successful than the first. The ex-Mrs Egan had no sympathy with Edward's occult interests, which were a topic of ridicule between her and her boyfriends. After the war, she departed with one of these, a G.I., taking most of Edward's furniture and all his family portraits with her to the U.S.A.

When I next made contact with Edward, in the early 1950s, he was living in a service flat at Scarsdale Villas, W.8. He was unemployed except for a partnership, again with de Prozynski, in a concern called the Anglo-Brazilian Trading Company, which dealt in mechanical spare-parts of some kind. Unfortunately no commercial activity in this line was possible, since all trade with Brazil was barred by the British Government for some years. I presume the partner had some other means of subsistence, but Edward complained of being badly hit by the ban. Though I did not understand how near he was to destitution, I wondered why he did not exchange his flat for a simple room in a less expensive area, and take any kind of job until he could find something more congenial. I suggested that he asked Mrs. Boyd's help, as she had some useful contacts in the business world, but he maintained that she could do nothing. (I was later told that she

had already come to his rescue financially on occasion -- now either she was unwilling to do so again, or he was unwilling to ask her.) Finally, he was obliged to give up the flat and sell his small but well-chosen library of occult books to Geoffrey Watkins.

Next he migrated to one of the remoter suburbs, lodging for a time with a chemist and his wife in return for assistance in running their business. Lastly he exchanged these rather cramped quarters for a room in the flat of A. C. (Tony) Windyard's parents in Battersea. Tony, since deceased, was then a young teacher of mathematics and much interested in esoteric subjects. I do not know how long this arrangement lasted, but it was not long. Afterwards Tony related to me that one evening they had a discussion on some point of Qabalah and on retiring Edward had seemed calm and collected. But next morning his door was locked and a note pinned outside directed Tony to push the key through and pull it under the door to open. He found Edward dead from an overdose of some drug.

Mrs. Boyd was shocked at this news and insisted that consequent on the suicide, Tony should destroy Edward's Order Papers, implements and any items directly connected with his G.D. work, all of which he had kept together in a trunk.

I was out of London for some weeks at this time and only heard of Edward's death by letter from Tony after the inquest and funeral at Morden Cemetery were over. I remembered Edward's remarking some time previously, that he had no inhibitions about suicide, but I felt sure that he could have found some happier solution to his problems. He must have been severely depressed and thus unable to foresee anything but a burdensome old age.

His life story reminds one of a warning passage from Eliphas Levi, which recounts the frequent lot of the occult explorer, and finishes.

'Inheritor of so many victims, he does not dare the less, but he understands better the necessity for silence.'

Ithell Colquhoun
(First published in *The Hermetic Journal*, Number 6, Winter 1979)

INTRODUCTION

The *Rosie Crucian* Secrets exists only in one known copy, which is No. 6485 of the Harleian MSS. It purports to be a copy of a manuscript by Dr John Dee, the celebrated Elizabethan mathematician, physician, astrologer, magician and alchemist, and is credited to him in Cooper's *Athenae Cantabrigiens is*. Apparently the authority for this ascription is the fact that the MS, which consists of 501 beautifully written folios and has no title page, gives throughout, as marginal notes, the numbers of 'the Sheets of Dr Dee: The work is in three parts, of which the first is purely alchemical and medical; the second is a short alchemical lexicon; and the third deals with the Laws of the Order. A fresh numbering of the sheets 'according to Dr Dee' commences with each part.

As far as I am aware, no doubt as to the authenticity of this manuscript obtained until 1893, when Mr. A.E. Waite suggested that it was a forgery on the following grounds. ²(1) That a critical examination of the first part shows it to be little else but an adaptation of John Heydon's *Elharvareuna, or Rosicrucian Medicines of Metals*, first published in 1665. (2) That at the end of the first part is included a letter said to be from Dr John Frederick Helvetius to Dr John Dee, giving an account of a transmutation by Elias Artista, which historical transmutation took place at the end of 1666, more than half a century after the death of Dee.³(3) That the lexicon, which purports to explain certain hard words which occur in the writings of Dr Dee, consists almost entirely of words not found in the extant works of that author. (4) That the third part is an adapted translation of Michael Maier's *Themis Aurea*, which appeared in 1618.⁴

One other objection has been raised,⁵ namely that the Rosicrucians only came into existence about the time of Dee's death. This argument is, however, almost entirely negligible beside those brought forward by Mr. Waite, which must be considered in some detail.

Before commencing such an examination, it would, perhaps, be as well to make one point clear. The MS does not in any way claim to be an autograph, but merely a copy, and the copyist has indicated the date of the commencement of his labours. March 12th 1713, by inscribing it in the floriated title at the head of the manuscript. For the moment we will ignore the identity of the copyist, though this will also have to be considered as having some bearing on the question of forgery.

As regards Mr. Waite's first point, anyone who cares to compare the *Rosie Crucian* Secrets with Heydon's *Elharvareuna* will find that as far as the end of the second paragraph of what is stated to be 'the thirty-eighth sheet, Dr Dee,'⁶ the one is certainly an adaptation of the other, though without further evidence it is impossible to say who is guilty of the plagiarism. Our MS, however,⁷ extends to some ninety-four sheets of Dr Dee, so that *Elharvareuna* can account only for a little over one third of it. The remaining two thirds I have been unable to identify anywhere - except for Helvetius' letter - and Mr. Waite has neither indicated a source nor pointed out that one is lacking. His last published pronouncement on the subject merely states that 'the text is alchemical as far as folio 3528 and draws much from Heydon.'⁹ I will return to this point again, but in the meantime I would merely suggest that as evidence of forgery it is inconclusive and

inaccurately stated.

Mr. Waite's three remaining arguments seem to me to be far more to the point. Indeed so cogent are they that in the absence of any other theory to explain what must at once be admitted to be correct, I should be compelled to agree that he has proved his case. As I have already remarked, he might, indeed, have further pointed out with regard to Maier's *Themis Aurea* that Part m of our MS is almost a verbatim transcript of the first and only English translation of this work, which appeared in 1656.¹ I shall endeavour later to put forward an alternative explanation of these facts.

I must first, however, deal with the suggestion that Rosicrucianism only came into existence about the time of Dee's death.¹⁰ As I shall have to enter rather more fully into the question at a later stage, I will, for the moment, content myself with saying that unfortunately for its value as an argument, this statement has never been proved, despite the large number of books that have been published dealing with the origin and history of the Fraternity, nor is it probable that the problem will be taken much further. Mr. Waite has, perhaps, been more painstaking than any other contemporary scholar, but his findings can only be regarded by the impartial reader as inconclusive, as is the case with so much historical research. We are left, therefore, with no precise knowledge as to the date of the foundation of the Order in Germany,¹¹ and hence no grounds for stating that Dee could not, as tradition relates, have been a member.¹²

At this stage it becomes necessary to take into consideration the identity of the copyist, seeing that he has been accused of forgery on what must be described as a wholesale scale.¹³ He is one Peter Smart, who describes himself as M.A. of London, and he would seem to have been occupied in copying various MSS during the years 1699 to 1714, but mostly from 1712 to 1714.

The charge of forgery is made specifically in respect of *The Rosie Crucian Secrets* and also in respect of another MS, also in the Harleian Collection, namely No. 6486, the title of which is HERMETIS TRISTMEGISTI: SPONSALIA CELEBERRIMAL *The Famous Nuptials of the Thrice-Greatest Hermes, allegorically describing the Mystical Union and Communion of Christ with every Regenerate Soul. Composed by C.:R.:, a German of the Order of the Rosie Cross about 255 years past, and from the Latin MS faithfully translated into English by Peter Smart, Master of Arts, 1714.* On the reverse of the title, and by the same hand, it is said that in the margin are brief notes by the late Dr. Rudd, explaining some hard words and sentences.

I will revert to this MS shortly, but the mention of Dr. Rudd involves some consideration of the following Harleian MSS, said to be by Rudd and copied by Smart, namely No.6481, *The Miraculous Decensions and Ascensions of Spirits*; No.6482, *Tabula Sancta Cum Tabulis Enoch*; No.6483, *Liber Nialorum Spirituum, Seu Goetia*; and No.6484, *The Talismanic Sculpture of the Persians*. There are two more Rudd MSS not mentioned by Mr. Waite, namely Harleian 6479 and 6480. Of these the former is *A defence of Jewes and other Eastern Men* and the latter *A Hebrew Grammar*.

As far as I can ascertain, these are the only known works attributed to Dr. Rudd, and by innuendo it is suggested that he is merely Smart's *alter ego*. Alternatively it is claimed that despite Smart's several allusions to ancient manuscripts of the late Dr Rudd, the latter cannot have written later than the close of the seventeenth century, 'some of his materials coming from Vaughan and Meydon.'¹⁴

It is important to consider these charges as, if proved, they would be valuable evidence as to the character of Peter Smart and would tend to confirm the suggestion that *The Rosie Crucian Secrets* came in the same category.

As regards any materials that may be found in Heydon, this is, indeed, no proof as to date or illegitimate borrowings, for in an age admittedly lax as to literary honesty Heydon stands out as *facile princeps* among the plagiarists¹⁵ so that not only are the materials involved all older than the date suggested¹⁶ but the ultimate question.¹⁷

Thomas Vaughan is not in the same category anyone casting any doubt upon his literary integrity. But in any event only one case can be adduced where there seems to have been direct borrowing from him by Rudd, and that is the opening vision in the *Decensions and Ascensions of Spirits*. This particular vision, it is to be observed, was also borrowed by Heydon. All three versions vary fairly considerably, though there are passages in each which are to all intents and purposes identical and the very nature of the discrepancies and coincidences seems to suggest a common origin outside all three. I hope, however, that confirmation of this idea will be found when I develop my argument as to the possible origin and authorship of *The Rosie Crucian Secrets*. For the present I will content myself with remarking that no one who has studied the literature with any care would dream of suggesting that the main elements in these MSS of Dr Rudd were original or that they were written with any intention of being published. My submission is that they were private compilations by a student of these subjects.

As to Rudd himself, we have no positive information, but there was a Thomas Rudd (1583-1656), a mathematician and a Captain of Engineers, who in 1651 published the first six books of Euclid with a preface by John Dee.¹⁸ This is not the date of the first publication of this preface, for it had appeared before H. Billingsley's translation of *Euclid's Elements* in 1570. It may well be, however, that Thomas Rudd knew Dr Dee (he was twenty-five years old at the time of Dee's death) and for that reason made use of his preface. It is unlikely that he was the mysterious Dr. Rudd himself; although the name is uncommon and in those days the mathematician, the astrologer and the student of occult mysteries were much akin; but he may have been a relation. In this case he was presumably the younger man, for although there is no proof of the supposition, it is not unreasonable to imagine that the Dr. R. mentioned in a marginal note at the end of the fiftieth sheet of Dr. Dee in *The Rosie Crucian Secrets*¹⁹ as having sent him by letter on October 19th 1605 'A Process upon the Philosophic Vitriol' is the Dr Rudd of the MSS in question.

One more point in connection with Dr Rudd remains to be mentioned, namely the marginal notes to the *Sponsilia Celeberrima Hermetis Trismegisti*.²⁰ Mr. Waite is emphatic regarding these, stating that the translation is not by Smart, who, he says, used the English version by E. Boxcroft published in 1690 and that the notes are 'the marginalia of the English rendering and these derive in turn from the German text.' Mr. Waite is also positive that there never was a Latin original.²¹

Now in the first place the authorship of this work, the *Nuptiae Chemicæ* or *The Chemical Marriage* as it is usually called, is by no means certain. It is the third and most striking of the original Rosicrucian documents, and was first printed in German in Strasbourg in 1616, the authorship being attributed to Christian Rosenkreutz under the date 1459. Modern opinion rather inclines to assign it to Johannes Valentinus Andreae

on the strength of a statement made in his autobiography, which was written late in life. He claims - and it must be remembered that he writes as an opponent of the Fraternity - to have written it in 1601 or 1602 as a jest, though at that time he could only have been fifteen or sixteen years of age. Personally I confess to finding this incredible²² but the reader must judge for himself.²³ It is a matter of some importance, for if not by Andreae, there may well have been a Latin original of an earlier date, of which the so-called High Dutch 'original' is a translation, and it is interesting to note that Latin is the language of most of the marginal notes.²⁴ But to return to the statement regarding Rudd's alleged notes. A comparison will at once show that while the Latin notes of Smart's version vary slightly from those of Foxcroft, there are many additional notes in English, which do not appear in the latter, which are, therefore, either those of Rudd or Smart or borrowed by one or other of them from some unknown source. The alternatives are not in themselves important, but it is quite clear that Mr. Waite is in error in stating that all the marginal notes in Smart's copy are to be found in Eoxcroft.

I do not suggest that the English translation is actually by Smart, through the fact that it is to all intents and purposes identical with that of Foxcroft cannot be taken as positive proof; but I would suggest that it is quite possible that neither of these gentlemen was responsible for the labour involved, but both used an earlier version that had been in circulation in a manner which I shall suggest later, in which case the copy which passed into the hands of Smart may well have had annotations additional to those in the copy which came to Foxcroft, being those of Rudd. Admittedly this does not redound to the credit of Peter Smart, but at the same time it seems obvious that his various MSS were not intended for publication and his claim to be the actual translator from the Latin may be ascribed to the same personal vanity which probably led to the statement in two of the MSS that they were 'methodised' by him.

It may appear to be a long digression, but the character of our copyist is of some importance, seeing that it has been suggested that he was not merely a gratuitous liar but a worse plagiarist than Heydon and that he is guilty of having forged *The Rosie Crucian Secrets*.

It is with the last of these statements that we are really concerned, and it would appear that in making a charge of forgery, especially in this particular case, a very material point has been overlooked, namely that it is the purpose of a forgery to deceive; for it seems obvious that at the time in question, namely in 1713, there could have been little hope of achieving such a result.²⁵ This, I maintain, is proved by the bulk of the contents themselves. *Elharvareuna* was published in 1665, the letter of Helvetius, published in 1667, deals with events which occurred in 1666, 26 fifty-eight years after Dee's death, and an English translation of Maier's *Themis Aurea* had appeared in 1656. I suggest that no forger would have been so clumsy as to weld together these various, comparatively recent and presumably still familiar elements with any hope of passing them off as the work of Dee. Possibly Mr. Waite had these facts in mind when he said as long ago as 1893²⁷ that 'it is, in fact, a very curious forgery, rendered the more difficult to account for by its want of assignable motive.'

Having indicated some of the chief weaknesses of the argument against Smart either as an incorrigible plagiarist or as the forger of the Rudd MSS and more particularly of *The Rosie Crucian Secrets*, it now remains to be seen from what source Smart could have obtained the MS which appears under that title. At the end of Harleian MS No.6483, *Liher Malorum Spirituum*, there is a note by Smart indicating that what followed was *The*

Rosie Crucian Secrets, and stating: 'This Manuscript of Dr Dee was given me by Dr John Gadbury in Anno 1686.' This introduces a new character to the scene in the person of the well-known astrologer and astronomer,²⁸ who was born in 1627 and died in 1704. Among his friends was John Heydon - for whom, on more than one occasion, he wrote laudatory verses to be prefaced to his books²⁹ - and he was evidently a student of alchemy and the Rosicrucian literature I have no evidence to show how the alleged Dee MS may have come into his possession, though I have, I maintain, a reasonable explanation, but in the absence of anything to the contrary, there seems to be no reason why Smart's statement should not be accepted. For the moment I am not even concerned with the question of authorship, but merely to show that there is a high degree of probability in favour of the hypothesis that Smart only figures in the history of this mysterious manuscript as a copyist.³⁰

Before I come to any consideration of the possible history of *The Rosie Crucian Secrets*, however, it would be as well to examine in a little more detail the nature of its contents. As has already been admitted, approximately the first third of Part 1 is almost identical with Heydon's *Elharvareuna*³¹ except that the latter is written as a dialogue supposed to take place between Eugenius Theodidactus³² and Eugenius Philalethes.³³ Many considerable passages are taken verbatim from the works of Thomas Vaughan³⁴ and it is remarkable that in every case, without a solitary exception, Vaughan's words are put into the mouth of Heydon himself. This transcends the limits of ordinary plagiarism to such an extent - Heydon having, on his own showing, a list of two hundred and sixty authors on whom he drew³⁵ - that it seems hardly credible. As will appear I incline rather to the idea that Heydon, having found a suitable MS, re-wrote it in dialogue form. His acquaintance with Gadbury would easily account for the way in which he could have got his material. I am further confirmed in this opinion by the fact that the literary style of *Elharvareuna* changes very markedly after page 190 -- at which point it breaks away from our MS - the remaining eighteen pages being, presumably, Heydon's sole contribution to this volume. Incidentally the style of the *Holy Guide* and his other works differs very radically from *Elharvareuna*, but the whole of *The Rosie Crucian Secrets*, allowing for certain variations in some of the formulae where there is redundancy, is obviously by the same hand.³⁶ There is, to be accurate, one exception to this statement, namely a short and very curious section³⁷ which is very distinctly reminiscent of certain of the communications in Dee's *True and faithful Relation*.

I am aware that if my suggestion is correct it would seem that a charge of unacknowledged borrowing must also be laid against Thomas Vaughan, whose reputation for literary honesty has so far not been assailed. I feel, however, that the evidence is only circumstantial and that where he made use of portions of this MS, the probability is that, as in other cases, he did so with permission, but was debarred from mentioning his source for reasons which I shall hope to make clear. These reasons are, in fact, closely involved in my theory as to the possible origin of *The Rosie Crucian Secrets*, and to this I must now devote some attention.

In the first place, as far as the alleged Dee authorship is concerned, there is the vexed question as to the possible antiquity of the Rosicrucian Fraternity, as it is now commonly called. In this connection, as so often happens, the ill-considered writings of those who seek to maintain the original as given, or even to ascribe to it the 'time immemorial' description, do more to bring such theories into disrepute than all the reasoning of the critics. I do not propose, therefore, to go into the large number of stories, many of them fantastic, that have been circulated as fact, nor even to lay further stress on the dates

given by Maier.³⁸

There seems, however, to be unexpected corroboration of John Yarker's statement that the original Rosicrucians were initiated by 'Moslem sectaries' independent of the traditional visit of C.:R.:C.: to Damcar, Damascus and Fez, which is rejected by the critical historians.⁴² This evidence is supplied in an interesting pamphlet recently published, entitled *Die Praxis der Alten Turkischen Friemauerei*, by Rudolf Freiherr von Sebottendorf; who indicates a definite alchemical practice based on the I.A.O., which is commonly recognized as being in use among Rosicrucians. There is a further link indicating that this actual practice was known to certain alchemical adepts in Germany at an early epoch to be found in Sebottendorf's interpretation of the mysterious 'zodiacal paragraph' in the ninth of the *Twelve Keys* of Basil Valentine; for although there is great uncertainty as to his date, it is, according to Mr. Waite, fairly safe to place him at the end of the fifteenth and beginning of the sixteenth centuries.⁴² It is, perhaps, worthy of note that this treatise was of such interest to Maier (whose connection with the Fraternity is almost beyond dispute) that he included it in his *Golden Tripod*; and it is at least interesting to note that another work of Valentine, *Azoth or the Secret Aureliae of the Philosophers* was published in 1613 in an edition described as 'Interpreted by M. Georgius Beatus. Vaughan quotes a long and singularly fine extract from this work, which he definitely states is by 'one of the Rosy Brothers, whose testimony is equivalent to the best of these, but his instruction far more excellent.'⁴³ It is, of course, impossible to say whether Vaughan was alluding to Beatus or Valentine when he made this remark, but the balance of probability would seem to point to the latter. In any event his silence should be borne in mind when considering the theory regarding the origin of *The Rosie Crucian Secrets* as I shall later put it forward.

I must confess that I have always found considerable difficulty in grasping the reasons put forward for suggesting that whatever its origin may be, the account given in the *Fama and Confessio* is definitely untrue. This whole hypothesis appears to rest on the alleged Lutheran and definitely anti-papal tone of these documents, coupled, perhaps, with a somewhat naive-seeming enthusiasm on the part of the authors, that might even be described as boastful or bombastic in certain places. There is, of course, the fact that we do not know of any city of Damcar in Arabia, and that the ingenuity of critical scholars has revealed what appear at first sight to be minor discrepancies in the story itself. In justice to the anonymous authors, however, it is only fair to state that these latter are very largely exaggerated, even, in certain cases, being fabricated or imagined, as a careful examination of the actual text of the *Fama* will show.⁴⁴

For this reason, while I must agree with Mr. Pryse⁴⁵ that the story of C.:R.:C.: cannot be accepted as strict history, I find his reasons, which would appear to be the seeming anachronisms in the story,⁴⁶ weak. I admit that the narrative is, like much else that passes for accepted history, lacking in evidential corroboration, as is only to be expected when one remembers that it deals with a secret Fraternity, and I am glad to observe that Mr. Pryse does not suggest that there is absolutely no historical basis for the story of the foundation of the society and the finding of the tomb, and places the date of the *Fama* as 1610, 'perhaps a year or two earlier'.⁴⁷ He even finds evidence of the existence of a group of individuals with agents as far apart as Danzig and Amsterdam, in whom 'we may recognise the germ of the Fraternitas R.:C.: "'and after mentioning Maier and Rudd, very pertinently asks why Andrew Libavius, who in 1615 violently attacked the Order, in the following year exhorted his readers to join it.

Mr. Waite himself is in favour of an earlier origin⁴⁹ for the Fraternity than 1610, seeing the beginnings of it in the Militia Crucifera Evangelica and the *Naometria* of Simon Studion, which was published in 1604, the year of the alleged finding of the tomb of C.:R.:C.:. The date, however, of the writing of *Naometria* is unknown, but we are given to understand that Studion was born circa 1543, graduated at Tübingen in 1565 and seems to have been present at the memorable meeting of the Militia Crucifera Evangelica at Lüneburg in 1586.

This theory of the origin of the Fraternity is, of course, purely speculative. It is, however, interesting to note that in *Naometria* is to be found a diagram uniting the symbolism of Rose and Cross, which makes it possible that Studion was connected with a society or group using this emblem before *Naometria* was written. That there had been such associations in England, France, Germany and Italy at least as far back as the early part of the fifteenth century and probably earlier seems beyond doubt. Indeed documentary evidence for the existence of some of them (though unnamed) is available⁵⁰ but the fact that they were, from their very nature whether the advancement of science or the liberation of religion - secret, supplies a more than cogent reason for our almost total absence of information concerning them.

I do not suppose that it will be disputed that Dr. Dee is in every way the type of individual that one would expect to have belonged to some such body. There can, of course, be no certainty on this point, but there is at least evidence that the circulation of MSS by him to various individuals under conditions of secrecy is credible seeing that we have it in his own hand that he gave to Mr Richard Cavendish 'a copy of Paracelsus, twelve lettres, written in French with my own hand, and he promised me before my wife never to disclose to any that he hath it.' That he was associated with students abroad is beyond dispute, and it is noticeable that at Bremen he was visited by Heinrich Khunrath of Hamburg, all of whose books were published after this conference with Dee.⁵¹

This suggestion cannot, of course, be stretched too far, and is, in any event, purely a speculative hypothesis - as are those of all serious writers on this subject - but a likely, list of names occurs to one in this connection, such as Dee, Christopher Heydon, Khunrath, Maier, Fludd, Dr Rudd and Thomas Rudd, Ashmole, Vaughan,⁵² Gadbury and John Heydon.

In the foregoing list the Rudds, or at least Dr Rudd, form a connecting link between one generation, as it were, and another, and would account for any MSS in circulation among the members reaching Gadbury and thus, finally, our copyist, Peter Smart. And although proof; in the historical sense, is lacking, I would suggest that more than one of these individuals was in all probability a member of the Rosicrucian Fraternity. For example Robert Fludd and Maier give every indication of writing from within. Then there is Ashmole himself; about whom there is a very strong tradition and some grounds for accepting it.⁵³ Lastly there is Vaughan, whose acquaintance with the Brethren seems to have been more intimate than he was willing to admit. These are perhaps the more obvious names, but Khunrath, the great contemporary of Maier, also comes within the range of possibility, and many have held his *Amphitheatrum Sapientie Eternae* to contain Rosicrucian emblems. Mr. Waite has stated⁵⁴ that he considers the doctrine of the ninth diagram to be 'so much in consonance with the theosophy of the Rosy Cross that it might have appeared in Fludd's vast treatise on the Macrocosm' Not merely is this the case, but in the first figure, according to Sebottendorf⁵⁵ the signs of the three vowels, I. A. O. are plainly illustrated.⁵⁶

Within such a group it is quite natural to suppose that many, if not all, of the MSS were by the members; hence *The Rosie Crucian Secrets* may well have been by Dee himself; though I do not insist upon this.⁵⁷ The alternative explanation is that a manuscript book belonging to Dee in as much as it was in his handwriting, but to the group in so far as it was not his personal possession, came into the hands of Gadbury, who added certain other relevant matter which interested him, namely the letter of Helvetius, the alchemical lexicon and the copy of Maier's *Themis Aurea*, but without being careful to name his sources, there being no particular reason why he should do so. When, therefore, this book came into the possession of Peter Smart, the latter, in making his own copy, failed to observe, or at least to comment upon, the fact that the work was a compilation and not a homogeneous whole and annotated his pages with the Dee folios.

The circulation of such MSS among the members of a secret group, presumably bound by certain obligations of secrecy, would account for the finding of various passages used without due acknowledgement by a scrupulous writer like Thomas Vaughan, seeing that acknowledgement would have been virtually impossible.⁵⁸ It would also account for the amazing impertinence which occurs in *Elharvareuna* already mentioned, where sections previously used by Vaughan are put into the mouth of Heydon himself by that blatant plagiarist; and note that this particular work was not published till 1665, the year of Vaughan's death.

That Vaughan denied, at least by implication,⁵⁹ his connection with the Fraternity of R.:C.:, must, of course, be admitted; but so did Maier and Fludd; nor is it a matter for surprise, seeing that the policy of the Order was to keep itself secret and not to disclose the names of its members. It seems, therefore, only logical to suppose that although apologists came forward to defend the Brethren and their *Fama* and *Confessio*, they should either remain anonymous or conceal their real connection, of which the latter alternative was infinitely preferable, the anonymous writer being always suspect.

To sum up my contentions, I submit that in the first place there is really no evidence worth considering for the suggestion that *The Rosie Crucian Secrets* is a late forgery by Peter Smart, who, in my opinion, figures simply as a copyist; that there is a mass of evidence in favour of the supposition that as early as Dee's time there was in existence a secret fraternity, probably with membership both in this country and abroad, to which he belonged, among whom circulated certain private MSS; that this society may even have been, and probably was, a branch of the Rosicrucian Brotherhood; that there is a very obvious and probable line of descent by which the MS we are considering could have come into the hands of Peter Smart; and finally that the attribution by him of the whole MS to Dee is a simple and understandable error.

E. J. Langford Garstin London
January 16th 1935

THE PREFACE⁶⁰

The Contemplative Order of the Rosie Cross have presented to the world Angels, Spirits, Planets and Metals, with the times in Astromancy and Geomancy to prepare and unite them telesmatically. The Water is not extracted by the hands of men, but it is made by nature a Spermatick, Viscous Composition of water, earth, air and fire, all those four natures united in one crystalline, coagulated mass.

By Mercury I understand not Quicksilver, but Saturn philosophical, which devours the Moon and keeps her always in his belly. By Gold I mean the Spermatick Green Gold⁶¹, not the adored lump which is dead and ineffectual⁶². This is the substance which at present is⁶³ our study. [It] is the child of the Sun and Moon⁶⁴, placed between two fires, and in the darkest night receives a light from the stars and retains it. The Angels or Intelligences are attracted by an horrible emptiness⁶⁵ and attend the Astrolasme for ever. He hath in him a thick fire by which he captivates the thin Genii. At first the Telesma is neither metal nor matter, neither solid nor fluid, but a substance without all form but what is universal⁶⁶. He is visible and a fume of Mercury, not crude but cocted. This fume utterly destroys the first form of Gold, introducing a second and a more noble one. He hath no certain colour, for Camelion like, he puts on all colours, and there is nothing in the world hath the same figure with him when he is purged from his accidents. He is a water coloured with fire, deep to the sight and, as it were, hollow and he hath something in him that resembles a commotion. In a vaporous heat he opens his belly and discovers an airy heaven, tinged with a milky white light; within this Coelum he hides a little Sun, a most powerful red fire sparkling like a Carbuncle, which is the red Gold of the Rosie Crucians.

That you may know the Rosie Crucian philosophy, endeavour to know God Himself, the worker of all things, and to pass into Him by a whole image of likeness (as by an essential contract and bond), whereby we may be transformed and made as God, as the Lord spake concerning Moses, saying, I have made thee the God of Pharaoh⁶⁷. This is the true Rosie Crucian philosophy of wonderful works, that they understood not, the Key whereof is Intellect⁶⁸. For by how much the higher things we understand, with so much the sublimer virtues are we endowed, and so much greater things do work and the more easily and efficaciously. But an Intellect being included in the corruptible flesh, unless it shall exceed the way of the flesh and obtain a proper nature, cannot be united to those virtues (for like to like) and is, in searching into the Rosie Crucian secrets of God and nature, altogether inefficacious. For it is no easy thing for us to ascend to the Heavens, for how shall he that hath lost himself in mortal dust and ashes find God? How shall he apprehend spiritual things that is swallowed up in flesh and blood? Can man see God and live? What fruit shall a grain of corn bear if it be not first dead; for we

must die to the world, to the flesh and [to] all [the] senses and to the whole man animal, who would⁶⁹ enter into the closest of secrets, not because the body is separated from the Soul, but because the Soul leaves the body, of which death St Paul wrote to the Collossians, Ye are not dead and your life is hid with Christ⁷⁰. And elsewhere he speaks more clearly of himself, I know a man, whether in the body or out of the body I cannot tell, God knows, caught up into the third Heaven⁷¹, etc. I say by this death, precious in the sight of God, we must die, which happens to few, and not always, for very few whom God loves and are virtuous are made so happy. And first those that are born not of flesh and blood but of God; secondly those that are dignified by the blessed assistance of Angels and Genii, the power of Nature, [the] influence of the planets and the heavens and [the] virtues of the figures and Ideas at their birth⁷².

Behold The Rosie Crucian Crowne

This Crown⁷³ is set with seven Angels, seven Planets, twelve Signs, seven Rulers, twelve Ideas and sixteen Figures⁷⁴.

Observe this harmony. The seven Angels guide the seven Planets, the seven Planets move continuously in the twelve Signs, the seven Rulers run in the twelve Ideas over the face of the Earth, and with the Elements project sixteen Figures. These have their influence upon the seven metals which you must prepare for the Diseases of mankind, as for example, if Mars cause the disease, Venus and Kedemel will cure it and you must make your Medicine of Copper.

If Saturn and Zazel cause the disease, Jupiter and Hismael in Tin prepared will lend you their influence to cure the party⁷⁵. If Saturn cause the disease the Sun and prepared Gold will cure the disease.

Now I will demonstrate in what thing, of what thing or by what thing is the Medicine or Multiplication of Metals to be made. It is even in the nature, of the nature and by the nature of metals, for it is a principle of all philosophers that Nature cannot be bettered but in his own nature⁷⁶.

Trevisan saith: Every Substance hath his own proper and principal seed of which it is made. A pear tree bringeth forth a pear and an apple tree an apple, and God said in the beginning, let everything bring forth his fruit and let the seed be multiplied in itself. And Arnoldus de Villa Nova saith: Every seed is correspondent to his seed and every shrub bringeth forth his proper fruit, according to his kind, for nothing but man is engendered of man, nor of the animals but their like; whereupon Paracelsus concludeth thus: True Alchemy, which only alone teacheth the Art to make Sol and Luna of five metals, will not admit any other receipt because⁷⁷ that which is thus (and it is truly spoken): perfect metals are made only of metals, in metals, by metals and with metals for in some metals is Luna and in other metals is Sol. If this be true that in Metals are their seed whereby they may be multiplied, how is it then that the philosophers say their Gold and Silver are not common Gold and Silver, for common Gold and Silver

are dead but their Gold and Silver liveth. To this I answer, common Gold and Silver are dead except they be revived by art, i.e., except their seeds, which are naturally included in them, be projected into their natural earth, by which means they are mortified and revived like as the grain of wheat that is dead and unapt to increase, except by art and industry of man it is in due season sown in his kindly earth and there putrefied and again revived and multiplied. For which cause Trevisan hath written that the vulgar bodies that Nature only hath perfected in the mine are dead and cannot perfect the imperfect bodies. But if we take them and reiterate perfection upon them seven, ten or twelve times⁷⁸, then will they tinge infinitely, for then are they entering, tincting and more than perfect and quick in regard of that which they were before.

Paracelsus likewise affirmeth metallic spirits are dead and lie still so that they cannot work, unless by art they are revived, which thing Arnoldus verifies. Gold and Silver, therefore, simple and absolute in their bodily and metallic form, are dead, but by art they are revived and made Gold and Silver of the Philosophers. And they are revived and brought to yield their seed by reducing them into their first matter, which is called *prima materia metallorum*⁷⁹, for it is impossible for the species or forms of metals to be transmuted but by reducing them into their first matter.

Now the first matter of metals is Argent vive, i.e., Quicksilver⁸⁰, as all philosophers verify. For the first matter of anything is the self same thing into which it is resolved as snow and ice are resolved into water, which is the proper and first matter, and so metals are dissolved into Argent vive. Therefore Argent vive or Mercury is the first matter of metals⁸¹. Therefore metals of necessity must be reduced into Mercury and not into cloud water as the philosophers affirm, but into a viscous water⁸² which is the first matter of metals, for it is the opinion of Paracelsus, Arnoldus and Trevisan that labour is lost which is spent in the Separation of the Elements, for nature will be severed by human distinction, but hath her own separation in itself. Therefore metals should not be reduced into cloud water but into a viscous water.

Albertus Magnus saith the first matter of metals is Argent vive, which is a viscous, incombustible moisture commixed in a strong and wonderful mixture with a subtile earthliness in the mineral caves of the earth, which continually moveth and floweth because successively one part hath rule over another. As the cause of flowing and moving is by moisture bearing the chief rule, so⁸³ terrestrial dryness bearing chief rule over the action of moisture is the cause it will not stick to that which it toucheth nor moisten [it].

Trevisan saith that is the nearest matter of metals whose viscous moisture is mixed with his subtile earthliness.

And Geber saith, we could never yet find anything permanent in the fire but this viscous matter or moisture which is the self same note⁸⁴ of all metals, and all the other moistures⁸⁵ do easily fly from the fire by evaporation and separation of one

element from another, as water by fire, one part going into smoke, another into water, another into earth remaining in the bottom of the vessel; but the viscous moistness that is to say Mercury, is never consumed in it nor separated from his earth nor from any other his element; for either they remain altogether or vanish altogether, so that no part of the weight may perish.

Geber thus describeth the nature of Quicksilver⁸⁶: Argent vive, which the Alchemists call Mercury, is nothing else but a viscous water in the bowels of the earth, of a moist and subtile substance of white earth united altogether by a moist, temperate heat by the least parts, until the moist be tempered by the dry and the dry by the moist, so that being thus both equally united and mixed, neither of them may be separated nor taken from one another by the fire. And in this Argent vive, the mother of all metals, is only the whole perfection, for it hath in its composition sulphury parts dry, the which tinge and colour⁸⁷ [the] whiteness in act and redness in power, and therefore this is the true Sulphur which perfecteth, formeth, coagulateth, coloureth and fixeth by his action. But this incombustible, hidden and unknown Sulphur which is in power in Argent vive, cannot bring itself forth into act but by due decoction, wherefore you may now perceive that neither nature in the veins of the earth nor we above ground, have any⁸⁸ other matter to work upon but only pure Mercurial Form⁸⁹ wherein Sulphur is enclosed, that is to say fire and air, which indeed is the internal and essential part of the Mercury itself; but it doth not dominate therein but by the means of heat, the which is caused by the reflexion of the fiery sphere which encloseth the air, and also by⁹⁰ the continual and equal motion of the heavenly bodies, which do stir so lent an heat as that it can hardly be perceived or imagined. And thus by most perfect decoction, and also by continual proportional digestion in long success of time is introduced in art and made manifest in the end of the operation of Nature that aforesaid unknown and incombustible Sulphur, which is the true form and ferment of Gold. And thus mayest thou see that metalline form[s] take their original only of pure mercurial substance, the which is the mother of all metals and coupleth and is united with her male, that is with the said Sulphur, the father of metals, the which causeth the diversity of metals according to the different degrees of decoction and alteration caused in Mercury by his own natural heat of inward Sulphur.

The philosophers do agree that there are⁹¹ in the nature and original of metals two sperms or seeds, the one masculine and agent, which they call Sulphur, the other feminine and patient, which they name Mercury; and these two have the natural conjunction and operation one with another in the womb of the earth, whereby they engender metals of diverse form and quality according to the difference and diversity of their degree of digestion and concoction.

Now I will briefly discover the difference between Sulphur and Mercury, and the beginning and natural generation of them, and then show how they have their natural operation, the one with the other, in the bowels of the earth to be made metals perfect and imperfect.

Sulphur is double in every metal save only in Gold, that is to say external, burning and internal, not burning, which [latter] is of the substantial composition of Argent vive. The Mercury or Quicksilver spoken of is engendered or compounded in the bowels of the earth of clear, viscous water by a most temperate heat, united by the least parts, indissoluble, with an earthly substance, incombustible Sulphur, white, most subtile in art, without the which the substance of Argent vive cannot subsist, which coloureth it naturally with a white colour, but in our magistery it maketh it white and red as we will by governing the nature of it; wherefore Argent vive is the total material cause and total substance of the Philosophers' Medicine, containing in itself that internal Sulphur, being a simple fire, lively, quickening, the which indeed is the true masculine agent that before we spake of, the which, by perfect and due digestion and proportional decoction, congluteth, coloureth, formeth and fixeth his own Argent vive into Gold according to nature and to art in the philosophical medicine. But when that Argent vive is by nature thus fixed and made perfect by most high digestion into Gold only by his own proper and inward Sulphur, which is the true ferment, then the external, combustible Sulphurs cannot enter in nor be mixed with him, but they are⁹² parted clear away as the corruptible from the permanent; wherefore they enter⁹³ not into Gold and therefore cannot be the matter or form, or any part of the matter or form of the Philosophers' Medicine. And thus you may understand the difference between the true Sulphur and Mercury, for when it appeareth simple it is flowing and is called Mercury, and is volatile, carrying or holding his proper incombustible Sulphur or ferment hidden in power. But when in the end of the aforesaid decoction that hidden Sulphur is brought wholly into act, whereby the whole is manifest and doth show the nature of Sulphur, then it is called Sulphur, which doth coagulate, reduce and fix his Argent vive to his proper nature, which is to be made Gold. Wherefore this is the only tincting Sulphur of the philosophers, the which is unknown to the common people. But the compound of them is called the Mixed Medicine, perfect and sound, and in the commixtion they are made all one as wax, and so in truth you may now see that these two spermatick matters are of one root, substance and essence, that is to say of the only essence of pure Argent vive. But the diversity of the sundry shapes, forms and bodies of metals, the which is the cause of the perfection or imperfection of them, is according to the diverse and several degrees of alteration caused by their decoction and digestion. For the Mercury, [which] is Argent vive running in the veins of the earth, conjoineth and is mixed with the aforesaid external Sulphur, and being so mingled and conjoined together by the sundry and different degrees of the decoctions of the internal Sulphur caused by the motions of the heavenly bodies, there is engendered the sundry shapes and forms and bodies of the metals in the entrails of the earth⁹⁴. For first in the first degree of natural operation and digestion, the heat of the internal Sulphur working and somewhat prevailing in the humidity of his Mercury, beginneth somewhat to fix and coagulate the mercurial humour and giveth it the form of Lead. And by further digestion and decoction, the Sulphur yet somewhat more prevailing over his Mercury, the Mercury is somewhat more fixed and receiveth the form of Tin.

Then doth the heat dominate more and maketh Copper and then Iron, and further proceeding in their digestion, the internal Sulphur yet more subduing the moist[ure] and cold of his Mercury by a temperate heat, and attaining by his concoction purity and perfection of whiteness, it more firmly fixeth his body and giveth it the form and fixation and tincture of Silver. And now the essence that was in power is brought forth into act, whereby the external, earthly Sulphur, which gave a transitory form to the undigested metals, is almost utterly expoliated and separated by reason of his perfect form introduced by the means of our digestion and proportional decoction.

And yet in the Silver there are some small parts of the external Sulphur, the which are by the last and most temperate, complete digestion of nature wholly and thoroughly expoliated. And then by nature is accomplished the most perfect, simple and pure substantial form of Gold, which Gold in the perfection of his metalline nature is pure fire, digested by the said Sulphur existing in Mercury, whereby his Mercury, that is to say his whole substance, is converted into the nature of his pure Sulphur and made permanent and triumphant in the force and violence of the fire. And by separation of the external Sulphur, the metals are made perfect according to the⁹⁵ divers degrees of their decoction, digestion and alteration, wherein they separate themselves from the earthly and combustible Sulphur and attain their true, complete, pure form and fixation.

But whereas the philosophers do seem to set down by degrees first Saturn, then Jupiter, then Luna, then Venus, then Mars and then Sol, they had a further meaning therein which is not to be understood according to the letter; for indeed Venus and Mars are placed after Luna, not that it should be believed that Luna doth turn or go into an imperfect body as Venus and Mars, but in truth they are placed after Luna for two causes, first because of the over great and excessive burning of the filthy and fixed, earthly, external Sulphur, which is joined with their Mercury and is outwardly by too much intemperate and an overgreat, superfluous, drying, combustible heat, coagulated and decocted with the Argent vive to a corruptible body, while the other cause is philosophically to be understood in the order and degrees of the colours⁹⁶ in the working of the Philosophers' Medicine, which is a similitude and analogy, and this over great quantity of burning, gross, earthly, external Sulphur is the cause of the hard melting of Mars. But so soon as nature by a temperate, complete digestion hath introduced into act the internal, pure Sulphur, then are separated all those external Sulphurs from the Mercury and a perfect form is introduced. [An] example [of this is to be seen] in the projection of the Philosophers' Medicine, which, being cast upon imperfect metals molten, doth only by virtue of the most pure, temperate, high and mighty digestion fix and give a true, natural form to the Mercury of the bodies, whereby is expoliated away all external Sulphur and they are perfected into fine Gold. And you must also know that nature doth not always [proceed by means] of these degrees in passing through the dispositions and paths⁹⁷ of the metals, or any one of them, but doth oftentimes engender perfect Sol as the aforesaid beginning by a most temperate and due decoction in the

bowels of the earth. The reason hereof, the knowledge of the countries and mines will make manifest unto you⁹⁸.

And thus have I made plain the very operation and work of nature in the earth, as all the philosophers deciphered it. And this operation of nature are we to imitate and follow as near as possible in our art, according to the earnest precepts and prescriptions of all the philosophers in this behalf.

Now I shall show how and in what manner our art must imitate the operation of nature; but first I will resolve, wherefore do the philosophers call Mercury or Quicksilver the First Matter of Metals, when there is another matter or sperm, as we have declared, which must be joined with it before metals can be engendered.

The philosophers do truly call Mercury the First Matter of Metals, being so indeed, for the Sulphur which is the masculine sperm, is of her, and she is the root of him and his coagulation, as Hermes said. And also the same man saith, this water coagulateth when it is congealed and running water is the mother of that which is congealed and coagulated and so it was ever. For which cause the philosophers call the feminine sperm the patient, or matter which suffereth the action of her agent, and taketh the impression of his forms in her substance; and therefore the philosophers said truly that Sulphur giveth the form and beginning of being more than matter, when as that it is his act and matter power and form; for according to the truth of forms, they are named the substance of things, but matter may after another sort be called more the substance in as much as it is the beginning to everything, and from it are extracted all forms.

If, therefore, any man would like to know the form of Gold, he must of necessity know the matter of Gold, the which is Argent vive. It springeth flowing, liquid, flying, bright and suffereth coagulation, and is, therefore, truly called the First Matter of Metals, because all metals have their first matter or substance from her, their mother, the forms of the metals being affected by the moving of the active elements, fiery and airy, of Mercury, that is to say, Sulphur⁹⁹, the which moveth Argent vive, as this proper matter for generation into metals, according to the degrees of his motions.

Now we proceed to apply the operation of an art to the operation of nature, and show what is the first work of art.

Learn to know what is the first work of art by the first work of nature, always provided that it be that first work of nature that art is able to perform. But because the first work of nature was to make the two sperms of nature, which art cannot do, therefore the second work of nature, which is the conjunction of the two sperms in one, must of necessity be the first work of art, and the creation or making of the two sperms must be the only referred to nature, who hath provided and prepared to art the matter that art is to work upon. According to the saying of

the philosopher, art of itself cannot create the sperms, but when nature hath created them, then doth art, joined with that natural heat which is in the sperms already created, mix them as the instrument of nature, for it is plain that art doth add neither form, nor matter, nor virtue, but only aiding the thing existing, to bring it to perfection. And again, nature hath created a matter unto art, unto which art neither addeth anything nor taketh anything away, but removeth such things as are superfluous; likewise nature hath provided for us one Stone and one matter and one medicine, unto the which we, by our art, add no foreign thing, nor in any point diminish it, but in removing that which is superfluous in the preparation¹⁰⁰, and this is done in the purification which is effected by solution. By these words it plainly appeareth that nature hath prepared the matter wherein art is to work, and art by no means can make the same matter; but the only work of art is to cleanse and purify that which nature hath left impure, and make that perfect which nature hath left imperfect, as is verified by this last saying of Arnoldus, and that first of Trevisan.

Now, therefore, it follows that the first work of Art, wherein art doth imitate nature, must of necessity be that which is the second work of nature, (*viz.*) as the second work of nature after she had created the sperm was to join these two sperms of nature together, whereby to make the First Matter of Metals, so the first work of art must be to conjoin the sperm of metals together, whereby we must make the First Matter of one pure Medicine, that may bring the impure and imperfect metals into the purity and perfection of nature. And this can no otherwise be done but by reduction of them into their First Matter as is before said, by which means we may have (as Arnoldus saith) the same sperms of the metals above earth that nature did work in under the earth. And this reduction is nothing else but the dissolution in which they are dissolved into the natural Mercury and Sulphur again, but more pure than they were before by reason that they are in their dissolution separated and purified from the fex and impurity of their nature and make more pure and perfect whereby to engender a more pure and perfect matter than nature could do; and for this cause hath the philosopher written this conference in the lamentation of nature between nature and art, 'Without me, which do yield the matter, thou shalt never effect anything, and without thee also, which dost minister unto me, I cannot alone finish this work.'

It is the chiefest and highest secret of the philosophers to know out of which of the metals must we have these sperms. I ought not to disclose the same in plain terms, but in dark speeches and figures as they have done. Notwithstanding, mark that which shall follow and I will discover to thee the secrets of the philosophers in hope that thou wilt hide them in thy heart and commit the papers to the fire. Now first and chiefly thou must call to remembrance the words of the philosophers before named, who say that in some metals is Sol and in some metals Luna. That is to say, in some metals is the masculine sperm and in some is the feminine sperm. In some of the metals is the tincture of Gold and in some of the metals is the tincture of Silver. Some of them are masculine and some are feminine. For that these words are true in their expositions, the words of Hermes

do very well prove, who said Red Sol is his father and White Luna his mother¹⁰¹. If, therefore, Sol be the father and Luna the mother, and in some of the metals be Sol and in some Luna, what is this but to say that some of the metals are masculine and some of them feminine, or in some of them is the masculine sperm and in some of them is the feminine sperm. Now, therefore, consider which of them are the masculine bodies, and out of which the masculine sperms are to be had, and then we shall more perfectly discern the feminine bodies whence the feminine sperms are to be fetched.

Note that the philosophers do diversly name these two sperms. The masculine they call agent, the Sulphur or rennet, the body or ferment, the poison or flower of Gold, the tincture or inward fire and the form. The feminine sperm they call the patient, Mercury, the Spirit volatile, Argent vive, *menstruum*, water, azoth and the matter and by many other names they name them both. But this *caveat* in the discerning of them I give thee for three causes especially. The one is because thou shouldest in reading of the philosophers not mistake any one of them for the other; the second cause, that thou shouldest by these names know which of the metals are masculine by the quality of their names; and the third cause is that thou shouldest thereby gather and understand that the two sperms, being of two several natures and qualities, can by no means be fetched from one body, as divers have misconstrued, no more than both the sperms of man and woman are in man alone. But they are to be had of two substances of one root, as Trevisan, Arnoldus and the rest of the philosophers affirm.

But I will give thee this secret note, that the two sperms must be had out of two several bodies, yea two bodies in one only root, which is the same Hermaphrodite of the philosophers, which they often write of¹⁰², or their Adam¹⁰³, as in due place shall be disclosed; but in all the reading of the philosophers keep well this *caveat* in thy mind, of the several names and natures of the two sperms.

But now I shall proceed to prove by the philosophers which are the masculine bodies, and how a question shall arise whether is that which giveth the form or tincture the masculine sperm or the feminine. You need not to doubt that among the metals Sol and Luna are both agents and masculine sperms¹⁰⁴, for they both give form and tincture severally, the one to the white work, the other to the red work, according to the sayings of the philosophers.

For Arnoldus in his *Rosary* saith Gold is more precious than all other metals and is the tincture of redness tincting and transforming every body, but Silver is the tincture of whiteness, tincting all other bodies with a perfect whiteness; and therefore he which knoweth to tinct Argent vive with Sol and Luna cometh into the secret. Likewise in another place he saith thus. The first work is to sublime Mercury and to dissolve it, that it may return into the First Matter. Then let the clean bodies be put into this clean Mercury, but mix not the white body with the red, nor the red with the white, but dissolve every one severally apart, because the white water is to whiten and the red water is to make red, therefore mix not

the water of the one medicine with the water of the other, because thou shalt greatly err and be blinded if thou do otherwise. By those two sentences of Arnoldus it appeareth not only that Sol and Luna are agents, the one giving form to the red work, the other to the white, but also there is another body that is to be dissolved into Mercury, which is the patient of these two, for as much as those two are to be put into the same; yet it is not the patient to them both together, but each of them severally and assunder, which proveth them plainly to be both masculine and agent, and none of them patient to any other, nor by any means to be mixed one with another, but a third thing to be patient to them both, that is to say the same Mercury or Argent vive that they before spake of where they said that he which knoweth how to tinct Argent vive with Sol and Luna cometh to a secret¹⁰⁵. Likewise the noble Trevisanus saith, Our medicine is made of two things, being of one essence, to wit of the union mercurially of fixed and not fixed, spiritual and corporeal, cold and moist, hot and dry, and of no other thing can [it] be made. By those words it is manifest that the two Mercuries whereof our medicine is to be made are both of one root but of contrary qualities; that is to say, the one is Mercury fixed, the other not fixed; the one a corporeal, the other a spiritual; the one hot and dry, the other cold and moist; which several Mercuries are contrary, and contrary matters cannot be included in Sol and Luna. For they, as Agents, are only hot and dry, corporeal and fixed, but they are not, as patients, cold and moist, volatile or spiritual¹⁰⁶ and unfixed, and therefore in them may be the masculine sperm, but in no wise the feminine; and therefore, saith *Turba [Philoso]phorum*, a tincture proceeding from the fountain of Sol and Luna giveth perfection to imperfect metals, upon which considerations they have also set down this most excellent canon and principle, (*viz.*) the secret of all secrets is to know that Mercury is the matter and *menstruum*, and the matter of perfect bodies is the form. What is this but as who should say, seeing the Mercury drawn from the perfect bodies is the form or agent sperm of our medicine, then Mercury of an imperfect body must needs be the matter or feminine sperm¹⁰⁷; to the confirmation whereof Paracelsus saith thus: Philosophical Mercury that is of Sol, is in the conjunction compared unto the corporeal spirit of Mercury, as is the husband to his wife whereas they are both one, and the self same root and original, although the body of Sol remains fixed in the fire but the metallic woman unfixed. Notwithstanding *that*, compared to *this*, is no otherwise than the seeds to the field or earth.

By these words of Paracelsus it is evident that the difference between the metallic man and the metallic woman is that the metallic man is fixed and the metallic woman unfixed; by which means it is plain that this metallic woman cannot be Silver or the Spirit of Silver, as some do fondly surmise, and as the most do take it, but of some imperfect body that is unfixed. For who is so simple but knoweth that Luna is fixed and permanent in the fire and inseparably united with his pure white Sulphur.

Then it is proved the two perfect bodies are the agents, giving the forms and tinctures, and so, consequently to be the masculine sperm¹⁰⁸ and no less proving

that the feminine sperm is to be had from an unfixed body, of which nature neither of them is, and therefore we must yield to the apparent reasons and authority of the philosophers.

I shall now expound by some of the philosophers the saying of Hermes that his father is Sol and Luna his mother.

These words of Hermes, though they be so full of truth and have no deceit in them, yet a great number have been deceived thereby. The cause of their error is because they do not consider the nature of Luna, which they take to be meant of Hermes to be the mother of our matter. For if they did either consider the masculine property of Silver or perused the philosophers touching their construction of this point, they should well perceive that Luna is not the Silver¹⁰⁹ that Hermes meaneth, but a certain unfixed matter or Mercury, of the nature and quality of the Celestial Luna¹¹⁰, as in the *Canons of the Philosophers* appeareth, and in the *Turba [Philoso]phorum* by these words: It is a thing worthy to be noted that Luna or Silver is not the mother of common Silver, but it is a certain Mercury endued with the nature and quality of the Celestial Moon, which is the same Mercury or woman before spoken of, that is not fixed as Silver is, but is the nature of the Celestial Moon in respect of her moist, unmixed¹¹¹ and watery quality, having her fixation, form and tincture of her Sulphur as the Celestial Moon taketh light of the Sun. Therefore out of doubt it must be drawn from a body of the same nature, and not from a body of a contrary quality; for what can be more absurd than to think that an unfixed matter can be in a fixed metal or a fixed nature in an unfixed body. Consequently what can be more evident and manifest, seeing the philosophers do all affirm that the metallic man is fixed and the metallic woman unfixed, than that the fixed sperm must be had of a fixed metal and the unfixed and volatile nature out of an unfixed substance, and, therefore, by no means had from Luna, because of her fixed and masculine nature, which all the philosophers in plain terms confirm to be true, as in their *Canons*, by a question demanded and answered in this manner. The question amongst wise men is, whether the Mercury of Luna joined with the Mercury of Sol may be had instead of the philosophical *menstruum*. The[y] answer, Mercury of Luna doth hold the nature of the male or masculine, but two males cannot engender no more than two females. Likewise in another place thus, the Sulphurs Sol and Luna are the two sperms or masculine seeds of the Medicine. And in the *Turb[a]* thus, metallic Lunes are of a masculine nature. Thus I have proved that the two perfect metals are the two masculine bodies, from which we are to fetch our two masculine sperms or forms or tinctures, i.e., both of the red and white, which, seeing they are fixed and perfect bodies, the form and tincture and agents of our matter, they have sufficient reason of themselves to persuade that they can be no other than the masculine sperms, except we will, contrary to all rule of reason and nature, have one thing both the agent and the patient.

Now I will demonstrate which are the feminine bodies, and out of which the feminine sperms of our matter is to be fetched.

This secret of both these secrets is the greatest and requireth of itself to be kept as secretly in the hearts of all wise men hereafter as it hath been of all ancient philosophers heretofore.

Understand the secret by this figure 3, which number indeed it doth contain in itself, and is the very figure of the Trinity of the Deity.

First I will show the reasons as the marks and tokens whereby thou shalt understand and know that this 3 is the same feminine body where is the feminine sperm of our blessed matter, which I will prove by the authority of the philosophers in this manner. First the philosophers do all agree that the metallic man in our matter is fixed and the metallic woman unfixed. If, therefore, I prove our matter 3 to be unfixed, it is a great argument and probability that our 3 is the same woman.

The second mark and token whereby she is known is that the philosophers agree that their Mercury or water which reduceth their Gold or Sulphur into his First Matter is the same that abideth and is permanent with it as Trevisanus declareth¹¹². There is required in our natural solution the permanency of both, viz., of the water dissolving and of the dissolved body; and in another place, no water dissolveth the metallic essence with a natural reduction but that water which is abiding therein in matter and form, which water also, the metals themselves being dissolved, are able to congeal. And Arnoldus saith, the nature of the dissolved body and the dissolving water is all one, but only that the nature of the body is complete, digested and fixed, but the nature of the water is incomplete, undigested and volatile until it be fixed by the body. And in Paracelsus our woman dissolveth her man and the man fixeth the woman. By these words it is plain that the water which dissolveth the body is the same that is permanent with them¹¹³, that is to say, the woman or feminine sperm that is to be joined with the man or masculine.

Paracelsus saith plainly, speaking in the person of the figure 3, my spirit is the water, dissolving the congealed bodies of my brethren and Raymund Lullius saith in his *Epistle to the King*, Our water, you know, is extracted from a certain stinking *menstruum*, which is compounded of four things, and is stronger than all the water of the world, and it is mortal, whose spirit multiplieth the tincture of the ferment. And in another place he saith, all alchemical Gold is made of corrosives and of an incorruptible quintessence, which is fixed with ferment, but such quintessence is a certain spirit reviving and mortifying the mineral medicine. And *Turba [Philoso] phorum* saith, take the black spirit and with it dissolve bodies and divide them. Now consider the nature of our figure 3, and judge if this be that water or no. It must needs be the same, for the words fit the nature of our figure 3 and no other of the imperfect bodies but her, for all the philosophers agree that she is earthly, dark, cold and stinking, and Paracelsus nameth her plainly, the water dissolving her brethren.

Consider yet another note or mark whereby she is known, as the ancient and modern philosophers do affirm that their Gold must be sown in his own proper earth, as also in the *Turb[a]*, let our Gold be sown in his own proper earth.

Arnoldus in his *New Light* saith, with my own hands, my eyes being witnesses I have made the Elixir that converted Saturn into Sol, which matter truly I have now named, and it is the philosophers Magnesia, out of which they found¹¹⁴ quicksilver of quicksilver and Sulphur of Sulphur. To construe these words rightly, what is our figure 3 but Mercury of Mercury, and what is our Gold but Sulphur of Sulphur. I will yet impart a greater secret.

It is written by good philosophers and found true infallibly by daily experience, that the figure 3 is never found simple or pure by himself in the mine, but is ever mixed with Gold or Silver, whose grains or seeds in him are plainly to be seen to the eyes; by which means it appeareth that there is no mine of himself, but he is the mine of them and so their very natural earth.

Consider these words following from Flammellus¹¹⁵, and thou shalt yet hear a greater secret than these. Mercury being never so little congealed in the veins of the earth, there is straightways fixed in it the grain of Gold which, of the two sperms, do bring forth true springs and branch of Mercury as we may see in the caves of Saturn, wherein there is no mine in any of which the true grain of the fixed may not be contained manifestly, that is the grain of Gold or Silver. For the first congelation of Mercury is the mine of Saturn in which it is put by nature. This may truly be multiplied into his perfections without fail or error, being, notwithstanding, in his Mercury not separated from his mine. For the metal consisting in his mine is Mercury, from which if the grain be separated it will be an unripe apple plucked from his tree, which is altogether destroyed. The fixed grain is the apple and Mercury is the tree; therefore the fruit is not to be separated from the tree, because it cannot elsewhere receive nourishment then from his Mercury. It is as great a folly to put Gold or Silver into Mercury as to fasten an apple again to the tree from whence it was taken. Therefore, that this business might be duly accomplished, the tree together with his fruit must be taken, that again it might be planted, without taking away the fruit, into a more fertile and new soil, which will give more nourishment in one day than the first field would have yielded in an hundred years, for the continual agitation of the winds. Go up, therefore, into the Mountain that thou mayest see the vegetable, Saturnian, royal and mineral herb¹¹⁶, for let the juice be taken pure, the feces being cast away, for thereof thou mayest effect the greatest part of thy work. This is the true Mercury of the Philosophers.

Trevisan confirms the matter thus. Our work is made of one root and two substances Mercurial, taken crude, drawn out of the mine clean and pure, conjoined by fire of amity as the matter requireth it, cocted continually until that of two be made one; and in this one, when the two are mixed, the body is made

spirit and the spirit is made body. Paracelsus likewise speaking plainly in the name of our figure 3 saith: It would be profitable to the lesser world¹¹⁷ if he did know or at least believe what lay hid within me, and what I could effect, for he that doth discourse upon the art of Alchemy would more profitably understand that which I can do if he would use that only which is in me, and that which by me may be done. And in another place, under an enigma, he notably discovereth this our blessed matter where he saith: Whatsoever staineth into a white colour hath the nature of life and the power and property of light, which causally¹¹⁸ effecteth life; and contrariwise, whatsoever staineth into blackness or maketh black hath the nature common with death and the property of darkness and the strong power of death. The coagulation and fixation of such manner of corruption is the earth with her coldness. The house is always dead, but the inhabitant of the same liveth, and if thou canst find forth the example thereof thou hast prevailed.

By these words it appeareth that as the tincture of whiteness is the cause of life, which is the spirit of generation, so the blackness, which is the spirit of corruption, is death; and these two tinctures are in our blessed herb. The natural blackness whereof, that is to say our figure 3, is the spirit of the corruption or mortification, which is the same earth which he here noteth with his coldness. The same dead house within the artificial digestion is the death and mortification and putrefaction of the matter, and our Silver and Gold, which is naturally included in the same, is the tincture in his first artificial operation according to the philosophers, who say there is no Gold, but first was Silver before it was Gold. This tincture of whiteness is the same inhabitant which liveth in the same dead house, according to the saying before, the house is dead but they live which inhabit it; by which means it is plain that this is the same example which he speaketh of when he saith, the example whereof, if thou be able to find out, thou hast thy purpose.

Arnoldus noteth in his *Rosary*. This we see, that in the calculation of our figure 3, that first [it] is converted into black powder, next into white, then into a more yellow or red, which words very well discover his enigma written of this matter. Elsewhere he saith thus. The thing that hath both a red head, white foot and black eyes is the *materia*. Likewise it appeareth by the enigma of Hermes¹¹⁹, The falcon is always on top of the mountain crying I am the white of the black and the red of the citron. Now I will show how there is in our figure 3 that [which] I before spake of; the other thing [is] to show how it is the Hermaphrodite or Adam of the philosophers¹²⁰.

In our mineral herb is the number of 3 thus. First therein is our figure 3. Secondly there is our Sulphur, i.e., our Gold or Silver which is naturally mixed with him. Thirdly there is the root of these two, that is to say Mercury or Quicksilver, whereof they were engendered, and whereunto they must be reduced, in respect of which trinity in unity it representeth the Figure of the Deity. Now of our Hermaphrodite or Adam therein. What else is our mineral herb¹²¹ but one root of two substances, wherein is both our man or woman, that is to say our Gold is our

Man, or sperm masculine, or Silver according to his natural mine, which is also the Sulphur, the tincture, the ferment and form before spoken of, having the perfect and fixed nature of the man, and the two agent elements of fire and air in them, and our woman is our figure 3, i.e., which is the feminine sperm, the patient, the *aqua* the *menstruum*, the matter, the Spirit volatile and the undigested¹²² or unfixed body, having in her the two patient elements of water and earth.

Thus you see that Sol and Luna are the masculine sperms in our matter or figure 3, which is also the natural woman, water and earth of them both, where by nature they are planted and spring. That is to say the matter of our red work is our figure 3 joined with Sol and the matter of our white work is our figure 3 joined with Luna¹²³, which matters are first to be had for more surety and security of art even in nature itself called *fex plumbi* or *Quehaeli Hispanica*. And thus dost thou see in our blessed matter, 4. 3. 2. and 1., yea and one only thing according to the words of all philosophers, [and] that you may not in the least doubt of the truth hereof, I have truly laid it open. The root of the operation of art in the matter shall hereafter be at large declared.

Commending, for this great and gracious mystery and secret of nature, to the Godhead all eternal glory, to Whom it is due.

The Lord illuminate my heart with His light and truth so long as my spirit remains in me, for His light is very delightful and good for the eye of my soul to see by; for so shall the night be enlightened to me as the day, neither shall the clouds shadow it. It shall not be like the light of the Sun by day because it shall not be clouded, nor like the light of the Moon by night, because it shall never be diminished as her light is.

The sun was made to rule the day and not to give light to it only, as appears *Gen. i*. And the Moon was made to rule the night and not to give light to it only, because she hath no light to give. Also God made the whole Host of Heaven, the fixed stars and planets, and gave them virtues together with the luminaries, but these virtues are not so great as the virtues of the luminaries, neither is the virtue of the Moon so great as the virtue of the Sun, because she borrows her light from the Sun. Also the whole Host of Heaven, that is the fixed stars, move all in the same sphere, and therefore their distance is always the same, but it is not so with the planets, for their course is various and so is their distance the one from the other, and so is their latitude. For some times they are upon the ecliptic, sometimes North from it and sometimes South, sometimes retrograde, sometimes direct, sometimes in conjunction with one another, sometimes in opposition, sometimes in other aspects. The reason of this is because the sphere of one is lower than the sphere of the other and the lower the sphere is, the sooner they make their revolution.

The nearest to the earth of all the planets is the Moon, and therefore her course is swiftest; and besides her difference in longitude or latitude there happen other accidents to her, which are not visible to other planets; for sometimes she increaseth and sometimes decreaseth, and sometimes she is invisible or faileth in light. The reason why the planets are not seen horned as the Moon is because their distance is greater from us. All the planets are seen biggest when they are at their greatest distance from the Sun, or when they are nearest to the earth according to Copernicus. Also sometimes the Moon is eclipsed, but not in the same manner as the Sun, for the Sun never loseth his light but is only shadowed from a particular people or place by the body of the Moon, but the Moon, eclipsed totally, loseth her light and the reason is the Sun's light is his own, but the Moon['s] is a borrowed light. This being premised, I consider all things under the Moon universally, whether men, beasts or planets, are changed and never remain in the same state, neither are their thoughts and their deeds the same. Take council of your head and it will certify you of the truth hereof; and they are varied according to the various course and disposition of the planets. Look upon your own genesis and you shall find your thoughts moved to choler so often as the Moon transits the place where the body or aspect of Mars was in your genesis; and to melancholy when she doth the like to Saturn. The reason is because the Moon is assimilated to the body of man, whose virtue as well as her light increaseth and diminisheth, for she brings down the virtue of the planets to the creatures and to man if he lives upon earth.

The Sun causeth heat and cold, day and night, winter and summer. When he arrives to the house of his honour or exaltation, to wit Aries, then the trees spring, living creatures are comforted, the birds sing, the whole of creation rejoiceth and sicknesses in the body show themselves in their colours. Also when he arrives at his Fall, to wit Libra, the leaves of the trees fall, all creatures are lumpish and mourn like the trees in October. Another notable Rosie Crucian experiment. Usually sick people are something eased from midnight to noon, because the Sun is in the ascending part of the heaven, but they are most troubled when the sun descends, that is from noon to midnight. The course of the Moon is to be observed in many operations both in the sea and the rivers, vegetables, minerals, shellfish, as also in the bones and marrow of men and of all creatures. Also seed sown in the wane of the Moon grows either not at all or to no purpose. The Rosie Crucians have experiences of many virtues of the stars, and have left them to posterity, and have found the changes and terminations of diseases by the course of the Moon. Wherefore the 7th, 14th, 20th or 21st, 27th, 28th or 29th days of the sickness are called critical days, which cannot be known but by the course of the Moon. But rest not in the number of days, because the Moon is sometimes swifter, sometimes slower. As for such diseases as do not terminate in a month (I mean a lunar month, the time when the Moon moveth round the zodiac, which is in 27 days, some odd hours and minutes), you must judge of these by the course of the Sun.

The day is called critical because the Moon comes to the quartile of the place she was in at the decumbiture, sometimes a day sooner or later.

When she comes to opposition of the place she was in at the day of the decumbiture, she makes a second crisis; the third when she comes to the second quartile, and the fourth when she comes to the place she was in at the decumbiture, and then is the danger.

The reason of the difference of the Moon's motion is the difference of her distance from the earth, for when the centre of her circle is nearest to the centre of the earth, she is swift in motion; and hence it comes to pass that sometimes she moves more than 15 degrees in 24 hours, sometimes less than 12. Therefore if she be swift in motion she comes to her own quartile in six days, if slow, not in seven; therefore must you judge according to the motion of the Moon, and not according to the number of days.

Upon a critical day, if the Moon be well aspected with good planets, it goes well with the sick; if by ill planets it goes ill. You must be resolved in one particular which is, if the crisis depended upon the motion of the Moon and her aspect to the planets, what is the reason if two men be taken sick at one and the same time, that yet the crisis of the one falls out well and not so in the other. I answer, the virtue working is changed according to the diversity of the virtue receiving¹²⁴. For you all know the Sun makes the clay hard and the wax soft; it makes the cloth white and the face black; so then if one be a child whose nature is hot and moist, the other a young man and the third an old man, the crisis works diversely in them all because their ages are different. Secondly the time of year carries a great stroke in this business. If it be in the spring time, diseases are most obnoxious to a child because his nature is hot and moist; a disease works most violently with a choleric man in summer; with a phlegmatic man by reason of age or complexion in winter.

If the Moon be strong when she comes to the quartile or opposition of the place she was in at the decumbiture, viz. in her house of exaltation, the sick recovers if she be aspected to no planet.

Judge the like of the Sun in chronical diseases, but judge the contrary if either of them be in detriment or fall. If the Moon be void of course at the beginning of a disease, the sign is neither good nor bad. Look then to the sign ascending at the beginning of a disease and let the Moon alone for a time.

Observe the following directions how to prepare all the seven metals. If Mars cause the disease, Venus helps more than Jupiter, that is a medicine of Venus cures. If Saturn, then Jupiter more than Venus, i.e., prepared Jupiter cures.

Whatsoever is said of the Moon in acute diseases will hold as true of the Sun in chronical diseases.

What diseases every planet signifies and the disease that are under the twelve signs, with the parts of the body every planet rules, the cure of those diseases by Rosie Crucian physic, by the seven metallic preparations, shall in his proper place be handled at large.

To unlock this grand Rosie Crucian mystery of the ASTROBOLISMES of metals, the miraculous saphiric medicines of the Sun and Moon, the ASTROBOLISMES of Saturn, Jupiter, Mars, Venus, Mercury.

Seriously consider the system or fabric of this world¹²⁵; it is a certain series a *non gradu ad non gradum*, from that which is beneath all apprehension to that which is above all apprehension. That which is beneath all degrees of sense is a certain horrible, inexpressible darkness. The magicians call it *tenebrae activae*¹²⁶, and the effect of it in nature is cold etc. For darkness is *vultus frigoris*¹²⁷, the complexion, body and matrix of cold, as light is the face, principle and fountain of heat. That which is above all degree of intelligence is a certain infinite, inaccessible fire or light. Dionysius calls it *Caligo Divina*¹²⁸, because it is invisible and incomprehensible. The Jew styles it Ein¹²⁹, that is *nihil* or nothing, but in a relative sense or, as the schoolmen express it, *quoad nos*¹³⁰. In plain terms it is *Deitas nuda, sine indumento*¹³¹. The middle substance or chain between these two is that which we commonly call nature. This is the *Scala* of the great Chaldee which doth reach¹³² from the subternatural¹³³ darkness to the supernatural fire. These middle natures came out of a certain water, which was the sperm or First Matter of the great world. And now we will begin to describe it: *capit qui capere potest*¹³⁴.

It is in plain terms Cuton cai Ruton udwr¹³⁵, or rather it is Hcuth¹³⁶, that is Taia cumatwdhs cai to ceisetai ths ghs¹³⁷, an exceedingly soft, moist, fusible, flowing earth, an earth of wax that is capable of all forms and impressions. It is Udramenos ghgeneths, *terrae filius aqua mixtus* (Son of the Earth mixed with Water)¹³⁸, and to speak as the nature of the thing requires, Tewmighs cai ghs gamos¹³⁹. The learned alchemist defines it as qeion argurion zwticon, enwsis twn pneumatun en swma¹⁴⁰. It is a divine animated mass, of complexion somewhat like Silver, the union of masculine and feminine spirits.

The quintessence of four, the ternary of two and the tetract of one. These are his generations, physical and metaphysical. The thing in itself is a world without form, neither mere power nor perfect action, but a weak virgin substance, a certain soft, prolific Venus, the very love and seed, the mixture and moisture of heaven and earth. This moisture is the mother of all things in the world; and the masculine, sulphureous fire of the earth is their father.

Now the Rosie Crucians¹⁴¹, who without controversy were the wisest of people, when they discourse of the generation of metals tell us it is performed in this manner. The Mercury or mineral liquor, they say, is altogether cold and passive, and it lies in certain earthy, subterraneous caverns. But when the Sun ascends in the East his beams and heat, falling on this hemisphere, stir up and fortify the inward heat of the earth. Thus we see in winter weather that the outward heat of

the Sun excites the inward, natural warmth of our bodies and cherisheth the blood when it is almost cold and frozen. Now then, the central heat of the earth, being stirred and seconded by the circumferential heat of the Sun, works upon the Mercury and sublimates it in a thin vapour to the top of its cell or cavern. But towards night, when the Sun sets in the West, the heat of the earth - because of the absence of that great luminary - grows weak and the cold prevails, so that the vapours of the Mercury, which were formerly sublimed, are now condensed and distil in drops to the bottom of the cavern. But the night being spent, the Sun again comes about to the East and sublimates the moisture as formerly. This sublimation and condensation continue so long till the Mercury takes up the subtle, sulphureous parts of the earth and is incorporated therewith, so that this Sulphur coagulates the Mercury and fixes him at last, that he will not sublime but lies still in a ponderous lump and is concocted to a perfect metal¹⁴².

Take notice then that our Mercury cannot be coagulated without our Sulphur, for *Draco non moritur sine suo compare*, the Dragon dieth not apart from his fellow. It is water that dissolves and putrefies earth, and earth that thickens and putrefies water. You must therefore take two principles to produce a third agent, according to that dark receipt of Hali the Arabian. *Accipe canem masculum Corascenum et catellam Armeniae: conjunge et parient tibi catulum coloris coeli*. Take, saith he, the Corascene dog and the bitch of Armenia. Put them both together and they will bring thee a sky-coloured whelp. This sky-coloured whelp is that sovereign, admired and famous Mercury, known by the name of the philosopher's Mercury. Now for my part I advise thee to take two living Mercuries; plant them in a purified, mineral Saturn; wash them and feed them with water of salt vegetable¹⁴³; and thou shalt see that speech of the Adepts verified: *Pariet mater florem germinalem, quem ubere suo viscoso nutrit, et se totam ei in cibum vertet, fovente patre*¹⁴⁴. But the process or receipt is no part of my design, wherefore I will return to the First Matter; and I say it is no kind of water whatsoever. If thou wilt attain to the truth, rely upon my words, for I speak the truth. The mother or First Matter of metals is a certain watery substance, neither very water nor very earth, but a third thing compounded of both and retaining the complexion of neither. To this agrees the learned Valentine in his apposite and genuine description of our sperm. *Materia prima*, saith he, *set aquosa substantia, sicca repeta et nulli materiae comparabilis*. The First Matter is a waterish substance found dry, or of such a complexion that wets not the hand, and nothing like to any other matter whatsoever. Another excellent and well-experienced philosopher defines it thus. *Est terrena aqua et aquosa terra, in terrae ventre terra commixta, cum qua se commiscet spiritus et coelestis comparabilis*. It is, saith he, an earthy water and a watery earth, mingled with earth in the belly of the earth; and the spirit and influences of heaven commix themselves therewith. Indeed it cannot be denied but some authors have named this substance by the names of all ordinary waters, not to deceive the simple but to hide it from the ranting, ill disposed crew. On the contrary, some have expressly and faithfully informed us it is no common water, and especially the reverend Turba. Ignari, said Agadmon¹⁴⁵, *cum audiunt nomen aquae putant*

aquam nubis esse, quod si libros nostros intelligerent, scirent esse aquam permanentum, quae absque suo compari cum quo facta est unum permanens esse non possit. The ignorant, saith he, when they hear us name water, think it is water of the clouds; but if they understood our books they should know it to be a permanent or fixed water which, without its companion, to which it hath been united, cannot be permanent. The noble and knowing Sendivogius tells us the very same thing. *Aqua nostra est aqua coelestis, non madefaciens manus, non vulgi, sed pluvialis.* Our water is a heavenly water, which wets not the hands, not that of common water, but almost, as it were, pluvial. We must therefore consider the several analogies and similitudes of things, or we shall never be able to understand the philosophers.

This water then wets not the hands, which is notion enough to persuade us it can be no common water.

It is a metalline, bitter, saltish liquor. It hath a true mineral complexion. *Habet,* saith Raimund Lullus, *speciem solis et lunae, et in tali aqua nobis apparuit, non in aqua fontis aut pluviae*¹⁴⁶. But in another place he describes it more fully. *Est aqua sicca,* saith he, *non aqua nubis aut phlegmatica, sed aqua choleric, igne calidior.* It is a dry water, not water of the clouds or phlegmatic water, but a choleric water, more hot than fire. It is, moreover, greenish¹⁴⁷ to the sight, and the same Lully tells you so. *Habet colorem lacertae viridis.* It looks, saith he, like a green lizard. But the most prevalent colour in it is a certain inexpressible azure, like the body of heaven in a clear day. It looks in truth like the belly of a snake, especially near the neck, where the scales have a deep blue tincture; and this is why the philosophers call it their serpent or dragon. The predominant element in it is a certain fiery, subtle earth, and from this prevalent part the best philosophers have denominated the whole compound. Paracelsus names it openly but in one place, and he calls it *viscum terrae*¹⁴⁸, the slime or viscous part of the earth. Raymund Lully describeth the crisis or constitution of it in these words: *Substantia lapidis, nostri,* saith he, *est tota pinguis, et igne impregnata.* The substance of our Stone is altogether fat or viscous and impregnated with fire - in which respect he calls it elsewhere not water but earth. *Capias terram nostram,* saith he, *impregnatam a sole, quia lapidem est honoratus, repertus in hospitibus, et est intus inclusum velut magnum secretum et thesaurus incantatus.* Take our earth which is impregnated or with child by the sun; for it is our precious Stone which is found in desolate houses, and there is shut up in it a great secret and treasure enchanted. And again, in a certain place, he delivers himself thus: *Prima materia, Fili, est terra subtilis sulphurea, et haec nobilis terra dictum est subjectum mercuriale.* My son, he saith, the First Matter is a subtle, sulphureous earth, and this noble earth is called a mercurial subject. Know then for certain that this slimy, moist sperm or earth must be dissolved into water, and this is the Water of the Philosophers, not any common water whatsoever. This is the grand secret of the Art, and Lully discovers it with a great deal of honesty and charity. *Argentum vivum nostrum,* saith he, *non est argentum vivum vulgare: imo argentum vivum nostrum est aqua alterius naturae, quae reperiri non potest*

supra terram, cum in actionem venire non possit per naturam, absque adjutorio ingenii et humanorum manuum operationibus. Our Mercury is not common Mercury or Quicksilver. But our Mercury is a water which cannot be found on earth, for it is not made or manifested by the ordinary course of nature, but by the art and manual operations of man. Seek not then for that in nature which is an effect beyond her ordinary process; you must help her, that she may exceed beyond her common course, or all is to no purpose. In a word, you must make this water before you can find it. In the interim you must permit the philosophers to call their subject or chaos a water, for there is no proper name for it, unless we call it a sperm, which is a watery substance but certainly no water. Let it suffice that you are not cheated, for they tell you what it is and what it is not, which is all that man can do. If I ask you by what name you call the sperm of a chick you will tell me it is the white of an egg, and truly so is the shell as well as the sperm that is within it. But if you call it earth or water you know well enough it is neither; and yet you cannot find a third name. Judge then as you should be judged, for this is the very case of the philosophers. Certainly you must be very unreasonable if you expect that language from men which God hath not given them.

Now that we may confirm this our theory and discourse of the sperm not only by experience but by reason, it is necessary that we consider the qualities and temperament of the sperm. It is then a slimy, slippery, diffusive moisture. But if we consider any perfect products, they are firm, compacted, figured bodies; and hence it follows they must be made of something that is not firm, not compacted, not figured, but a weak, quivering, altering substance. Questionless thus it must be, unless we make the sperm to be of the same complexion with the body; and then it must follow that generation is no alteration. Again, it is evident to all the world that nothing is so passive as moisture. The least heat turns water to a vapour and the least cold turns that vapour to water. Now let us consider what degree of heat it is that acts in all generations, for by the agent we may guess at the nature of the patient. We know the sun is so remote from us that the heat of it, as daily experience tells us, is very faint and remiss. I desire then to know what subject there is in all nature that can be altered with such a weak heat but moisture. Certainly none at all; for all hard bodies, as salts, stones and metals, preserve and retain their complexions in the most violent, excessive fires. How then can we expect that they should be altered by a gentle and almost insensible warmth? It is plain then, and that by infallible inference from the proportion and power of the agent, that moisture must needs be the patient. For that degree of heat which nature makes use of in her generations is so remiss and weak it is impossible for it to alter anything but what is moist and waterish. This truth appears in the animal family, where we know well enough that sperms are moist. Indeed in vegetables the seeds are dry, but then nature generates nothing out of them till they are first macerated or moistened with water. And here the Peripatetic philosophers are quite gone with their *pura potentia*¹⁴⁹, that fanatic chaos of the son of Nichomachus.

But I must advise my chemists to beware of any common moisture, for that will never be altered otherwise than to a vapour. See, therefore, that thy moisture be well tempered with earth; otherwise thou hast nothing to dissolve and nothing to coagulate. Remember the practise and magic of the Almighty God in His creation, as it is manifested to thee by Moses. *In principio*, saith he, *creavit Deus coelum et terram*¹⁵⁰. But the original, if it be truly and rationally rendered, speaks thus: *In principio Deus miscuit rarum et densum*. In the beginning God mingled or tempered together the thin and the thick. For heaven and earth in this text signify the Virgin Mercury and the Virgin Sulphur. This I will prove out of the text itself, and that by the vulgar, received translation, which runs thus: In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the abyss. And the Spirit of God moved upon the face of the waters. In the first part of this text Moses mentions two created principles¹⁵¹, not a perfect world, as we shall prove hereafter, and this he doth in these general terms, heaven and earth. In the latter part of it he describes each of these principles in more particular terms and he begins with the earth. And the earth, saith he, was without form and void. Hence I infer that the earth he speaks of was a mere rudiment or principle of this earth which I now see¹⁵²; for this present earth is neither void nor without form. I conclude then that the Mosaical earth was the Virgin Sulphur, which is an earth without form, for it hath no determined figure. It is a laxative, unstable, incomposed substance, of a porous, empty, *crasis*, like sponge or soot. In a word, I have seen it, but it impossible to describe it. After this he proceeds to the description of his heaven or second principle in these subsequent words. And the Spirit of God moved upon the face of the waters. Here he calls an abyss and waters what he previously called heaven. It was indeed the heavenly water or chaos, out of which the separated heaven or habitation of the stars was afterwards made. This is very clear from the original, for *Hamaim* and *Hashamaim* are the same words like *Aqua* and *Ibi Aqua*, and they signify one and the same substance, namely water¹⁵³. The text then being rendered according to the primitive natural truth and the undoubted sense of the author speaks thus: In the beginning - or, according to the Jerusalem Targum, *in wisdom*¹⁵⁴ - God made the water and the earth. And the earth was without form and void; and there was darkness upon the face of the deep. And the Spirit of God moved upon the face of the waters. Here you should observe that God created two principles, earth and water, and of these two He compounded a third, namely the sperm or chaos. Upon the water, or moist part of this sperm, the Spirit of God did move; and, saith the Scripture, there was darkness upon the face of the deep. This is a very great secret; neither is it lawful to publish it expressly and as the nature of the thing requires, but in the magical work it is to be seen, and I have been an eye-witness of it myself.

To conclude: remember that our subject is no common water, but a thick, slimy, fat earth. This earth must be dissolved into water and that water must be coagulated again into earth. This is done by a certain natural agent which the philosophers call their Secret Fire. For if you work with common fire it will dry your sperm and bring it to an unprofitable red dust, of the colour of wild poppy.

Their Fire then is the Key of the Art¹⁵⁵, for it is a natural agent but acts not naturally without the sun. I must confess it is a knotty mystery, but we shall make it plain if you be not very dim and dull. It requires indeed a quick, clear apprehension. Behold¹⁵⁶ our 7 Bramaah¹⁵⁷ and their wonderful mysteries, for by them you may cure all diseases, young or old, but know first our fire and use in the work.

Fire, notwithstanding the diversities of it in this sub-lunary kitchen of the elements, is but one thing from one root. The effects of it are various, according to the distance and nature of the subject wherein it resides, for that makes it vital or violent. It sleeps in most things, as in flints, where it is silent and invisible. It is a kind of *perdue*, lies close like a spider in the cabinet of his web, to surprise all that comes within his lines. He never appears without his prey in his foot. Where he finds aught that's combustible there he discovers himself; for if we speak properly, he is not generated, but manifested. Some men are of opinion that he breeds nothing but devours all things and is therefore called *Ignis quasi ingignens*¹⁵⁸. This is a grammatical whim, for there is nothing in the world generated without fire. What a fine philosopher then was Aristotle, who tells us this agent breeds nothing but his *pyrausta*, a certain fly which he found in his candle but could never be seen afterwards. Indeed too much heat burns and destroys; and if we ascend to other natures, too much water drowns, too much earth buries and chokes the seed, that it cannot come up. And verily at this rate there is nothing in the world that generates. What an owl was he then that could not distinguish, with all his logic, between excess and measure, between violent and vital degrees of heat, but concluded the fire did breed nothing because it consumed something. But let the mule pass, for so Plato called him, and let us prosecute our Secret Fire. This Fire is at the root and about the root - I mean about the centre - of all things, both visible and invisible. It is in water, earth and air; it is in minerals, herbs and beasts; it is in men, stars and angels. But originally it is in God Himself; for He is the Fountain of heat and fire, and from Him it is derived to the rest of the creatures in a certain stream or sunshine.

Now the Rosie Crucians¹⁵⁹ afford us but two notions whereby we may know their fire. It is, as they describe it, moist and invisible. Hence they have called it their *venter equi*¹⁶⁰ and *fimus equinus*¹⁶¹, but this is only by way of analogy, for there is in horse-dung a moist heat but no fire that is visible. Now let us compare the common Vulcan with this philosophical Vesta, that we may see wherein they are different. First, then, the philosopher's fire is moist, and truly so is that of the kitchen too. We see that flames contract and extend themselves; now they are short, now they are long, which cannot be without moisture to maintain the flux and continuity of their parts. I know Aristotle makes the fire to be simply dry, perhaps because the effects of it are so. He did not indeed consider that in all complexions there are other qualities besides the predominant one. Surely then this dry stuff is that element of his wherein he found his *pyrausta*. But if our natural fire were simply dry the flames of it could not flow and diffuse themselves as they do: they would rather fall to dust or turn, like their fuel, to ashes. The

common fire is excessively hot, but moist in a far inferior degree, and therefore destructive, for it preys on the moisture of other things. On the contrary, the warmth and moisture of the magical agent are equal; the one tempers and satisfies the other. It is a humid, tepid fire, or, as we commonly express ourselves, blood-warm. This is their first and greatest difference in relation to our desired effect: we will now consider the second. The kitchen fire, as we all know, is visible, but the philosopher's fire is invisible, and therefore no kitchen fire. This Almadir expressly tells us in these words: *Solas radios invisibilis ignis nostri sufficere*. Our work, saith he, can be performed by nothing but the invisible beams of our fire. And again: *Ignis moster corrosivus est ignis, qui supra mostrum vas nubem obducit, in qua nube radii hujus ignis occulti sunt*. Our fire is a corrosive fire which brings a cloud about our glass or vessel, in which cloud the beams of our fire are hidden. To be short: the philosophers call this agent their bath, because it is moist as baths are; but in very truth it is no kind of bath, neither *maris* nor *roris*¹⁶², but a most subtle fire, and purely natural; but the excitation of it is artificial. This excitation or preparation is a very trivial, slight, ridiculous thing. Nevertheless all the secrets of corruption and generation are therein contained. Lastly, I think it just to inform thee that many authors have falsely described this fire, and that of purpose, to seduce their readers. For my own part I have neither added nor diminished. Thou hast here the true, entire secret, in which all the easterns agree, Alfid, Almadir, Belen, Gierberim, Hali, Salmanazar and Zadich, with the three famous Jews, Abraham, Artephius and Kalid. Now I will tell thee how to use it.

Take our two serpents, which are to be found everywhere on the face of the earth. They are a living male and a living female¹⁶³. Tie them both in a love-knot and shut them up in an Arabian *Caraha*¹⁶⁴. This is thy first labour, but thy next is more difficult. Thou must encamp against them with the fire of nature, and be sure that thou dost bring thy line about. Circle them in and stop all avenues, that they find no relief. Continue this siege patiently; and they will turn into an ugly black toad, which will be transformed to a horrible devouring Dragon, creeping and weltering in the bottom of her cave, without wings. Touch her not by any means, not so much as with thy hands, for there is not upon this earth such a violent transcendent poison. As thou hast begun so proceed, and this Dragon will turn to a Swan, but more white than the hovering, virgin snow when it is not yet sullied with the earth. Henceforth I will allow thee to fortify thy fire till the Phoenix appears. It is a red bird of a most deep colour, with a shining, fiery hue. Feed this bird with the fire of his father and the ether of his mother¹⁶⁵; for the first is meat and the second is drink, and without this last he attains not to his full glory. Be sure to understand this secret, for fire feeds not well unless it first be fed. It is of itself dry and choleric; but a proper moisture tempers it, gives it a heavenly complexion and brings it to the desired exaltation. Feed thy bird then as I have told thee, and he will move in his nest and rise like a star of the firmament. Do this and thou hast placed nature in *horizonte aeternitatis*¹⁶⁶. Thou hast performed the command of the Kabalist: *Fige finem in principio, sicut, flammam prunae conjunctam, quia Dominus superlative unus et non tenet secundum*. Unite the

end to the beginning, like a flame to a coal; for God, saith he, is superlatively one and He hath no second¹⁶⁷. Consider then what you seek; you seek an indissoluble, miraculous, transmuting, uniting union; but such a tie cannot be without the First Unity. *Creare enim*, saith one, *atque intrinsecus transmutare absque violentia, munus est proprium duntaxat Primae Potentiae, Primae Sapientiae, Primi Amoris*. To create and transmute essentially and naturally, or without any violence, is the only proper office of the first Power, the first Wisdom and the first Love. Without this love the elements will never be married; they will never inwardly and essentially unite, which is the end and perfection of magic. Study then to understand this, and when thou hast performed I will allow thee that test of the *Mekkubalim*: *Intellexisti in sapientiam et sapuisti in intelligentia; statuisti rem super puritates suas, et Creatorem in Throno Suo collocasti*¹⁶⁸.

To close this section, I say it is impossible to generate in the patient without a vital, generating agent. This agent is the philosophical fire, a certain moist, heavenly, invisible heat. But let us hear Raymund Lully describe it: *Quando dicimus*, saith he, *quod lapis per ignem generatur, non vident alium ignem, nec alium credunt, nisi ignem communem; nec aliud Sulphur, nec aliud Argentum Vivum, nisi sit vulgare. Ideo manent decepti per eorum caecas estimationes, inferentes quod causa sumus suae deceptionis et quod dedimus illis intelligere rem unam pro alia. Sed non est verum salva eorum pace, sicut probabimus per illa quae philosophi posuerunt in scriptis. Solem enim appellamus ignem, et vicarium suum vocamus calorem naturalem. Nam illud quod agit calor solis in mineris metallorum per mille annos, ipse calor naturalis facit in una hora supra terram. Nos vero et multi alii vocamus eum Filium Solis, nam primo per solis influentiam fuit generatus per naturam, sive adjutorium scientiae vel artis*. When we say the Stone is generated by fire, men neither see, neither do they believe there is any other fire but the common fire, nor any other Sulphur and Mercury but the common Sulphur and Mercury. Thus they are deceived by their own opinions, saying that we are the cause of their error, having made them to mistake one thing for another. But, by their leave, it is not so, as we shall prove by the doctrine of the philosophers. For we call the sun a fire and the natural heat we call his substitute or deputy. For that which the heat of the sun performs in a thousand years in the mines, the heat of nature performs above the earth in one hour. But we and many other philosophers have called this heat the Child of the Sun, for at first it was generated naturally by the influence of the sun without the help of our Art or knowledge. Thus Lully: but one thing I must tell thee, and be sure, Reader, thou dost remember it. This very natural heat must be applied in the just degree and not too much fortified; for the sun itself doth not generate but burn and scorch where it is too hot. *Si cum igne magno operatus fueris*, saith the same Lully, *proprietas nostri spiritus, quae inter vitam et mortem participet, separabit se et anima recedet in regionem sphaerae suae*. If thou shalt work with too strong a fire, the propriety of our spirit, which is different as yet to life or death, will separate itself from the body, and the soul will depart to the region of her own sphere.

Take therefore along with thee this short but wholesome advice of the same author: *Facis ergo, Fili, quod if loco generationis aut conversionis sit talis potentia coelestis quae possit transformae humidum ex natura terrestri, in formam et speciem transparentem et finissimam*. My son, saith he, let the heavenly power or agent be such in a place of generation or mutation that it may alter the spermatick humidity from its earthly complexion to a moist fire, transparent form or species.

See here now the solution of the slimy, fat earth to a transparent, glorious Mercury! This Mercury is the water which we look after, but not any common water whatsoever. There is nothing now behind but that which the philosophers call *Secretum Artis*¹⁶⁹, a thing that was never published and without which you will never perform, though you know both fire and matter. An instance hereof we have in Flamel, who knew the Matter well enough and had both fire and furnace painted to him by Abraham the Jew; but notwithstanding he erred for three years because he knew not the secret. Henry Madathan, a most noble philosopher, practised upon the subject for five years together but knew not the right method and therefore found nothing. At last, saith he, *Post sextum annum clavis potentiae per arcanam revelationem ab omnipotente Deo mihi concredita est*; after the sixth year I was entrusted with the Key of Power by secret revelation from the Almighty God. This Key of Power or third secret was never put to paper by any philosopher whatsoever. Paracelsus indeed hath touched upon it, but so obscurely it is no more to the purpose than if he had said nothing.

And now I have done enough for discovery and regimen of the fire, and more than any one author hath performed. Search it then, for he that finds this fire will attain to the true temperament; he will make a noble, deserving philosopher and, to speak in the phrase of our Spaniard, *Dignus erit poni ad mensam duodecim parium*¹⁷⁰.

And now I will teach you how to make the DRAMAAH into Medicine mixed with the metals. And first

Of Mercury

The Rosie Crucians describe unto us the Mount of God and his Mystical, philosophical Geomancy, which is nothing else but the highest and purest part of the earth; for from Tetragrammaton He shines upon the Orders and they carry His power to the planets, so you see the superior, secret portion of this element is holy ground; it is the seed plot of the eternal nature. And the Chaos was divided into eight parts; the eight¹⁷¹ was deadly, but first of the seven; the matter was the body of the lapsed Angels¹⁷². After light began to appear¹⁷³, the centre¹⁷⁴ was red, an ash colour blush; the circumference blue. The second division green, fiery red and purple. In the third division the centre was fiery, the inferior waters purple and the superior white. The fourth division was azure blush, the Sun and Moon then appearing pale blush. In the fifth division the earth was red and the centre fiery, the waters blush azure, the Sun and Moon ash colour. The sixth

division of the earth was a red blush, and centre fiery. The seventh apparition is the immediate vessel and recipient of heaven, whence all minerals have their life and by which the animal monarchy is maintained.

This philosophical black Saturn mortifies and coagulates the invisible Mercury of the Stars and, on the contrary, the Mercury kills and dissolves the Saturn; and out of the corruption of both, the Central and Circumferential Suns disgenerate new bodies, the Green Lion in a blush circle; the Green Lion swallowed to the hinderparts; the virtues in a purple vessel of Nature, half Moon made; the vegetable animal mineral in a blush; calcination of fiery and blue earth; sublimation fiery, airy and azure; solution black, white and azure; the Spirit descends. The masculine and feminine Mercury generated there will appear azure, purple, ash colour, yellow and red. In putrefaction our matter is black and azure; the Spirit descends. In conception our *Astrum Solis* is a bloody, fiery, spirited earth; the Spirit descends and the superfinals [are] azure. In impregnation the *Astrum Solis* ascends from a muddy water and the Spirit with it. In fermentation the black, shabby toad lies sultering in his vessel, and the Spirit in azure descending appears in separation of fire, air, water and earth. The toad lies in the earth black, the earth ash colour, the water green, the air blue, the fire blood-red and the aether a liquid white fire; the Spirit ascends. In conjunction of elements the fire is red, air blue, water green and earth dark ash and the Spirit descends in a clear sky. In separation of earth, fire, air and water, the earth lies in the bottom dark, the fire flaming upon it, breaking through the air to the water, and disposeth itself in conjunction of water in air; the Spirit descends in a clear sky to that blue composition; the air in the water is green, the fire red and the earth ashy. In the separation of fire, water, air in water, earth, the earth is dark, muddy, the air in water blue, the water transparent and the fire flaming red and white, and the Spirit ascends in an azure sky.

In conjunction of air in fire, fire in water, water in air, earth, the earth is dark and heavy, the water in air blue, the fire in water green, the air in fire a blush red; the Spirit descends in a clear sky. In separation air, water, fire in air, earth, the earth is ash colour, fire in air blood red, flaming through the azure water and air; the Spirit ascends. In conjunction fire in air, water in fire, air in water, earth, the earth is black, the air in water is green, the water in fire is like the sunbeams in a mist, the fire above all lies in the air blue, flaming; the Spirit descends. The next separation is flames of fire breaking out in all the elements, the earth only lies of a darker colour. The unnatural fire stands thus, air water, fire earth, the earth covered with a blue flame, the fire ascending to the central colour, water and air; the Spirit descends. The rising of the Rosie Crucians Medicines. The earth *cineri coloris*, a white star and moon appearing in a star; the power and Spirit ascends in a clear sky. In fermentation a dark star lies in the earth and the Spirit descends to it in a clear sky. In purgation the earth is black and the Spirit descends clear. In this separation there appears water in air, fire in water, turned upwards; below is a blue space, then the earth in fire is red, air in earth ash colour.

[In] this conjunction of air in fire, water in earth, fire in air, earth in water; the earth in water is dark, the fire in air red, but not violent, the water in earth green, the air in fire blue; the Spirit descends. And [in] this conjunction of earth in air, water in fire, and fire in earth; here in the bottom the earth is animated with a secret fire, invisible, occult, the water shadows a mild fire, the air in water above these is green and glorious, the earth in air is a bluish white; the Spirit descends.

In this exaltation of the Quintessence the Pelican is in the bottom; next above is azure; then two circles; of the first the upper is blue, the lower a white fire; the next is a green and red sea of fire environing the white matter, and this exaltation of the Quintessence is azure, a globe [which] in the bottom [is] divided in four quarters; from the East to the South is blue, from the South to the West green, from the West to the North white, from the North to the East red, and all the upper part of it azure. Above this globe the fire flames upon both sides. In fixation the branches of fire spread both ways round the white and azure globe; this projection is upon a blue and white powder, the perspect in Multiplication runs down the vessel through the azure to the matter in the bottom.

In imbibition the Serpent lies at the bottom of the matter; in sublimation a strong fire drives the azure part to the top; in coagulation the azure binds or weighs down the fire to the bottom; in conjunction the fire star lies in the bottom; in the¹⁷⁵ exaltation the double circled fire arises, and in the¹⁷⁶ quintessence appears an Angel amidst the ascending globes of fire; and in fixation all is circled with purple and red fire and in the middle stands an Angel in a star, doubled, with his wings spread and holding the glorious Crown of the Rosie Cross in his hands.

1. Of the Preparation of the Gold, Mercury or Argent Vive. 2. Purification. 3. Sublimation. 4. Calcination. 5. Exuberation. 6. Solution. 7. Separation. 8. Conjunction. 9. Putrefaction into Sulphur. 10. Fermentation. 11. Multiplication in virtue. 12. Multiplication in quantity.

1. He that can make the medicine of Argent Vive or Mercury alone is the greatest searcher out of Art and Nature because there is all that in Mercury which wise men seek. For Quicksilver is the Mother and Sperm of all metals and their nearest matter, and it is not only a spirit but a body; it is also a middle nature and also a Sulphur; it is a lingering Mercury; it dieth and riseth again and is fixed with its own proper elements; wherefore it is first necessary that it be purged from its impurities.

2. The Purgation or Purification is on this wise. Grind it upon a marble with a mullet, or a wooden pestle in a wooden mortar, with common salt and a little vinegar sprinkled thereupon till the salt be black; then wash it well with vinegar and dry it easily at the fire or at the sun; then strain it through a double cloth or a new skin of a sheep till it be dry and the vinegar clear taken away and be of a white colour and clear.

3. Grind it upon a marble with a little Mercury Sublimate and let it mortify and incorporate with it; then grind it with its equal weight of Saltpeter and green Copperas till it be like a paste; then put all into a subliming glass and in ashes sublime all the mercury that it be white and clean as snow in the head of the limbeck; sublime it again three times or oftener, and it will be pure Mercury and¹⁷⁸ Sublimate.

4. Put a pound of this Mercury Sublimate into two pounds of common *Aqua Fortis* by little and little at once till all be dissolved like sugar in wine; then shut the glass and set it *in Balneo* to dissolve the space of ten days; then distil away the *Aqua Fortis* in a lent heat *in Balneo* and the Mercury will remain in the bottom like butter, of a white colour and calcined by Corrosive Water.

5. Put this calcined Mercury into an earthen body with a limbeck and in ashes sublime the whole dissolved substance three times, which will all be very white, and then it is called Mercury Exuberate.

When you have three or four pound of this, receive¹⁷⁹ the third part and fix it by often sublimation till it remain in a hard mass and ascend no more but remain fixed, which is called the Glue of the Eagle or the prepared body permanent and the volatile made fixed, which is to be reserved for the earth of the Stone.

6. Dissolve the other two parts *in Balneo* or in a cold cellar or put it in a bladder and hang it over fuming hot water till it be all come to water. Take this water thus made and digest it in a Circulatory, well closed, the space of nine days, then put it in a body with a head and receiver well luted and in ashes or [*in*] *Balneo* distil the water of a white colour, or milky white, which is called *Lac Virginis*, dissolving all metals, and so you have separated the Spirit of the Stone, which is also called the lingering Spirit and the white tincture of the white Stone of Mercury.

7. Take the third part which before you reserved and fixed, called the Glue of the Eagle, as much of it as you please, and add thereto equal weight of its Spirit or *Lac Virginis*¹⁸⁰ and stop up the glass and so you have joined the man and the woman, Mercury with her own earth, the Spirit with the body.

8. Set your *Lac Virginis* thus joined with his own, each *in Balneo* to putrefy 150 days and there let it stand unmoved. After 40 days it will be black and it is then called the Head of the Crow; then it will be of a green colour, after that the Peacock's Tail and many false colours, for between this and white it will appear red; but at last you shall see it white and then increase your fire and it will stick to the sides of the glass like fishes eyes¹⁸¹, then you have each in the nature of Sulphur.

Take of this Sulphur as much as you please and weigh it and add thereto two parts of the white tincture or *Lac Virginis* and set it *in Balneo* to dissolve the space of six days; then distil away the *Lac Virginis* or tincture, and the Sulphur

will remain in the form of liquor, for it is the liquor of the white Sulphur of Mercury which is to be joined with the liquor of the Sulphur of Luna or Silver.

9. The Sulphur of the white luminary, or Silver, or Luna, is made as the other, whereof we shall speak more in the next branch. This liquor of the Sulphur is the Soul, which is joined with the Spirit and body, which quickeneth the whole Stone. The other conjunction before was only the union of the Spirit and the body, but this is a threefold copulation, viz., the uniting of the Soul, Spirit and Body¹⁸². Add equal weight of these two liquors of Sulphur, that is to say the liquor of the Sulphur of Mercury and of Silver or Luna and close well the glass and set it in ashes till it be white, for it will be all colours again and at last white; and then it is the perfect Stone converting all metals into Silver.

10. This Medicine or Elixir is thus multiplied in virtue. Dissolve it in *Lac Virginis* and distil it away and dry it and dissolve it again etc. And let it be so often dissolved and dried till it will dry no more but remain an incombustible oil, and is then Elixir of the third order.

11. Take one part of this Elixir and project it upon 100 or 1,000 parts of melted silver (according to the goodness and virtue thereof) and it will turn the Silver into a brittle mass or substance, which beat to a powder in an iron or brass mortar, or upon a marble and project one part of this powder upon 100 parts of Mercury, purged, made hot, and it will be perfect Medicine whereof one part turneth 100 or 1,000 parts of the bodies into good silver. And this way is your Medicine multiplied in quantity. Here followeth the Mercurial Medicine prepared after we have taught you to make the Medicine of the Moon.

12. It remaineth now that we speak of the Medicine of the Elixir of Life, which is called Potable Silver. But although the liquor of Silver may be made potable Silver if it be corroborated¹⁸³ before by digestion *in Balneo* seven days with the Spirit of Wine, and then distil away the Spirit of Wine that the oil of the Silver may remain in the bottom, which may easily be given for medicine, yet the philosophers would have us do otherwise; for they teach us to bring the metals first into their Quintessence before they be taken inwardly, and that there are¹⁸⁴ no other Quintessences but those that are of a Second Nature according to the old saying:

*Elixir de te est res secunda
De quo sunt facta corpora munda.*

That is to say the four Elements are destroyed and by putrefaction a new body [is] created and made into a Stone, which is the Quintessence as Lully would have it. But I do boldly and constantly affirm that there is no true Silver or Potable Silver nor Quintessence unless it be first Elixir, and that is done in a quarter of an hour by projection of the Elixir upon Silver or pure Gold, molten, according as the Elixir was red or white. If, therefore, you desire after the first composition of the Elixir to make the Arcanum of *Argentum* or *Aurum Potabile*, project the Elixir or

Medicine according to his quality or property upon pure Silver or Gold, molten, and then it is made brittle and frangible, and grind it to a powder and take thereof so much as you please and dissolve it in distilled Vinegar (or rather in Spirit of Wine) the space of nine days. Then distil away the Vinegar or Spirit of Wine [and] that which remaineth in the bottom is the true Medicine, Quintessence, Elixir of Life, Ferment of Ferments and Incombustible Oil converting metals and man's body into perfect health from all diseases of man's body which proceed from Mercury or Luna. And thus is the true Potable Silver made, curing the vertigo, syncope, epilepsy, madness, phrensy, leprosy, etc.

And this is the right way of making the Stone of Mercury alone; but the Elixir cannot be made without the addition of Silver to the white and of Gold to the red.

To each this work, consider eight principles:

1. Luna. 2. Pure Silver. 3. Calcination. 4. Solution. 5. Putrefaction.
6. The Sulphur. 7. The Liquor of the Sulphur. 8. White Ferment.

Hermes saith the Elixir is nothing else but Mercury, Sol and Luna. By Mercury nothing is understood but the Sulphur of Nature, which is called the true Mercury of the philosophers, and that Sulphur gotten by putrefaction by the conjunction of the Spirit and the body of imperfect bodies and metals.

By Sol is meant Gold, by Luna, Silver; both of them are to be joined to imperfect bodies, that is to say, white Sulphur and Red, whence the same Hermes, in his seven[th] treatise of Sol, saith there happeneth a conjunction of two bodies, and it is necessary in our maistry. And if one of those bodies only were not in our Medicine, it would never by any means give any tincture. Upon which Morienus saith: For the Ferment prepareth the imperfect body and converteth it to its own nature and there is no Ferment but Sol and Luna, that is Gold and Silver. Of which Rosinus [saith]: Sol and Luna prepared (that is to say their Sulphurs) are the ferments of metals in colour.

But this is made more evident by Raymund in his *Apertory*, where he saith there is no Ferment except Sol and Luna, for the Ferment of the Medicine to white is Silver and to the red Gold, as the philosophers do demonstrate, because without Ferment there doth proceed neither Gold nor Silver nor anything else that is of its kind or nature, therefore join the Ferment with its Sulphur that it may beget its like, because the Ferment draweth the Sulphur to its own colour and nature also, and weight and sound¹⁸⁵, because every like begetteth its like. Because the Ferment, even as Sol, tingeth and changeth his Sulphur into a permanent and piercing Medicine, therefore the philosopher saith: He that knoweth how to tinge Sulphur and Mercury with Sol and Luna shall attain to the greatest secret. And for this reason it is necessary that Sol and Luna be the tincture and ferment thereof.

2. And so also Arnoldus saith in his *Rosary*, there is no body more noble and pure than Sol or his shadow, that is to say Silver, without which no tingeing Mercury is generated. He that endeavoureth to give colour without this Gold or Silver goeth blindly to work, like an ass to a harp, for Gold giveth a golden and Silver an argentine colour; therefore he that knoweth how to tinge Mercury with Sol and Luna cometh or reacheth to the secret which is called white Sulphur, the best to Silver, which, when it be made red, will be red Sulphur, to Gold best.

3. Take pure Luna, that is to say Silver. That is best which is beaten into leaves; and bring it into calx with Mercury, and it is then called water Silver; then is the Luna well prepared for calcination.

4. When you have your Silver thus prepared, take four or six ounces thereof and put it in double proportions of *Lac Virginis* mixed with equal quantity of corrosive water to dissolve in an egg glass. After it hath dissolved so much as it can in the cold, set [it] *in Balneo* and there let it stand nine days till the whole substance of the silver be dissolved into a green water. Then let the *Balneum*¹⁸⁶ cool and take it out and put the dissolution into the body and set thereon a head and distil off the water from the matter remaining, which is the oil of Silver, calcined not into a calx but [into] a liquor, because this *Lac Virginis*, if it be mixed or joined with common *Aqua Fortis* or alone without it (as it pleaseth the operator) is so strong that the very Diamond cannot resist it but is dissolved. Therefore this water is called the Water of Hell and is the only miracle of miracles of the world, because it containeth such a fiery nature in itself and propriety of burning of all bodies into liquor, whereas the elemental fire prevaieth no further than to reduce metals into calx or ashes. But to return from whence I digressed, I now come to the third operation.

5. To the end, therefore, that this liquor or oil of Silver may be more perfectly dissolved, and that all the imperfection of adustion¹⁸⁷ may be taken away, which by the ancients is called the corroborating of the le[a]st humidity, put the oil or liquor into another egg glass like the former, pour thereupon so much Spirit [of Wine] above it [as shall reach to a depth of] four fingers, then close well the glass and set it *in Balneo* to digest seven or ten days and you shall find the oil or liquor turned into a thin or rare water [or] oil. Put this water into a still and *in Balneo* draw away the spirit of wine till none of the Spirit of Wine remain with the Silver dissolved, and thus you have your Silver prepared for putrefaction.

Observe the power of the Moon and her Angel [upon] Hasmodai¹⁸⁸, Muriel, Populus, Via and Silver. Practice and prepare after this manner. This Medicine cures all the diseases of the neck and breast etc. It must be Silver purely refined.

Geomancy the Harmony in this Preparation¹⁸⁹.

(geomantic pic missing)

6. This liquor of Silver is potable, but not the Quintessence. Put this water into a fit putrefying glass and seal it up and set it to putrefy *in Balneo* till the time of putrefaction be past, which is about one hundred and fifty days, and when you see the first sign of putrefaction, which is called the head of the Crow, increase your fire a little till all the colours begin to appear and you see it begin to be white.

When you see it white, increase your fire yet more and it will rise up and stick to the sides of the glass, most transparent, like the eyes of fishes¹⁹⁰, which is Sulphur of Nature or Salt, or the putrefied body of the white luminary, viz., Luna, which yet is not so hard as a body nor so soft as a Spirit, but of a mean hardness between a Spirit and a body, and is called the Philosophers' Mercury and the Key and means of joining Tinctures.

7. But to come to the liquor of the white Luminary. This body being brought into Quintessence is prepared for dissolution like the Sulphur of the imperfect body; but whereas that is done by virtue of the white tincture or *Lac Virginis*, I rather do it by virtue of the fire natural, which is the Spirit of Wine; and after the drawing away thereof it remaineth in a liquor.

Now this liquor of Luna dissolved is the Quintessence, which then is the liquor of the white luminary and the soul¹⁹¹ (as Eximandrus saith) quickening the whole Medicine, without which it is dead and will never give form nor colour.

8. Therefore the fourth part of the liquor of the white luminary is to be joined to three parts of the former liquor of the Sulphur of Mercury, and after to be kept in a lent fire of ashes, well closed, till it pass through all colours and at last come to its former colour of whiteness; and so the Medicine is fermented¹⁹² and turned into the white Elixir.

The residue of the foresaid dissolved Sulphur keep diligently, and therewith ferment the white Sulphur of other imperfect bodies or stones into Elixirs, which, when they are thrice dissolved and again congealed and remain in a liquid, then they are called incombustible oils and Elixirs of the third order¹⁹³.

And thus the Medicine is made of Mercury alone as followeth by this example. Having spoken of the white Medicine it now resteth that we speak of the making of the Red Elixir, whereof there are two processes, the first whereof is from the Radix, i.e., the long way; the other an accurtation that is much shorter and more excellent. And this way the Elixir may be made in eighty days, and excels all other accurtations; neither is there found therein any diminution of the virtue, but a plentiful and perfect fullness of power and virtue, having all the properties which the Elixir ought to have.

The Operation Under Those Heads

1. Vivum¹⁹⁴. 2. Sublimation. 3. Calcination. 4. Precipitation. 5. Solution. 6. Fixed Oil. 7. Incertation¹⁹⁵. 8. Dessication. 9. Contrition. 10. Fermentation. 11. The Red Elixir. 12. The Third Table.

1. Purgation of Mercury I shall omit because it was spoken of before.

2. The Sublimation is to be done otherwise than in the former work, for that which is called Sublimation here is not done with Vitriol and Saltpeter, but is only the distillation of the Mercury in an earthen body with a limbeck, and that without any additament.

3. When the Mercury is once sublimed in ashes wholly into the head of the limbeck, having a retainer joined thereto, take off the head and with a feather gather the sublimed matter and you shall find your Mercury of a black colour, having lost its fairness, and like a dust or powder sticking to his body.

4. Put it again into the body and sublime it as before, and reiterate this work seven or nine times until you have a sufficient quantity of this powder, a pound or more and this is the Calcination.

5. When you see your Mercury will ascend no more, but remain[s] in the bottom of a black colour, and that it is dead and brought perfectly into calx, let it cool and remove your body into sand till it be turned into a red colour. And this is the perfect Precipitation, [to] prove¹⁹⁶ [which], without the help of any corrosive water, take a little of this powder upon a hot Iron plate. If it fume, dry it longer, if not it is well.

6. Take of this red powder as much as you will dissolve and put thereupon at least his double weight of *Lac Virginis* and set *in Balneo* till you see your *Lac Virginis* stained a yellow or red colour; then filter it from its feces and keep it by itself in a glass well stopped and dry the matter that remaineth in ashes and pour thereon new *Lac Virginis* and do as before, till you have drawn out all the tincture and your Mercury is dissolved.

7. Put these solutions into a body, luting to a head and *in Balneo* distil away the *Lac Virginis* and the red oil precipitate will remain, which is fixed and needeth no distillation, but is the tingeing oil of red Mercury, and the red tincture of the red Medicine of Mercury, and the Soul and Spirit of the Medicine joined as for example.

8. Take part of the white Sulphur reserved in the first Table, and rubify it in ashes till it be red. Then imbibe it with equal weight of the oil of the tincture of this red Mercury and set it to dissolve *in Balneo*; and when you see it is dissolved into a liquid substance, take it out.

9. Then set it in ashes, or under the fire, to fix till the matter, being dried, remain fusible and fixed, standing in a mean heat, not over-hot, which try upon a hot iron plate; and if it fume not it is well; if it do, increase your fire till it be totally fixed and dry.

10. If this matter be imbibed again with its oil till it drink up as much as it will, and again dissolved *in Balneo* and then dried in ashes, it will show many colours and lastly appear red¹⁹⁷. And then it is the Stone, penetrating and fusible, apt for form.

11. Join this imbibed matter (or Medicine) with the fourth part of the liquor or oil of the red Sulphur of Gold or the red Ferment, and dissolve it *in Balneo* and dry it again; and again dissolve it in a glass hanged in the fume of hot water or *Balneum* and congest it again till it stand like honey. Then it is the perfect Red Elixir of Mercury.

12. The Multiplication or Augmentation of the virtue and quantity is showed in the preparation before of the White Elixir.

Of Gold - Sol

1. The Preparation of Gold, Sol. 2. Purged Gold. 3. Calcination. 4. Solution. 5. Putrefaction. 6. *Filius Solis Coelestis*. 7. *Filia Lunae Coelestis*.

1. The Putrefaction or Purgation of Gold is done as the Goldsmiths use to do by melting it with Antimony, that the Gold may remain in the bottom pure and clear from the metals, which they call *Regulus*.

2. Take 4 or 5 ounces of this refined Gold leaf or filings and dissolve it in *Lac Virginis* mixed with equal weight of *Aqua Fortis*, wherein Salt Armoniack sublimed is dissolved, and when it is dissolved into a red liquor, or deep yellow, then it is well calcined.

3. The Solution and Putrefaction is done as before you did with Silver in the preparation of the White Ferment.

4. When you have your white Sulphur of Nature (after Putrefaction) sticking to the sides of the glass¹⁹⁸, let it cool and take out of the glass and set it in ashes and increase your fire, but not too much, lest your matter vitrify, and let your ashes be no hotter than you can hold your hand therein, and so let it stand till the Sulphur be of a perfect deep red colour. Then have you the red Sulphur of the red luminary as for example -

Observe the Harmony of Geomancy in this Preparation

Behold the power of the Sun and his Angel upon Sorath, Verchiel, Fortuna Major and Minor in Gold and of his Medicine, which, being thus prepared, hath performed incredible, extraordinary cures upon the bodies of Princes and Peers in Europe.

5. If you resolve this red Sulphur in Spirit of Wine or distilled Vinegar into an oil, it is then the liquor of the red luminary and *Aurum Potabile* curing all infirmities if the Spirit of Wine or Vinegar be distilled from it; but for this work it were better to dissolve it in our red *Lac Virginis*, distil away the *Lac* from the Sulphur in ashes, and the Sulphur remaining in an oil is the Ferment of all stones to the red.

6. The Augmentation of this red Elixir in virtue is with his red Tincture as before in the white Tincture. The Augmentation in quantity is by projection upon the body of Gold molten, and that brittle matter of Gold upon Mercury; and if it be powdered, and resolved with Spirit of Wine in an oil, as was said before of Silver, then it is the Quintessence of Gold and the Great Elixir of Life, and the Spiritual Ferment for the transmutation of metals and for the health of man's body.

Although Raymund, writing to the King, was pleased to say that every accurtation diminisheth the perfection, because Medicines which are made by accurtation have less effect of transmutation - which I also assent to with him for a great truth, if the work be begun from the first fountain - yet because this work has its beginnings from those things, which before were brought to a perfect degree of perfection, therefore in this there is no diminution of the perfection¹⁹⁹.

Therefore it ought to be declared unto thee that if they be both well prepared (and that thou begin with them) thou wilt do a wonderful work without any great labour sooner than if thou should begin with one thing alone. Therefore, my son, begin thy work of two things together as I showed thee in the greater Medicines, when we spoke of the two-fold custody of the actions which are caused by the bodies and spirits. Thus far Raymund. By that which is caused by the bodies and Spirits he means nothing else but Sulphur, willing that we should begin with Sulphur, to which I do so well agree that I begin this my accurtation with this Sulphur alone, and I add no other body to this Elixir, but only the Sulphur of Mercury, alone created of his own body and Spirit.

Take, therefore, two ounces of the white Sulphur described at the beginning of this treatise, and set it in ashes to rubify. In thirty days it will be turned into red Sulphur which when you have done, dissolve that Sulphur in the red Tincture of

Mercury; when it is dissolved draw away the Tincture; in the bottom remaineth the Liquor of Sulphur.

To which, if you add a due proportion of the liquor of the red luminary, it will be perfect Ferment, which, if you dissolve and congeal as before is showed, it is then Elixir of very great virtue to the red work, and no man can make a shorter abbreviation in the world; and when the Sulphur of any body is prepared, it may this way very speedily be converted into Elixir by adding the liquor of the Ferment.

Now I will lay down instructions concerning:

1. The Body. 2. The Spirit. 3. The Lion. 4. The Eagle. 5. The Philosophers' Lead. 6. Antimony. 7. Antimony Mercury. 8. The Glue of the Eagle. 9. Solution of the red Lion into Blood. 10. Solution of the Glue of the Eagle. 11. Solution of the Blood of the red Lion. 12. Conjunction. 13. Putrefaction. 14. Fermentation. 15. In the Trinity of the Physical and Alchemical Tincture of the Soul. 16. Is the Unity of the Medicine.

1. Take Antimony, calcined, so much as you please and grind it to a subtile powder; then take twice so much *Lac Virginis* and put your powder of Antimony therein and set it *in Balneo* seven days; then put it into a body and set it in sand or ashes till the *Lac* be turned red, which draw off and pour on more, and so let it stand. When that is coloured red, pour it to the other and thus do till you have drawn out all the Tincture. Set all this water *in Balneo* or lent ashes to distil with a limbeck, and distil it with a lent fire; and first of all the *Lac* will ascend, [and] then you shall see a stupendous miracle because you shall see through the nose of the Limbeck as it were a thousand veins of the liquor of this blessed Mineral to descend in red drops, just like blood, which, when you have got, thou hast a thing whereunto all the treasure in the world is not equal. Now you have the Blood of the Lion according to Rupecissa. I will now speak of the Glue of the Eagle, of which Paracelsus thus saith.

2. Reduce Mercury so far by sublimation till it be a fixed crystal. This is his preparation of Mercury and by his way of reducing it into the Glue of the Eagle; but above all I require that that way be used which is described by me before or that hereafter set down after this.

3. Then, saith the aforesaid author, go on to resolution and coagulation, and I again will give you to observe the same manner of solution showed at first.

4. Now let us come to conjunction. After the solution of these two, take equal weight of them and put them in a vessel well shot²⁰⁰.

5. After you have thus joined them together, set your glass in your furnace to putrefy and after the space of certain days²⁰¹. Therefore Paracelsus saith: Then at length and presently after your Lily²⁰² is made hot in your glass, it appeareth in

wonderful manners (or demonstration) blacker than the Crow. After that, in process of time, whiter than the Swan, and then passing by yellow to be more red than blood.

6. This being putrefied and turned into red, is to be taken for the Medicine, and then it is time to be fermented.

7. Of which fermentation²⁰³ Paracelsus thus speaketh: one part thereof is to be projected upon 1,000 parts of molten Gold and then the Medicine is prepared, and this is the fermentation of it. But if the half or one part of the liquor of the Sulphur of Gold before described be added to it, then it would be spiritual Ferment and would be much more penetrating in fortitude and fusible, as Paracelsus doth testify in his *Aurora*, where he would have us to join the Star of the Sun or the oil of Sol to this Pantarva²⁰⁴. And thus the physical, alchemical Tincture is performed in a short time, for curing all manner of infirmities and human diseases (which is also the Great Elixir for metals so courtly concealed by the ancients) which Hermes Trismegistus the Aegyptian, Osces the Graecian, Haly an Arabian and Albertus Magnus a German, with many others have sought and prosecuted, everyone after his own method, and one in one subject another in another, so much desired by the philosophers only for prolongation of life.

8. In this composition Mercury is made a fixed and dissolved body, the Blood or Spirit of the Red Lion is the Ferment or Soul, and so of trinity is made unity, which is called the physical and alchemical tincture, never before that I know of collected or writ in one work, and I had not done this except that otherwise the composition of this blessed Medicine had been soon forgot.

A Shorter Way To Make The Glue Of The Eagle

If you desire to make the Glue of the Eagle in a briefer way, take part of the red precipitate produced²⁰⁵ as it is taught before in Mercury, and dissolve it in distilled Vinegar and the Vinegar will be coloured into a yellow or delightful golden colour; and after you have distilled away the Vinegar, there will remain in the bottom a white substance of the Mercury fixed and fair, which is to be joined to the oil of the Lion; and this work is much shorter and less laborious.

The Calcination Of Antimony Into The Red Lion

Take Antimony, well ground, so much as you please and melt it in naked fire with Salt Armoniack; and when it is melted, cast it suddenly into a vessel almost full of distilled Vinegar, wherein Salt Armoniack hath been dissolved; and thus melt it and cast it three times. Then pour off the Vinegar from the calx of the Antimony and dry it well and grind it small and dissolve it as before is taught, and so have you the Red Lion of the philosophers' Lead or Antimony.

The Rosie Crucian Medicine Or Elixir Of Copper

I will make plain the 1. Elixir. 2. Conjunction. 3. Separation. 4. The Medicine. 5. Fermentation. 6. The Earth. 7. Spirit Oil, Blood of the Lamb²⁰⁶. 8. Distillation.

9. Resolution. 10. Putrefaction. 11. Solution. 12. Vitriol. 13. Calcination. 14. Copper.

Now many have sought the way of the Mineral Pantarva in Vitriol or green Copperas, but they were altogether deceived, which common Vitriol by the philosophers is called the Green Lion of Fools. But this our noble Red Lion taketh its original from the metallic body of Copper.

Although I am not ignorant how to draw an oil out of Roman Vitriol of a more sweet smell and delightful taste than any balsams if the tincture be taken out of the calcined Vitriol in Spirit of Wine; yet the philosophers' will is to command that it doth consist of a metallic virtue, wherewith the transmutation of metals is to be effected. Therefore they say it is to be made of bodies and not of Spirits, as of Vitriol, Sulphur as well and the like. Whence I find it written in the Philosophers' *Turba*, and in the first exercitation: But the philosophers' Medicine is a metallic matter, converting substances and forms of imperfect metals, and it is concluded by all the philosophers that the conversion is not made except by its like. Therefore it is necessary that the *Presoria* be made of a metallic matter, yet²⁰⁷ if any be made of Spirits; yet it would be better and much more philosophical and more near to a metallic nature to be made of bodies than of Spirits. But if by art the body should be turned into a Spirit, then the same body would be both body and Spirit, and not to be [regarded as] doubled, but the Medicine might be made of such a body or Spirit. But let me return to our purpose. It being granted that this our Vitriol is such a body according to which Paracelsus testifieth in his *Aurora Philosophorum* under this enigma or secret of the ancient philosophers:

Visitabis Interiora Terrae Rectificando Invenies Occultum Lapidem Voram Medicinam.

Out of the first letter of every word of this enigma is gathered this word VITRIOLUM, by which is meant that thereof the Medicine is made.

3. Therefore Paracelsus saith the inward parts of the earth are to be visited; not only the earth, which is Vitriol, but the inward parts of the earth. He meaneth the sweetness and redness, because there lieth hid in the inward parts of the Vitriol a subtile, noble and fragrant juice, a pure oil.

4. And this is especially to be noted: the production of this Copper into Vitriol is not to be done neither by calcination of the fire nor distillation of the matter, lest it be deprived of its grossness, which being lost it wants both power and strength.

5. Paracelsus speaks not one word of the preparation of this Vitriol, by whose silence many have erred; therefore I determined to leave him here a little and to prosecute and follow the order of the Table, wherefore I begin with the calcination of the metal. And note that this calcination of Copper is made that it may be turned into Vitriol, and not the calcination of Vitriol made of Copper.

6. Take therefore as much Copper as you please and dissolve it and calcine it in *Aqua Fortis* to a fair green water; then set it three or four days to digest till the matter be clear, which pour out into a limbeck and *in Balneo* draw away the corrosive water so that the matter remain dry, for then it is calcined.

7. Then upon every two pound of this calcined matter pour a gallon of distilled Vinegar and lute it up in a glass and set it *in Balneo*, almost boiling, the space of seven days, when it is cold put it into a limbeck to distil away all the Vinegar *in Balneo*, and in the bottom of the alembick you shall have your Vitriol very well congealed, far fairer than Roman Vitriol, which is corporeal and metallic Vitriol.

8. Which Vitriol I do not dissolve in rain water like the Paracelsians, but rather with *Lac Virginis* as before is taught, or in Raymund's Calcination Water; and after its dissolution and perfect digestion, that is to say fifteen days, I put it into a limbeck and *[in] Balneo* draw off the *Lac Virginis*, which being done you shall find an oily water, green and clear, upon which pour the Spirit of Wine; and after it hath been digested seven days, and the Spirit of Wine distilled away *in Balneo*, you shall find your green water perfectly rectified, made pure, subtile and spiritual, and fit for putrefaction; for if it be not well dissolved and rarefied it will not putrefy.

9. But now I may join with Paracelsus in the manner of putrefaction, I return to him and say with him, commanding to digest in a warm heat in a glass well closed the space of some months, and so long till divers colours appear and be at length red, which showeth the termination of its putrefaction.

But yet in this process this redness is not sufficiently fixed, but is to be more fully purgated from its feces in this manner.

Resolve it or rectify it in distilled Vinegar till the Vinegar be coloured, then filter it from its feces. This is its true tincture and best resolution and rectification, out of which a blessed oil is to be drawn.

This tincture, being thus resolved and rectified is to be put into a body with a limbeck, and *in Balneo* distil the Vinegar gently away.

10. Then in sand or ashes lift up the Spirit gently and temperately, and when you see a fume ascend into the glass and red drops begin to fall out of the nose of the

limbeck into the receiver, then the red oil beginneth to distil. Continue your distillation till all come over. When it is done you shall have the oil in the receiver lifted up and separated from its earth, more delightful and sweet than any balsam or aromatick, without any sharpness at all, which oil is called the Blood of the Lamb²⁰⁸. In the bottom of the body you shall find a white, shining earth, like snow, which keep well from dust, and so you have the clear earth separated from its oil.

Take this white earth and put it in a glass viol and put thereto equal weight of the oil or Soul and body²⁰⁹, which will receive it and embrace it in a moment²¹⁰.

But that it may be turned into a Medicine when you have joined these two together, set it into our furnace the space of forty days and you shall have an absolute oil of wonderful perfection, wherewith Mercury and other imperfect metals are turned into Gold as Paracelsus was pleased to say²¹¹.

11. The Medicine being thus made, I now come to the fermentation, without which it is not possible to give a form to it; neither will I adhere to the opinion of one man alone contrary to all philosophers, that is to say Paracelsus, repugnant to the rest of the philosophers, because they all of them of necessity have decreed to give form to the Medicine by ferment and union, that is to say of an imperfect body, and by how much the ferment is more spiritual the Medicine will be of so much more penetration and transmutation.

12. These things being promised, I do not think it fit that you should proceed to projection upon Mercury instead of fermentation as Paracelsus teacheth, or that the Pantarva should be fermented his way with Gold, either corporeal or spiritual, which Gold will be the foundation of the first projection.

But what do the philosophers command us to do? That projection, that is to say fermentation, be made of a perfect foundation, and that upon imperfect bodies that Medicine may be made with foundation of the Pantarva or Elixir is not [commanded] except it be only the white or red ferment, in respect of which both Gold and Silver are said to be imperfect bodies. Therefore the Pantarva is to be fermented before it is projected upon the corporeal foundation, or imperfect, that is to say corporeal, Gold.

13. Therefore join this oil to the fourth part of the oil of the Sulphur of Gold, and this is the true fermentation or conversion into the Elixir.

14. Then augment it in virtue by solution and coagulation, and in quantity by projection, first upon its corporeal foundation, that is to say Gold, then that upon purified Mercury and that Medicine upon other bodies which are most fit for projection, that is to say most fusible, as Lead or Tin, which, after they are purified, are most apt by reason of their easy melting.

And thus the inward parts of the earth are visited and by reflection the hidden Medicine is found, the true Medicine out of the Green Lion of the philosophers, and not of fools, and out of corporeal and metallic Vitriol, not terrestrial and mineral Copperas.

The Augmentation And Projection Of The Medicines Of Metals Rosy Crucian

First I will treat of the augmentation of the virtue or quantity of which Raymund saith²¹²: The augmentation in quality and goodness is by solution and coagulation of the tincture, that is to say by imbibing it with our Mercury and drying it. But let us hear Arnoldus more attentively. Take one part of your prepared tincture and dissolve it in three parts of our Mercury; then put it in a glass and seal it up and set it in ashes till it be dry and come to a powder; then open the glass and imbibe it again and dry it again; and the oftener you do thus, so much shall you gain more tincture.

And also as it is found in *Clangor Buccinae*. Dissolve it in the Water of Mercury of which the Medicine was made till it be clear; then congeal it by light decoction and imbibe it with its own oil upon the fire till it flow, by virtue whereof it will be doubled in tincture with all its perfections as you will see in projection, because the weight which was before projected upon a thousand is now to be projected upon ten thousand, and there is no great labour in this multiplication. Again the Medicine is multiplied two manner of ways. By solution of calidity and solution of rarity. By solution of calidity is that you take the Medicine, put [it] in a glass vessel and bury it in our moist fire seven days or more till the Medicine be dissolved into water without any turbulency.

By solution of rarity, is that you take your glass vessel with your Medicine and hang it in a new brass pot full of water that boileth, and close up the mouth of the pot that the Medicine may dissolve in the vapour of the boiling water. But note that the boiling water must not touch the glass therein the Medicine is to hang above it three fingers, and this solution will be in two or three days. After your Medicine is dissolved, take it from the fire to cool, fix and congeal and be hard and dry. This do often, and how much the more the Medicine be dissolved it will be so much more perfect; and such a solution is the sublimation of the Medicine and its virtual sublimation²¹³, which the oftener it is reiterated, so much more abundantly and more parts it tingeth.

Whence Rasis²¹⁴ saith the goodness of the multiplication consisteth in the reiteration and fixation of the Medicine, and by how much more this order is repeated, it worketh so much more and is augmented; for so often as you sublime your Medicine and dissolve it, you shall gain so much every time in projection one upon a thousand; and if the first fall upon a thousand, [the second upon ten thousand] the third upon a hundred thousand, the fourth upon a million and so infinitely. For Morienus the philosopher saith: Know for certain that the oftener our Pantarva is dissolved and congealed, the Spirit and Soul is joined more to the body and is retained by it, and in every time the tincture is multiplied. Whence we thus read in *Scala Philosophorum* [that] which also the philosophers say. Dissolve and congeal. So without doubt is understood of the Solution of the body and Soul with the Spirit into water, and congelation makes the Soul and Spirit mix with the body; and if with one solution and simple coagulation the Soul and Spirit would be perfectly joined to the body, the philosophers would not say

dissolve again and congeal and again dissolve and congeal, that the tincture of the Pantarva may grow if it could be done with one congelation only.

The Medicine is another way multiplied by fermentation; and the ferment to the white is pure Silver and the ferment to the red is pure Gold. Therefore project one part of the Medicine upon two of the ferment (but I say three parts of the Medicine upon one of the ferment) and all will be Medicine, which put in a glass upon the fire and close it so that no air go in nor out, and keep it there till it be subtiliated as you did with the first Medicine, and one part of the second Medicine will have as much virtue as one part of the first Medicine had. (But here again *Clangor Buccinae* hath erred, for it should be writ thus: One part of the second Medicine will have as much virtue as ten parts of the first Medicine had.) And thus by solution and fermentation the Medicine may be multiplied infinitely.

We have spoken enough of this multiplication; we now come to the other way of augmentation, which is called corporeal multiplication, and according to Raymund is thus defined: Augmentation is the addition of quantity; whence Avicen writeth: It is hard to project upon a million and to predicate it incontinently. Wherefore I will reveal one great secret unto you; one part is to be mixed with a thousand parts of its nearest in kind (I call that nearest that is the body of the same metal whereof the Medicine was made or perfected). But to return again to Avicen: Close all this firmly in a fit vessel and set it in a furnace of fusion three days till it be wholly joined together, and the manner of the work is thus projected, one part of the aforesaid Medicine upon a hundred parts of molten Gold, and it makes it brittle and will all be Medicine, whereof one part projected on a hundred of any molten metal converteth it to pure Gold; and if you project it upon Silver in like manner, it converteth all bodies into Silver.

In *Scala Philosophorum* all sorts of projection is set thus down in few words. You must know that first it is said project, that is one upon one hundred etc. Yet it is better to project *nunc dimittis* upon *fundamenta* and *fundamenta* upon *verba mea* and *verba mea* upon *diligam te domine* and *diligam te [domine]* upon *attendite*. This brief enigma is thus expounded; it is nothing else but the words and opinion of the former author concealed under the enigma. Therefore let us repeat the words of the enigma or oracle:

*Nunc dimittis super fundamenta,
Fundamenta super verba mea,
Verba mea super diligam te,
Diligam te super attendite.*

These are trifles for the hiding and concealing [of] the perfection of the art, if the expert could be diverted with such simple words, which, though they are at first [obscure] to [the] young artist, yet they are thus explained. We therefore begin with the first sentence.

Nunc dimittis super fundamenta

This is here allegorically taken for the last action almost of the work, which is called the Medicine or Pantarva, which Medicine is to be projected upon the ferment, that is to say upon the oil of Sol or Luna, which are the ferments or foundations of the art in spiritual augmentation (as before was said) upon molten Gold or Silver. And that spiritual ferment converted into Medicine is to be projected upon molten Gold and Silver, which are corporeal ferments in corporeal augmentation and the corporeal fundaments of the art upon Quicksilver.

Fundamenta super verba mea

This is spoken also allegorically, because in the adage it is said words are wind, as if a word were nothing else but the motion of the lips and exaltation of the lungs, which no sooner arise from motion but fly away and are turned into air, so likewise Quicksilver or Mercury goeth out of the bodies of the other metals and is so volatile in the fire or heat as words in the air. And therefore Mercury is likened to words upon which the fundaments are to be projected.

Verba mea (viz. Mercury) super diligam te

That is to say upon other metals which have most affinity with Quicksilver and [are] easy of fusion, as Saturn and Jupiter, that is to say Lead and Tin, which by this concord and love are easily by the penetration and amiableness of the Medicine converted into Medicine. And one part of this Medicine converteth other parts of metals into Gold and Silver according to the force and power of the Elixir; which other metals, because they are the substance of the former bodies whereof the Medicines were made, they are the attendants of these Medicines whereof the philosopher commandeth that *diligam te* be projected upon *attendite*, that the second Medicine, or the last, projected upon metal, especially that whereof the Medicine (that is to say the Pantarva) was made, should turn that metal into Gold or Silver according to the property²¹⁵ and quality of the Medicine.

But to put an end to this projection, take it according to the opinion of Arnoldus, gathered out of his thirty-first chapter: Who willeth to project one part of the Elixir upon one hundred of Mercury purged, and all will be Medicine, afterwards project one part of this Medicine last congealed upon one hundred parts of Mercury washed, and all will be Gold or Silver according as the Elixir is white or red. Lastly that I may briefly rehearse the absolute manner or projection. First the Medicine is to be projected upon Gold or Silver molten, then upon Quicksilver purged, so long till it turns it into Medicine, and lastly upon metals most near, that they may be converted into pure Gold or Silver according to the properties and quality of the Medicine.

Because we have said something of the propinquity of metals, that is to say that the Elixir is to be projected upon that imperfect body out of which its Mercury and Sulphur was first extracted, therefore it will not be unnecessary to set down one example, that is to say, if the Medicine was made of Mercury, then it is to be

projected upon Quicksilver²¹⁶ for making Gold or Silver, because Quicksilver is a near body to Mercury, and so of the rest. Yet it is to be noted that all Elixirs may and ought to be projected upon Quicksilver, because Quicksilver is the mother and sperm of all metals; therefore Quicksilver made and turned into Medicine is to be projected upon a body most near to it, which is Lead or Tin²¹⁷, upon which the Medicine is always to be projected, whether white or red, for the making and transmuting of metals; but both the Quicksilver and Lead are first to be purged that they may be purified and deprived of their filth. Enough hath been said before of the purgation and putrefaction of Mercury.

Of The Putrefaction Of Lead

Melt your lead in a crucible, and when it is melted let it stand in the fire a quarter of an hour, and put therein a little Salt Armoniack, and let it stand a while in the fire and stir it well with an iron spatula till all the Salt Armoniack be gone away in fume; then scrape the skin away out of the crucible that is upon the Lead and let it stand to cool and it will be much whiter and fairer. And thus you must purify your Lead or Tin before projection, because no other bodies are so fusible and apt to melt. Wherefore every Elixir ought to be projected upon Quicksilver and upon Lead or Tin for [the] making or transmuting of metals. But to the end [that] the manner of projection may be yet more plain, I will set down two rules which must be carefully observed.

The first whereof is that the first Medicine, that is to say the Pantarva, be projected upon the ferment always, three parts of the Medicine upon one of the ferment, and one part of this upon ten or one hundred of pure molten Gold, and one part of this Medicine thus made upon 100 parts of an imperfect body, that is to say of Mercury for Medicine.

The latter is that you must always consider the fortitude and debility of your Medicine, for it is to be projected so often upon Quicksilver as it bringeth it into a brittle Medicine, and when it falleth, then project one part thereof upon Lead or Tin for making transmutation according to the order and form of the Elixir.

These being remembered you may easily conceive the order of augmentation in virtue and quantity.

The[se] things being ended, the other three which follow are set down in order because we have spoken before of *Aurum Potabile*, *Argentum Potabile*, or potable Gold or Silver. It is therefore necessary after we have made an end of projection to set down another method of the Elixir of Life in the next place, and after speak of its virtue and power as we find [it] among all the ancient and modern philosophers.

But that we may come at last to the thing intended²¹⁸, observe this manuduction.

You know that no artificer can build, but the earth must be the foundation to his building; for without this groundwork his brick and mortar cannot stand. In the Creation, when God did build, there was no such place to build upon. I ask then, where did He rest His matter and upon what? Certainly He built and founded Nature upon His own supernatural centre. He is in her and through her and with His Eternal Spirit doth He support heaven and earth, as our bodies are supported with our Spirits. This is confirmed by that oracle of the Apostle, *Omnia portat verbo virtutis suae*, He beareth up all things with the word of His power²¹⁹. From this power is He justly styled, *ap irodunamis cai pantadunamis dunamo paos*²²⁰, The infinitely powerful and the all-powerful power-making power²²¹.

I say, then, that fire²²² and Spirit are the Pillars of Nature, the props on which the whole fabric rests and without which it could not stand one minute. This fire²²³ is the Throne of the Quintessential Light²²⁴, from whence He dilates²²⁵ himself to generation as we see in the effusion of the sunbeams in the great world. In this dilation of the Light consist the joy or pleasure of the Passive Spirit, and in its contraction His melancholy or sorrow. We see in the great body of Nature that in turbulent weather, when the Sun is shut up and clouded, the air is thick and dull and our own Spirits, by secret compassion with the Spirit of the Air, are dull too. On the contrary, in clear, strong sunshine, the air is quick and then the Spirits of all animals are of the same rarified and active temper.

It is plain, then, that our joys and sorrows proceed from the dilation and contraction of our inward Quintessential Light. This is apparent in despairing lovers, who are subject to a certain violent, extraordinary panting of the heart, a timorous trembling of the pulse, which proceeds from the apprehension and fear of the Spirit in relation to his miscarriage. Notwithstanding he desires to be dilated, as it appears by his pulse or sally wherein he doth discharge himself, but his despair checks him again and brings him to a sudden retreat or contraction. Hence it comes to pass that we are subject to sighs, which are occasioned by the sudden pause of the Spirit. For when he stops, the breath stops, but when he loseth himself to an outward motion, we deliver two or three breaths, that have been formerly omitted, in one long expiration, and this we call a sigh.

This passion hath carried many brave men to sad extremities. It is originally occasioned by the Spirit of the Mistress or affected party, for her Spirit ferments or leavens the Spirit of the lover, so that it desires an union as far as Nature will permit. This makes us resent even smiles and frowns like fortunes and misfortunes. Our thoughts are never at home according to that well grounded observation, *Animus est ubi amat, non ubi animat*, the Soul dwells not where she lives but where she loves. We are employed in a continual²²⁶ contemplation of the absent beauty; our very joys and woes are in her power; she can set us to what humour she will²²⁷. This and many more miraculous sympathies proceed from the attractive nature of the fire; it is a Spirit that can do wonders. And now let us see if there be any possibility to come at him. Suppose then we should dilapidate or discompose some artificial building stone by stone; there is no

question but we come at last to the earth whereupon it is founded. It is just so in Magick; if we open any natural body and separate all the parts thereof one from another²²⁸, we shall come at last to the fire²²⁹, which is the candle and secret Light of God. We shall know the Hidden Intelligence and see the Inexpressible Face, which gives the outward figure to the body. This is the syllogism we should look after, for he that hath once passed the Aquaster enter the fireworld, and sees what is both invisible and incredible to the common man²³⁰. He shall discover to the eye the miraculous conspiracy between the fire and the Sun. He shall know the secret love of the heaven and earth and the sense of that deep Cabalism, *Non est planta hic inferiora cui non est stella firmamento superius, et ferit eam stella, et dicit ei: Cresce*. There is not an herb here below, but he hath a star in heaven above, and the star strikes him with her beams and says to him: Grow. He shall know how the fire-Spirit hath his root in the spiritual fire-earth and received from it a secret influx upon which he feeds as herbs feed on that juice and liquor which they receive at their roots from this common earth. This is it which our Saviour tells us, Man lives not by bread alone, but by every word that comes out of the mouth of God²³¹. He meant not by ink and paper or the dead letter. It is a mystery, and St. Paul hath partly expounded it. He tells the Arthenians that God made man to the end that he should seek the Lord if haply he might feel after Him and find Him²³². Here is a strange expression you will say, that a man should feel after God and seek Him with his hands. But he goes on and tells you where you shall find Him. He is not far (saith he) from every one of us, in Him we live and move and have our being²³³. For the better understanding of this place I wish you to read Paracelsus, his *Philosophia ad Athenienses*²³⁴. Again, he that enters the centre shall know why all influx of fire descends against the nature of fire, and comes from heaven downwards. He shall also know why the same fire, having found a body, ascends again towards heaven and goes upwards²³⁵.

To conclude, I say the grand, supreme Mystery of Magic is to multiply²³⁶ the fire and place him in the most serene²³⁷ Aether, which God hath purposely created to qualify the fire. For I would have thee know that this Spirit²³⁸ may be so chafed, and that in most temperate bodies, as to undo thee upon a sudden. This thou mayest guess thyself by the Crnsoceraunos, or Thundering Gold²³⁹ as the chemist calls it. Place him as God hath placed the stars in the condensed Aether of His Chaos, for there he will shine, not burn; he will be vital and calm, not furious and choleric. This, I confess, transcends the common people.

Now I will teach the blessed Pantarva Rosie Crucian, their *Aurum Potabile* or the Elixir of life and also the way of making malleable glass.

1. Elixir of Life. 2. Gold dissolved. 3. Silver dissolved. 4. Gold melted.
5. Melted Silver. 6. Projection of the Red Medicine. 7. Projection of the White Medicine.

I have now fully discovered to you the principles of our Chaos²⁴⁰. In the next place I will show you how you are to use them. You must unite them to a new life and they will be regenerated by water and the Spirit. These two are in all things; they are placed [there] by God Himself according to that speech of Trismegistus: *Unumquodque habet in se semen sua regenerationis*²⁴¹. Proceed then patiently but not manually. The work is performed by an invisible artist, for there is a secret incubation of the Spirit of God upon Nature. You must only see that the outward heat fails not, but with the subject itself you have no more to do than the mother hath with the child that is in her womb. The two former principles perform all; the Spirit makes use of the water to purge and wash his body, and he will bring it at last to a celestial, immortal constitution. Do not thou think this is impossible. Remember that in the incarnation of Christ Jesus the *quaternarius*, or four elements as men call them, were united to their Eternal Unity and *Ternarius*²⁴².

Three and four make seven. This septenary is the true Sabbaoth, the rest into which the creature shall enter. This is the best and greatest manuduction that I can give you. In a word, salvation itself is nothing else but transmutation²⁴³. Behold (saith the Apostle) I show you a Mystery: we shall not all die, but we shall be changed in a moment, in the twinkling of an eye, at the sound of the last Trumpet²⁴⁴. God of His great mercy prepare us for it, that from hard, stubborn flints of this world, we may prove crysolites and jaspers in the new, eternal foundation, that we may ascend from this present distressed Church, which is in captivity with her children, to the free Jerusalem from above, which is the mother of us all.

Hermes, speaking of fermentation, bids us to take the Sun and his shadow²⁴⁵. By the shadow he meaneth the Moon, because in respect of dignity, lustre and power she is much more weak and inferior than the Sun. And the Moon followeth the Sun as a shadow doth the body, and is not illuminated except by the light of the Sun. We will first speak of the body, that is to say of Gold, and after come to the shadow, of which Gold it is written in a book of chemical art in this manner: The Rosie Crucian Pantarva is made of Gold alone and only by Nature, and is more sublime than them which the philosophers affirm cureth all infirmities. According to the opinion of this philosopher, I purpose to begin with Gold alone and the Medicine, which is a new and sole nature and ancient and sound Quintessence.

2. But to the end this Gold may be better and more pure, it may be purged two manner of ways, that is to say by Antimony and by dissolution and in corrosive waters with which copper plates are mixed as goldsmiths used to do, which is called Water Gold. When you have thus prepared your gold, project one part of your Red Medicine (or Red Elixir) upon 100 parts thereof, when your Medicine is augmented in virtue and all that weight of molten Gold will be converted into a red, brittle mass, which grind upon a marble to an impalpable powder.

Then dissolve these hundred parts, or so thereof as you please, in distilled Vinegar or in Spirit of Wine, and set it to digest *in Balneo* the space of a day or two. Then distil the Spirit of Wine *in Balneo* and in the bottom will remain the fixed and pure oil of the Gold, which is then true *Aurum Potabile* and spiritual Elixir of Life. If you will give to anyone of this powder presently before it be converted into oil, warm a little white or Rhenish wine and dissolve in either or them so much of the red powder, and the wine so tintured it will be *Aurum Potabile*, but it would be better and more penetrating if it were tintured with the aforesaid oil²⁴⁶.

In like manner is the White Medicine to be projected after the purification of the Silver in a corrosive water as is before declared.

And so the melted Silver will be converted into a brittle powder and white mass, which likewise is to be dissolved and turned into oil, and then the white Elixir or Life is made and potable Silver, curing and healing, so far as it is able in human diseases, for it cannot be supposed that the Elixir of Luna hath so great virtue as the Elixir of Sol hath, or *Aurum Potabile*.

Now whereas among the vulgar and [also the] philosophers Gold hath this report, that being in his first disposition that it cureth the leprosy and [hath] many other virtues, this is not except by²⁴⁷ its complete digestion, because the excellency of the fire acting in it consumeth all evil humours that are in sick bodies as well in hot as cold causes. But Silver cannot do this because it hath not so much superfluity of fire and is not so much digested and decocted with natural maturity; yet notwithstanding this, it hath a fieriness occultly and virtually in it, but not so fully, because the fire causeth not such elemental qualities as in Gold. And therefore Silver, being in his first disposition, doth not cure leprosy so potently unless it be first digested by art until it have the chief degrees of Gold in all maturity. Wherefore other sick metallic bodies more weakly cure infirmities according as they differ more from them²⁴⁸ in perfection and maturity. Some differ more, some less, which is by reason of the Sulphur, infected and burning, of which they were made at the beginning in their generation and coagulation, and therefore they cure not, whereas the fire in them is burning, and so infected with the elemental feces [and] the mixtures of other elemental qualities.

4.²⁴⁹ Seeing, therefore, that Gold is of such vigour amongst the vulgar, and that being in his first disposition, what wonder is it if it, being brought into Medicine (as is experienced) by art and his virtue be[ing] subtiliated by digestion of decoction and purgation of the qualities, but it may then cure more, nay infinite, of all diseases.

It makes an old man young, as our Rosie Crucian *Aurum Potabile* will do; it preserveth health, strengtheneth nature and expelleth all sickness of the body. It driveth poison away from the heart, it moisteneth the arteries and, briefly, preserveth the whole body sound. The manner of using this Medicine according to all the philosophers is thus: If you will use to eat of this Medicine, then take the

weight of two Florence ducats of our *Aurum Potabile* and one pound of any confection, and eat of that confection the quantity of one dram in the winter. And if you do thus it driveth away all bodily infirmities from what cause soever they proceed, whether hot or cold, and conserveth the health and youth in a man and maketh an old man young and maketh grey hairs to fall; it also presently cureth leprosy and diseases of phlegm, mundifieth the blood; it sharpeneth the sight and all the senses after a most wonderful manner, above all the medicines of the Philosophers.

5. To which purpose we thus find in the *Rosary* of the philosophers. In this (that is to say in this *Aurum Potabile*) is completed the precious gift of God, which is the Arcanum of all sciences in the world and the incomparable treasure (for as Plato saith) he that hath the gift of God hath the dominion of the world (that is to say of the Microcosm) because he attaineth to the end of riches and hath broke the bonds of Nature, not only for that he hath power to convert all imperfect metals into pure medicine and²⁵⁰ preserve both man and animal in perfect health.

To this purpose speaketh Geberhim, Hermes, Arnoldus, Raymundus Lullius, Ripley, Senotus, Augurellus, Aegidius, Valescus, Roger Bacon, Scotus, Laurentius, Venture and divers uncertain authors.

Lastly, I now come to the general consent of all the philosophers and repeat what is found in their writings in the book *De Aurora Consurgens*²⁵¹ and in *Clangor Buccinae*. It is to be noted that the ancient philosophers have found four principal effects or virtues in the glorious repository of their treasure:

- (1) First it is said to cure man's body of all infirmities.
- (2) To cure imperfect metals.
- (3) Thirdly to transmute base stones into precious gems.
- (4) To make glass malleable.

6. Of the first. All philosophers have consented that when the Elixir is perfectly rubified, it doth not only work miracles in solid bodies, but also in man's body, of which there is no doubt; for being taken inwardly it cureth all infirmities. It cureth outwardly by unction. The philosophers also say if it be given to any in water or wine first warmed, it cureth them of the Phrensy, Dropsy and Leprosy and all kinds of fevers are cured by the Tincture, and [it] taketh away whatsoever is in a weak stomach; it bindeth and consumeth the flux of peccant humours being taken fasting; it driveth away the melancholy and sadness of the mind; it cureth the infirmities of the eyes and dryeth up their moisture and blearedness; it helpeth the purblind, red or bloodshot eyes and all other incident diseases are easily cured by the philosophical Medicine of the Rosie Crucians.

It comforteth the heart and spiritual parts by taking [it] inwardly; it mitigateth the pain of the head by anointing the temples therewith; maketh the deaf to hear and succoureth all pains of the ears; it rectifieth the contracted nerves by unction; it

restoreth rotten teeth by washing; also all kinds of imposthumes²⁵² are cured by it, by ointments or emplaisters or injecting the dry powder therein.

It cureth ulcers, wounds, cancers, fistulas, *noli me tangere*²⁵³ and such like diseases, and generateth new flesh. If it be mixed with corrupt and sour lime it restores it; it expelleth poison, being taken inwardly; it also killeth worms if it be given in powder; it taketh away wrinkles and spots in the face by anointing therewith and maketh the face seem young; it helpeth women in travail being taken inwardly, and bringeth out the dead child by emplaister. It provokes urine and helpeth generation. It preventeth drunkenness, helpeth memory and augmenteth the radical moisture; it strengtheneth nature and also administereth many other good things to the body.

2. Of the second²⁵⁴ it is written that it transmuteth all imperfect metals in colour, substance, lasting, weight, ductibility, melting, hardness and softness.

3. Of the third, that is to say of transmuting base and ignoble stones into precious.

4. Of the fourth it is writ that it maketh glass malleable by mixture (that is to say, of the powder of the white corporeal Elixir) when the glass is melted.

Thus far *Aurora Consurgens* and *Clangor Buccinae*.

Now if you desire to make pure and malleable glass, beware of what glass you make your metal; for you must not take glass of flint, wherewith glass of windows are made, but such as your Venice glass is made of, and that is to be chosen out of the first metal of the glass which hath stood molten in the fire in the glass-maker's furnace the space of a night, and then it will be spots and pure. Therefore take as much of the said glass out of the furnace with your iron rod as you have a desire to convert, and when it is cold weigh it and melt it by itself in a pot; and when it is molten, project your white corporeal Elixir upon it and it will be converted into malleable metal and fit and apt glass for all goldsmith's operations. And thus is glass made malleable and prepared for any use; but if this were done with the red Elixir it would be much more during, for there is nothing more precious.

To perfect the Great Work which all philosophers have concealed, observe my direction which by experience I have found true. To calcine, dissolve and separate the elements. After join them together, putrefy them or reduce them into Sulphur; ferment, project, augment in virtue and quantity. This is the work of the philosophers.

This subject²⁵⁵ I call *Limus Coelestis*²⁵⁶ and the Middle Nature. The philosophers call it the venerable nature, but amongst all pretenders I have not yet found one that could tell me why. This chaos hath in it the four elements, which of

themselves are contrary natures, but the wisdom of God hath so placed them with their very order reconciles them.

For example air and earth are adverseries, for one is hot and moist, the other cold and dry. Now to reconcile these two God placed the water between them, which is a middle nature, or of a mean complexion between both extremes. For she is cold and moist, and as she is cold she partakes of the nature of the earth, which is cold and dry; but as she is moist she partakes of the nature of air which is hot and moist. Hence it is that the air and earth, which are contraries in themselves, agree and embrace one another in water, as in a middle nature, which is proportionate to them both and tempers their extremities.

But verily this *sa/vo* makes not up the breach; for though the water reconcileth the two elements. like a friendly third, yet she herself fights with a fourth, namely with the fire. For the fire is hot and dry, but the water is cold and moist, which are contraries.

To prevent distemper of the two, God placed the air between them, which is a substance hot and moist; and as it is hot it agrees with the fire, which is hot and dry; but as it is moist it agrees with the water which is cold and moist, so that by mediation of the air the other two extremes, namely fire and water, are made friends and reconciled. Thus you see, as I told you at first, that contrary elements are united by that order and texture wherein the wise God hath placed them. Now I tell you that this agreement of friendship is but partial, a very weak love, cold and skittish; for whereas those principles agree in one quality, they differ in two as you may easily compute. Much need, therefore, have they of a more strong and powerful²⁵⁷ mediator to confirm and preserve their weak unity; for upon it depends the very eternity and incorruption of the creature²⁵⁸. This blessed cement and balsam is the Spirit of the Living God, which some ignorant scribblers have called Quintessence, for this very Spirit is in the Chaos, and, to speak plainly, the fire is²⁵⁹ His Throne²⁶⁰, for in the fire is He seated. This was the reason why the Magi called the First Matter their Venerable Nature and their Blessed Stone. This Blessed Spirit fortifies and perfects that weak disposition which the elements already have to union and pace (for God works with Nature and not against her) and brings them at last to a beauteous, specifical fabric. Now if you will ask me, where is the Soul, or as the schoolmen abuse her, the form, all this while? What doth she do? To this I answer that she is all instrumentals ought to be, subject and obedient to the will of God, expecting the perfection of the body. For it is God that united her to the body and the body to her.

Soul and body are the works of God, the one as well as the other. The Soul is not the artificer of the house, for that which can make a body can also repair it, and hinder death; but the Soul cannot do this, it is the power and wisdom of God. In a word, to say that the Soul formed the body, because she is in the body is to say that the jewel made the cabinet or that the Sun made the world and cherisheth

every part thereof. Learn, therefore, to distinguish between Agents and their instruments, for if you attribute that to the creature which belongs to the Creator, you bring yourselves in danger of hell fire, for God is a jealous God and will not give the glory to another.

If thou dost know the First Matter, know also for certain thou hast discovered the Sanctuary of Nature. There is nothing between thee and her treasures but the door; that indeed must be opened. If thy desire lead thee on to the practice, consider well with thyself what manner of man thou art, and what it is that thou wouldst do; for it is no small matter. Thou hast resolved with thyself to be a co-operator with the Spirit of the Living God and to minister to Him in His work of generation. Have a care, therefore, that thou dost not hinder His work; for if thy heat exceeds the natural proportion, thou hast stirred the wrath of the moist natures and they will stand up against the central fire and [the central fire] against them and there will be a terrible division in the Chaos; but the sweet Spirit of Peace, the true eternal Quintessence, will depart from the elements leaving both them and thee to confusion; neither will He apply Himself to the Matter as long as it is in thy violent, destroying hands.

I will now lay down plain instructions concerning:

1. The Elixir of Saturn. 2. Putrefaction into Sulphur. 3. The Oil, of the Sulphur.
4. Of the Conjunction. 5. Of the Salt. 6. Of Oil of the Spirit. 7. Of Salt of Saturn, which containeth the Oil or Soul of the *Menstruum*. 8. Of White Mercury.
9. Of Red Water of Paradise. 10. Resolution. 11. Solution. 12. Distillation. 13. Hyle. 14. Purgation. 15. Resolution. 16. Of Sericon. 17. Of the Gum.
18. Of Sericon. 19. Of the Solution. 20. Of Minium Or[e]. 21. Adrop.
22. Of Calcination. 23. Of Minium. 24. Adrop. 25. Of Red Lead.
26. Of Calcination of Lead. 27. Of *Aqua Fortis*.

Now²⁶¹ see which way the philosophers move. They commend their secret water and I admire the tears of *Beata Pulchra*²⁶². I will tell you truly what she is; she is not any known water whatsoever, but a secret spermatic moisture, or rather the Venus, that yields that moisture. Therefore do not you imagine that she is any crude, phlegmatic, thin water, for she is a fat, thick, slimy humidity. But lest ye should think I am grown jealous and would not trust you with my mistress, Arnoldus de Villa Nova shall speak for me. Hear him. *Amplius tibi dico, quod nullo modo invenire potuimus, nec similiter invenire potuerunt philosophi, aliquam rem perseverantem videmus de facili evaporare, arida remanet, et ideo separantur, quia non sunt naturales. Si autem eas humiditates consideremus, quae difficulter separantur ab his quae sunt naturales, non invenimus aliquas nisi unctuosas et vi scosas*. I tell thee further (saith he) that we could not possibly find, neither could the philosophers find before us, anything that would persist in the fire, but only the unctuous humidity. A watery humidity, we see, will easily vapour away, and the earth remain behind, and the parts are, therefore, separated, because their composition is not natural. But if we consider those

humidities which are hardly separated from those parts which are natural to them, we find not any such but the unctuous, viscous humidities.

This viscous humidity²⁶³ is Water of Silver, which some have called Water of the Moon; but it is Mercury of the Sun and partly of Saturn, for it is extracted from these three metals and without them it can never be made²⁶⁴.

Very many have written of Saturn or Lead, but none that I know of have written fully thereof in any particular treatise. Therefore I do not only here set down what I have gathered from them most briefly and truly, but also those things which I have found and proved by my own experience, which I have annexed to them that the work may be absolute and complete.

Of which, as they say, Mary the prophetess, the sister of Moses, in her *Books of the Work of Saturn* is said to write: Make your water running like the water of the two Zaibeth²⁶⁵ and fix it upon the Heart of Saturn. And in another place: Marry the Gum with the true Matrimonial Gum and you shall make it like running water; of which process of Mary, George Ripley hath these verses:

*Maria mira sonat
Quae nobis talia donat
Gummis cum binis
Fugitivem fugit in imis
Horis in trinis
Tria vinclet fortia finis
Filia plutonis
Confortia jungit Amoris*

The Heart of Saturn, you shall find why is his body white and clear; the work is briefly thus described. That a water be made out of the body of Saturn like the water Zaibeth, and that water fixed upon the Heart of Saturn. The direction for drawing out the water of Zaibeth and the way of making the Heart of Saturn is hereafter at large declared, with reduction of the body of Saturn into his Heart or Salt.

Note the power of Saturn and his Angel upon earth, Cambiel, Hanael, Cancer, Tristitia, and Lead thus prepared for Medicines and Telesmas. You see here the wonderful power of God, how he rules heaven and earth by ten names, ten Sephiroth, ten orders of blessed Souls, ten Angels in their ten Spheres, seven Angels that carry their power to seven planets and the earth; and here we teach you knowledge of the seven metals and the miraculous Medicines of the Rosie Crucians.

Having thus described the work, I now come to the explanation and say that the calcination of the body is two-fold, for the calcination thereof in the shorter work for extracting the Heart of Saturn is done on any wise by *Aqua Fortis*.

Take eight or ten ounces of Lead in filings and dissolve it in *Aqua Fortis* in double proportion and justified with Salt Armoniack in an earthen vessel with a narrow neck and set in ashes till it be totally dissolved; and there will remain a white matter in the bottom like grains of white Salt, which is a figure of perfect solution. Then pour your matter that is dissolved in the water into a body and set thereon a limbeck and *in Balneo*, draw away the corrosive water till there remain a dry substance in the bottom, and so you have the body converted white by calcination with corrosive water out of which the Heart of Saturn is to be drawn.

7. The way to wash away and purge the corrosive water from the body. Pour warm water upon the substance in the limbeck and pour it often off till it have no sharpness at all upon the tongue and then the body is prepared for drawing out the Salt.

8. When your matter is well dried, dissolve it again in distilled Vinegar and distil the Vinegar twice or thrice from it and in the bottom you shall have a lucid, clear and white, shining Salt, which is called the Heart of Saturn.

9. Now I come to the practice of the other greater work, that the verity of the Medicine may be found, of which many have made mention in their books, as Raimundus, who called it the Vegetable, Mineral and Animal Medicine. Geber saith there groweth a Saturnian Herb on the top of a hill or mountain, whose blood, if it be extracted, cureth all infirmities²⁶⁶.

10. Ripley writ a whole book called his *Practical Compendium*, of the practice of the Vegetable Medicine, teaching the manner and form of operation; but because he neither set down the solution plainly nor perfectly, he hath been the cause of much error and hath not only deceived me, but all those that followed him, until after a long time I found a way to dissolve Saturn, so that it could never after by distillation be turned into Lead again, which is the choicest and greatest secret of the Vegetable Medicine.

11. But let us hear the words of Mary the prophetess and Ripley taken from her: The Radix of our Matter is a clear and white body, which putrefieth not but congealeth²⁶⁷ Mercury or Quicksilver with its odour, makes its water like the running water of the two Zabieth (or Zubech) and fix[eth] it upon the fixed Heart of Saturn. Which words do most aptly agree with the properties of Lead, for if anyone be shot or wounded with a bullet and the bullet remain in the body, it will never putrefy.

12. And also if Quicksilver be hanged in a pot over the fume of molten Lead, so as the fumes of the Lead touch the Quicksilver, it will congeal it.

13. Thus far of the preparation of Lead. We now come to its denomination. They bid us fix the water [of] Zabieth upon the fixed body of the Heart of Saturn. Now for the exposition of the body for the name of Saturn. Ripley called it Adrop²⁶⁸, of which that is made which the Masters call Sericon²⁶⁹, the water of Sericon they

call their *Menstruum*. The two Zabrieths joined together in one water²⁷⁰ are the two Mercuries, that is to say white and red, contained in one *Menstruum*, that is to say of the water and oil of the fixed body or Heart of Saturn.

14. Isaacus also writ a treatise of Lead. He worketh chiefly according to the doctrine of Mary the prophetess and laboureth much to fix the earth of Saturn and after to dissolve the body in distilled Vinegar, that by the addition of corroding the sharp things his red oil may be distilled, which he called the Water of Paradise, that he may imbibe his fixed earth therewith: which way is much shorter than Ripley's, but the rubification and fixation of the earth is long and uncertain; wherefore I have both forsaken Isaacus and Ripley in making the earth, instead of which I have given the fixed Heart of Saturn.

15. But that the body may be prepared according to this Table and after my intention and the desire of Ripley, we both will that the pil or Water of Paradise be drawn out of the Gum of Sericon (whose father is Adrop). Sericon is made of red Lead; therefore it is first necessary to show the way of making Minium of Lead. Take the description as followeth and therewith the composition of the Gum of Sericon.

16. Take ten or twelve pounds of Lead and melt it in a great iron vessel as plumbers use to do; and when it is molten, stir it still with an iron spatula till the Lead be turned to powder, which powder will be of a green colour. When you see it thus, take it from the fire and let it get cool and grind that powder upon a marble till it be impalpable, moistening the powder with a little common Vinegar till it be like thick honey, which put into a broad earthen vessel and set it on a trevet over a lent fire to vapour away the Vinegar and dry the powder and it will be of a yellow colour. Grind it again and do as before, till the powder be so red as red Lead, which is called Adrop. And thus is Saturn calcined into red Lead or Minium.

17. Take a pound of red Lead and dissolve it in a gallon of Vinegar and stir it with a stick three or four times in a day. Then take your earthen vessel and set it *in Balneo* twenty-four hours then let it cool and filter the liquor three times; and when it is clear put it in a bottom [and distil away the Vinegar when] the Gum of Sericon will remain like thick honey; which set apart and dissolve now more Lead as before for more Gum till you have ten or twelve pound thereof.

18. Now give careful attention, for we now come to the point and period of Ripley's error; for if you put four pounds of this Sericon to distil in a limbeck, and from thence would draw a *Menstruum* as Ripley teacheth, perhaps you would have scarce one ounce of this oil, and some part of a black earth will remain in the bottom and most of the Gum melted again into Lead, by which you may know that the Sericon is not well dissolved, nor as yet sufficiently prepared that a Chaos may be made thereof fit for distillation because it is not yet well dissolved. Therefore in Isaacus there is found a way, resolving this Gum with distilled Vinegar acuated with calcined Tartar and Salt Armoniack; wherefore, saith he, if

thou be wise resolve the Gum. But I like not this acuation of the Vinegar as I may call it. I rather choose to resolve the Sericon in Raymund's Calcination Water, which is a compound water of Vegetable Mercury, or fire natural, with the fire against nature, as Ripley testifieth; and it is more verified by Raymund in his books of Mercury, where he teacheth how to dissolve bodies with his Calcivative Water.

19. I will reveal unto you this water, which is almost unknown. Note, therefore, that the Vegetable Mercury is the Spirit of Wine (instead of which we may sometimes use distilled Vinegar) and that the Fire against Nature is a corrosive water made of Vitriol and Saltpeter.

20. Therefore take which you will, either Spirit of Wine rectified (or *Aqua Vitae*) or distilled Vinegar four pounds and two pounds of corrosive water and mix them together.

In this water thus compounded, resolve half a pound of Gum of Sericon in a circulatory and set it *in Balneo* four or five days, and the Gum will be totally dissolved into the form of water or oil of a duskish red colour.

21. Then distil away the water *in Balneo* and there will remain an oil in the bottom which is the Chaos out of which you may draw a *Menstruum* containing two elements, and this is the true resolution of the Gum of Sericon. In this water you may resolve so much Gum as you please by reiteration.

22. Take two pound of this Chathodical substance and prepare it for distillation in naked fire or sand, and lift up the clear red oil, wherein both the Spirit and Soul secretly lie hid, which Isaacus calleth the Water of Paradise, which, when you have [it], you may rejoice, for you have gone through all the gross work and come to the philosophic work.

Therefore proceed to conjunction and join the white Heart of Saturn with the red oil as it is found in the *Rosary, candida succinto jacet uxor nupta marits*, that is to say the red Mercury to the Salt if you proceed to the red work.

23. Therefore take four ounces of the Salt or Heart of Saturn and as much of the red oil or Water of Paradise, and seal them up in a philosophers' egg; and so soon as they shall feel the heat of the *Balneum*, the Salt will dissolve and be made one with the oil so as you shall not know which was the Salt nor which was the oil.

Set your glass *in Balneo* and there let it stand in an equal degree of fire till all your matter be turned white and stick to the sides of the glass and shine like fishes eyes²⁷¹ and then it is white Sulphur of Nature. But if you proceed to the red work, then divide your white Sulphur into equal parts, reserving one part for the white work, and go on with the other part, and in a new glass, well sealed up, set it in ashes till it is turned into a red colour.

24. When your Sulphur is thus converted, imbibe it again with equal weight of its Soul, dissolving and congealing till it remain in an oil and it will congeal no more, but remain fixed and flowing.

This then is to be fermented with the fourth part of the Oil of Gold.

We have set down already before of the augmentation in quantity and quality, therefore it is not necessary to repeat it here.

We will now return to the white Sulphur before reserved, that we may set down the manner of the white work.

When you have your red oil or Soul, if you desire to make the white Elixir, set part of the said oil in a glass *in Balneo* to digest. Then take it out and put it into a body and in a lent fire distil away the Spirit or white Mercury, which you must try and know whether it arise pure without water or not, as you do when you try the spirit of wine. For if it burn all up it is well; if it do not, rectify it so often till it be without any waterings at all; then have you rectified your Spirit, wherewith dissolve your white Sulphur till it remain fixed and flowing as you did before in the red work. Then ferment it and augment it with the fourth part of the oil of the white Luminary or Luna, as you did the red, and it will be the white Elixir, converting imperfect bodies into perfect Silver.

25. Ripley divided the scope of this work into four operations, whereof the first is the dissolution of the body; the second the extraction of the *Menstruum* and the separation of the elements; the third is not necessary in our work, because we cast away the earth after every distillation, instead of which we use our Salt or Heart of Saturn; the fourth is that there be a conjunction of our Salt as is before described.

Here Followeth The Accurtation Of The Work Of Saturn

The way of extracting Quicksilver out of Saturn found in Isaacus, of which I know how to make a special accurtation with his Water of Paradise, which I gathered partly from the aforesaid writer and others. Ripley made his accurtation with Quicksilver precipitated with Gold and imbibition with corrosive water, which I like not, because the Elixir so made will be the greatest poison, as himself confesseth that it were better for a man to eat the eyes of a Basilisk than taste that Elixir.

26. But because I desire to set down this accurtation of Lead alone with his elements, that no strange body may be added to our Elixir, and also that it may be made a Medicine for all uses, I have found out the way of making [it] alone with the Mercury of Saturn and his own proper Tincture; for I make a body of one thing, which is a Spirit, and make that Medicine with its own proper Spirit. Read all the philosophers and you shall never find a word of this process, nor none of the ancients will teach how to make the Mercury of Saturn.

Of the Medicine, Elixir, Fermentation, Imbibition, Precipitation, Quicksilver, Saturn, Lead, The Toad

Sir Christopher Heydon saith in a manuscript of his; *Levi enim arte norunt Alchemistae Mercurium currentem conficere ex plumbo*. The Alchemists know how by an easy art to make current Mercury out of Lead. But what art that was no author of the ancients hath showed unto us. *Quaevite, quaevite*, saith the first alchemist²⁷² (so Paracelsus was pleased to say in imitation of him) *et invenietis, pulsate et operietur vobis*. I tried many experiments, although they were repugnant to doctrine and philosophy; I almost despaired of that art; yet because nothing is difficult to the industrious, by often knocking at last I found it apart, by which means I attained to the art of such a felicity, that is to say of making Quicksilver of²⁷³ Lead. This art revealed is a great secret. The instruments necessary in this work are²⁷⁴ a furnace, a crucible and a pair of tongs. Let the furnace be filled with coals, whereunto put fire, and when the coals are well burnt, so that they give a clear flame and fire, take your crucible, well annealed so that it break not with the sudden heat, and put therein three ounces of filed Lead, having twelve ounces of Mercury sublimate well ground, and Salt Armoniack six ounces, mixed together, which put upon the filings of Lead in the crucible, and when the fire is strong and glowing hot, take your tongs and presently take up your crucible and put it into the hole in the top of the furnace till you hear a great noise and buzzing; then so soon as you can (lest the Quicksilver fly away with the Spirits) take away the crucible with the matter therein and set it in an earthen dish filled with ashes to cool; and when it is cold, strike the lower part of the crucible so that the matter of the Lead may fall into an earthen dish, and you shall find your Lead converted into Quicksilver.

Take of this Quicksilver so much as you please and put it to precipitate in a round glass, well luted; and set it in ashes to the top of the glass. Yet let us stay here a little while [that] the understanding may be more enlightened.

Therefore understand that the intention of this work is to fix the Spirit, which may sooner be done with the Spirit of a fixed body, which before was homogeneous with the body, and which of its own nature desireth to join again with its body.

Therefore Nature requireth that she may be helped by art in this work, to which the artist consenting, he administereth thereto the pure and desired metal, which it delighteth to adhere unto, which metal is Gold, which is thus prepared that it be sooner parted by the Quicksilver and stick thereunto.

Take as much pure Gold as you please and dissolve it in *Aqua Regis* mixed with equal part of *Acetum acerrimum* or *Lac Virginis*. Then set it to digest the space of a day; then put your dissolution into an alembick and set it *in Balneo*. So distil away the water as dry as you can and do thus three times and the third time distil it in ashes that the Salt Armoniack may sublime. Then put distilled Vinegar upon the matter remaining, and after it hath stood three days *in Balneo*, distil the Vinegar away in ashes that all the substance of the Salt Armoniack may sublime,

and do thus three times, always putting in new Vinegar, until the oil of the dissolved Gold remain in the bottom. Then take of your Quicksilver three times so much as your Gold and pour it upon the solution of the Gold that they may mix together and be united. Then put your Quicksilver with the solution in a round glass, stopped only with a piece of cotton, and with a stick put it down every day as it doth ascend; and keep your glass in ashes for a month till your Quicksilver be turned into a red precipitate. Then again dissolve it in new distilled Vinegar till the whole substance of the Quicksilver be dissolved and the Vinegar be coloured into a golden colour; then distil away the Vinegar in ashes and again precipitate the Quicksilver, which is in the bottom of a gold colour, into a red and fixed body, and so have you the Mercury precipitate of Saturn.

It remaineth now that the body be imbibed with its Soul, that thus being from a Spirit reduced into a body [it] may agin imbibe its Soul that it may be dissolved herewith. Therefore put it into a glass and add thereto equal proportion of its Soul or Water of Paradise, and shut your glass well the space of five days till the body be dissolved with the Soul.

Then dry it in ashes till it penetrate and flow; and when it is dried, try it upon a hot iron plate if it be fixed and melt, if not, imbibe it again with half the weight of its water and do so till you make it fusible and piercing by imbibing and drying. And when it will melt in the fire and penetrate, it is then the Medicine and fit for fermentation. And after the fermentation it will be the Elixir.

Then it is to be augmented and projected as is before declared, and thus the work of Saturn is accurtated, of which George Ripley saith: Adrop is the father of the Medicine, Sericon his brother, Lympha his sister, the earth its mother.

But if you desire to know all the secret of Saturn or Lead, I will set you down one process out of Paracelsus: When you have well prepared the Heart of Saturn, saith he, take two or three ounces of that Heart and grind it small with double [the] weight of Saltpeter and put it in a subliming glass with a head well luted to sublime, increasing the fire by little and little as long as anything will ascend or sublime. Thus far Paracelsus. Now if you would find this true, Ripley will tell you what you shall do in these words.

When by the violence of the fire in the distillation of the Gum of the Sericon, a certain white matter shall ascend sticking to the head of the limbeck, like ice, keep the matter, which hath the property of Sulphur, not burning, and is fit matter for receiving form. You shall give it form after this manner by rectifying it in ashes; and when it is red Sulphur, give it of its Soul until it pierce and flow, then ferment it.

Here I have delivered unto you all the ways and manners of Saturn which are found in any of the philosophers' books. To the end, therefore, that the work may be completed with a demonstration of this word *Plumbum Philosophorum* as

appears in the *Practical Compendium* of Ripley, I say that the philosophers' Lead is not taken for Antimony but for Adrop, being converted into the Gum of Sericon.

The influence of Jupiter and his Angel upon Hismael, Advachiel, Aquisitio, Letitia and Tin, by art and nature fitted for man's use. Jupiter followeth Saturn's steps, for he is the offspring of Saturn and naturally born from him.

presentat Stannum sub quo aliquando Mercurius Sublimatus et Sal Ammoniarum intelligitur. Cineritius ille probus justus Jupiter influentiam suam habet in terrestrem Jovem, qui post preparationem suam, se claro serio suavi cum sale Sulphureque lunari ostentat, et mortalibus virtutes suas presentat. Habet quoque specialem suam influentiam bonus ille Jupiter in Jecur, sanat propterea illud, omnesque affectus qui inde oriuntur.

To Make the Elixir of Iron

Observe in this work 1. Calcination. 2. Solution. 3. Separation. 4. Conjunction. 5. Putrefaction. 6. Sulphur. 7. Fermentation. 8. Elixir.

Mars being most earthly of all the planets or bodies, it is not to be doubted but that it may easily be reduced into a body with little labour and therefore most easily converted into Salt, which is done by Calcination; therefore I will first show his conversion into Salt. Understand therefore that hence ariseth a two-fold consideration, that is to say that it be calcined one way into its body or Salt, the other way that the body be prepared for solution by calcination.

The practice differs but a little, for whether you calcine Iron for its *Salt* or *Menstruum*, one only manner of preparation²⁷⁵ sufficeth.

That is to say, that you take filings of Iron or Steel, as much as you please, and mix these with equal weight of Sulphur in an earthen body with a limbeck well luted thereto; then set it in ashes to sublime till all the Sulphur be sublimed from it; then dissolve the filings which remain in the bottom in *Aqua Regis* and it will be converted into Salt, which will be cleansed from the said water if you put thereon distilled Vinegar and distil it away. Do thus three times with new Vinegar and you shall have a yellowish-red Salt in the bottom which then is a body to be joined to the Soul, which keep in warm ashes till you use it.

Now for the practice of Iron for dissolution. Take filings of Iron or Steel, so much as you please, and put it in an iron dish filled with Vinegar and set it in the flaming fire the space of three hours; then take it out and let it cool. Reiterate this work four or five times, then calcine it with Sulphur as you did before.

When it is thus calcined, set it to dissolve in a corrosive water by adding equal weight of our *Acetum acerrimum*, and let it stand till it have dissolved so much as it can in the cold; then set it in hot ashes and let it stand there the space of four or five days. Pour off the water and dry [that] which is not dissolved, and again

calcine it and dissolve it; and when it is dissolved, so as the water be coloured red, pour it out into a body and keep it till you have dissolved as much calcinated Iron as you please.

Then take²⁷⁶ all your dissolution, and with an alembick distil away the water *in Balneo* and put distilled Vinegar upon the matter remaining in the bottom and let it stand upon it *in Balneo* the space of seven days; then take out your glass and filter the dissolution and then again *in Balneo* distil off the Vinegar and in the bottom will remain a thick oil of Iron or²⁷⁷ Steel. But if it be not dissolved to your mind, reiterate your solution in Raymund's Calcination Water, but it would be better if it wereedulcorated²⁷⁸ with *Aqua Vitae*, drawing it away again in *in Balneo*, and so you have Iron dissolved into a liquor.

Therefore proceed to distillation, that there may be a separation, and distil it in an earthen vessel in a strong fire increasing the fire as much as you can and receive the oil or Soul or red tincture of Mars, separated from the remaining feces by the nose of the limbeck, which oil is the most permanent tincture for colouring Sulphur for the red work or for exaltation of all Elixirs in colour, for it makes it tinge and colour higher.

When you have thus prepared the tincture, then proceed to conjunction and work with the Salt before reserved, taking three or four ounces of the Salt and equal weight of the Soul.

Then seal it up and set it to putrefy *in Balneo*, and keep it there till it pass through all colours and be white, and then it is Sulphur of Nature.

The nature of Mars and his Angel upon Barzabel, Malchidael, Barchiel, Puer, Rubeus and Iron, with the mixtion of elements. The Medicine must be made when Mars ascends in Aries or Scorpio in the hour of Mars, Puer projected in the Ascendent.

Then take out your glass and set it in ashes in a greater degree of heat till it be red; then dissolving the red Sulphur with its own Soul and again dissolve and fix it; dissolving it *in Balneo*, fixing it under the fire, and so it is prepared for fermentation.

The fermentation is, as hath often been spoke of before, with the resolved oil of the Sulphur of Gold in a four-fold proportion to the Medicine, that by the addition of the ferment it may be made Elixir transmuting all bodies.

And note that the Elixir of Iron excelleth all other Elixirs, for it rubifieth more and tingeth higher and is better for man's body, for it prevaieth against the spleen, constringeth the belly and cureth wounds; it knitteth broken bones together and stoppeth the superfluous flux of the courses etc.

I Will Now Show The Operation Of The Physical And Alchemical Tincture Of The Red Lion And Glue Of The Eagle

It is chiefly to be remembered how I taught you to dissolve Antimony with our *Acetum acerrimum*, which may be also well done if you dissolve it in our Calcination Water; and after that Antimony is calcined, which hereafter shall be at large treated of, also of the Glue of the Eagle. You must understand that we attribute no other beginning to this accur[t]ation except that where before we took the Blood of the Red Lion and the Glue of the Eagle when they were both destroyed, we now join them sound and not hurt together, that they, living, may mortify and dissolve themselves, which I have fitly called Corporeal Matrimony or the Union, for in this wedlock they die together that they may be vivified in the Celestial Antimony. It is not to be wondered if this [work] differ from the other, for this pertaineth to the handling of Spirits, the other way to teacheth the manner of making the Elixir of bodies.

That I may plainly reveal all things unto you, take Antimony well ground, half a pound, and as much Mercury Sublimate likewise well ground, and grind them both together upon a marble till you cannot know them one from the another; then set them in a cold place that the matter dissolving may drop into a glass set underneath, for when the matters are well mixed together, then [I] say that they will both shortly be dissolved; when the water is perfectly dissolved it will be of a greenish colour and loathsome smell.

Put this water with the thick part within into a glass, and let it stand the space of three days in a fixatory under the fire, and in [a] short time you shall have your dissolvedness of a brownish black colour, and after, that is to say in the aforesaid time, it will be red, something higher than red Lead.

Dissolve this calcined matter in Raymund's Calcivative Water, and when you have dissolved it all into a red liquor, or deep yellow, then is your matter brought well into its Chaos.

Put this liquor into a fit body with an alembick and receiver, and by distillation separate the red oil or the red Mercury from the white body which remaineth in the earth, and if any matter ascend into the head of the alembick, despise it not, but try if it [be] fixed; and if it be not fixed enough, sublime it till it be fixed.

Whereunto join equal weight of its Soul, for the Celestial Matrimony, and always leave out the earth in the bottom if you have any sublimate fixed; if not, take the white earth remaining in the bottom, with which proceed as before is said, and join the white body with the Soul. When they are thus joined or married, set them to impregnate and revivify *in Balneo* till it pass through all colours and at last be converted into red, which then is Medicine.

The manner of fermentation [and] augmentation, both in quantity, quality and projection, is spoken already.

And thus I have opened many choice secrets of the ancient philosophers, and also have amended many things in them. Their writings were rather published to conceal the art than to make it manifest or teach it. Although it pleaseth Hermes Trismegistus, the first writer of this art, both to say and protest that he had never revealed, taught nor prophesied anything of this art to any, except fearing the Day of Judgement or the damnation of his Soul for shunning the danger thereof, even as he received the gift of faith from the Author of faith, so he left it to the faithful. Yet when you read his writings either in his *Smaragdine Tablet* or in his *Apocaled* or his *Twelve Golden Gates* and shall find nothing plain, what shall ye think of such an author? Believe me, all the ancients have concealed the secret of their preparations in the gross work, although they writ most famously of the philosophic operation; therefore I have used my endeavour to try, for out of their writings I found that the Elixir might be made of the planets or metals, and also of mean minerals, which came near to a metallic nature. Then, reading more, I found a certain method amongst them all, as it were with one consent or voice on this wise.

First and principally that bodies should be made incorporeal, that is to say discorporated or discompounded, which then is called Hyle or Chaos. Secondly that out of the Chaodical substance, which is one thing, three elements should be separated and purified.

[Thirdly] that the separated and purified elements should be joined, the man and the woman, the body and the Soul, heaven and earth, with infinite other names so called that the ignorant might think they were divers, which only were nothing else but water and Salt, or the Body and Spirit or Soul, that is to say white Mercury and Red, which they joined together that a new and pure body might be created in putrefaction and a Microcosmical infant might be created in imitation of the Creation, that is to say, Sulphur of Nature²⁷⁹.

Fourthly that it should be fed with Milk, that is to say that its own proper tincture, and after[wards] nourished by fermentation, that it may grow to its perfect strength.

Having learned these I began to practise, and in the practice of every body and Spirit I found divers errors; but reading more and trying more, I at last found the manner and true way of dissolving all bodies, separating and conjoining them, finding the composition of their secret of secrets, that is to say *Lac Virginis* or *Acetum acerrimum*, and Raymund's Calcining Water, wherewith I dissolved all bodies at pleasure and perfected the gross work. Wherefore I purposed, contrary to²⁸⁰ the customs of the philosophers, [to] reveal the whole work lest I, being envious, should be the author of errors like themselves. Therefore I have added their secrets to my own experiments and inventions, which are plainly and truly writ.

Alchemy revealeth and openeth unto us four other secrets.

The first is the Composition of Pearls, far greater and fairer than natural ones, which cannot be perfectly done without the help of the Elixir.

The second is the manner of making precious stones out of ignoble ones, by the same art as we made malleable glass.

The third is the manner of making artificial Carbuncles in imitation of natural ones, which few or none have spoken of.

The fourth is the manner of making Mineral Amber, of which Paracelsus hath only writ in his *Book of Vexations of Philosophers*²⁸¹ and in the last edition of his work in the sixth²⁸² [book of] his Archidoxes; but because they cannot be made without the help of the Elixirs, therefore they deserve a place among the Elixirs, where I shall discover the virtue or rather the vice of making Amber.

**The Operation Of Making Pearls Consisteth
Of These Parts. Viz:**

Lac Virginis
Dissolved Pearls²⁸³
Quicksilver and
The White Elixir.

Take *Lac Virginis* or *Acetum acerrimum*, so much as you think sufficient for dissolving the Pearls, as in double proportion to the Pearls, as if there be three ounces of the Pearls let there be six ounces of *Lac Virginis*, wherein dissolve the Pearls and set the glass *in Balneo* to digest the space of a day. Then pour out the solution and distil it *in Balneo*, and in the bottom of the glass you shall find the thick oil of the Pearls, whereunto add so much of your white corporeal Elixir as sufficeth to make the matter like paste, and put thereto equal weight of the pearls of Quicksilver. If the matter be too thin, put more powder of the Elixir; if it be too thick, add more *Lac Virginis* or Quicksilver, till it be like liver. Grind this mass upon a stone till it be brought to a fit thickness.

Then make it up in what form you please, [and] therefore it is necessary that you have a pair of brass or iron moulds in readiness (but it would be better if they were of silver) of what form you will, and fill them with the matter while it is soft; then pierce them through with a needle or such like thing, and put as many of them in a glass as you will (but first hang them upon a thread) and close well the glass and bury it with the pearls therein two foot under the earth and let it stand there the space of six months till they be congealed with the cold into a shining and clear substance like natural Margarites. These Pearls made and compounded in this manner are no less than natural ones, but much greater and more excellent by reason of the white Elixir.

The Operation Of The Magistry Of Carbuncles

Carbuncles have their birth and origin in the pits and golden mines of the earth, of the Spirit of Gold and mineral Salt, indurated and corporeal, being decocted and digested into the hardness of stone by the Archæus²⁸⁴ of Nature, as well by the heat of the climate as by the great heat of the Sun; for they arise from the Spirit of the *minere* of Sol or Gold under the earth, by whose influence they shine as also from [whom] the[y are] hardened into the nature of the stone; whence the philosopher intendeth and endeavoureth as he can to imitate nature by art and to make and compound artificial Carbuncles above the earth with the same materials which nature formeth them of under the earth; therefore he useth the same principles, operating with the Spirit and Soul of Sol undivided, and the most hard Salt of the earth, whereof Venice glass is made, which two are the material organs. For [the] manual [operation] three things are required, that is to say a glass maker furnace²⁸⁵, a flaming fire and a crucible.

We now come to the materials, which are two and are to be joined together; the first giveth the form, the other receiveth it. That which giveth the form is the Spirit and Soul of Sol or Gold, joined together in the Red Elixir and is the agent and, as it were, the man. That which receiveth the form is the hardest salt of the earth contained in glass, and is the power of heaven impregnating the earth; the patient is the power of the earth retaining the impression of the heaven.

Having thus demonstrated the theory we now lay the foundation[s] of the practice, which are two, whereof the first is the preparation of the Elixir, the other of glass. Therefore your red corporeal Elixir is to dissolved with the oil or tincture of Mars or Iron, because it has the greatest virtue above all other bodies, by whose celestial power the earth, that is to say the glass, is to be brought to the hardness of a stone and converted into stone. And so the Elixir is prepared for projection upon glass; but for the preparation of glass there is no more required but that it be made of the same matter that Venice glass is made of, the composition of which, if ye know not, take as much Venice glass as you please and weigh it exactly, upon which [to] project your Elixir. When you have done so, put your glass in the crucible to melt, and when it is well molten then take your corporeal red Elixir dissolved as before (or if you will, undissolved) as much as sufficeth to tinge the molten glass, and put it tied up in a paper in the glass, stirring it a little with a rod, and there let it stand the space of an hour. Then take out the crucible and pour the matter into an ingot, and it will be malleable but as hard as glass and stone-like to the sight; and you may either cut it like stone or work it with a hammer. This Carbuncle stone or metal hath the property of a Carbuncle in shining and glistening above all natural Carbuncles; and if you touch a Toad or Spider, they presently die, because it taketh virtue from the Elixir against all poisons. And if the sick carry this Carbuncle about with him, so that it doth touch the region of his heart, it taketh away the cardiac passion and diminisheth the strength of the disease.

3. Now the third. I say that I think it rather is of a stony and metallic nature joined together, by which mixture it differs from a stone and also from a metal; but because it consisteth of Mercury, earthly Salt and Sulphur mixed, therefore it gets unto it a mixed nature of them, so that it is half stone, half metal²⁸⁸.

Wherefore it is to be judged that it consisteth of three natures mixed together; that is to say mineral, metallic and stony, and is the best of all those which grow in the Ideas of the earth, for it exceeds mean minerals in fixation and constancy, because they pass away in fume by long melting and vanish to nothing, or else they melt easily in moisture as Salts etc. But this Electrum or²⁸⁹ Amber remaineth fixed and constant as well in the fire as water.

It exceeds metals in digestion, colour and dignity. In digestion because it is endowed with the sign of greater and more perfect digestion. For as gold is more yellow by reason of his greater heat and more perfect digestion, so the Electrum, because it hath a higher colour than Gold hath, therefore it is more digested in colour; for as Gold exceeds other metals in colour, so Electrum exceeds Gold; for Gold is yellow but Electrum is red, which is a higher colour than yellow. And as Silver is the Luna of white metals, so Gold is the Sol of red metals: so Electrum is to Gold as the heaven is to Sol in dignity and value. For by how much more Gold is more noble than Silver, so much this Electrum is more noble than Gold.

Lastly it exceeds stones in shining and virtue; in shining because these shine by reason of their hardness; so this Electrum showeth many sparks²⁹⁰, not by reason of its hardness, but by reason of this completeness. And as the heaven is adorned with stars, so this Electrum [is] with sparkling, because it hath the clearness and brightness of all metals. And as the heaven containeth all the stars and planets, so this Electrum, which is the heaven of metals, containeth the Sun and Moon and the rest of the planets in itself, Gold and Silver as it were the greater luminaries, the other bodies or metals as the rest of the planets, mean minerals as stars in virtue.

For although many stones have singular properties and virtues, so that some help the sight, others the spleen, some the heart, some stop blood, some hinder abortiveness, some hasten childbirth, some resist poison, yet there is no one found which takes away all infirmities, as Electrum does more than all mean minerals, metals or²⁹¹ stones, according to the three-fold conjunction, that is to mineral, metallic and lapifidic²⁹².

Therefore, whatsoever others please to think of this natural Electrum, this seemeth most probable to me, that it is not simply a metal, but of a nature exceeding metal; for whereas stones, mean minerals and metals are generated of Salt, Sulphur and Mercury, this Electrum takes his original from stones, minerals and metals. From stones it takes Salt, from minerals Mercury and from Metals Sulphur²⁹³. These three being brought into one by the Ideas of Nature are

its elements, from a greater virtue and power of nature; which elements have formed a higher degree of perfection than in any other stone, mineral or metal, as it were by the command of God, nature should ascribe a crown of virtue and dignity above all minerals.

But however it be, it is taken two manner of ways among the later Magicians [and] Rosie Crucians, and that is to say, that which is made naturally and [that which is made] artificially. Naturally is that which groweth in the natural Ideas of the earth; the artificial is that which is made by art above the earth in imitation of nature.

Whence Paracelsus, a worthy Master in Magic, seeing fully the nature and the utility of Alchemy, commanding to make the Elixir thereof, when as its natural body cannot anywhere be had, in his *Book of the Vexations of Philosophers*²⁹⁴ and the sixth of his *Magical Archidoxes*²⁹⁵, teacheth to compound an Artificial Electrum that the Elixir must be made thereof, as appears more at large in the said books, which I like not at all. He teacheth how to make the Elixir out of Electrum; I contrarily, the Electrum out of Elixir; he would make the Elixir out of the virtue of the Elixir. I leave his way to his own followers, but I desire mine not to weary and vex themselves in such a weak, but [in] a more strong principle.

I make two kinds of Electrum one way, the first whereof is spiritual, the other corporeal. First of the former. After you have made your red corporeal Elixir by projection, in the same crucible melt one ounce of Lead and likewise another of Tin; and when they are hot, take the crucible from the fire and pass therein one ounce of Silver melted in another crucible. And when these three white metals begin to be cold, take two ounces of Mercury well purged and put these two ounces of Quicksilver upon the molten metal by drops, then increase the fire gently so that too much of the Mercury do not fume away²⁹⁶. Then in three other several crucibles melt Iron, Copper and Gold, of each one ounce, which you must have in readiness molten. And first put your molten Gold into the crucible where your four white metals stand molten, and pour upon them²⁹⁷ the Copper and last of all your Iron, stirring the whole mass with a stick, that is may mix together, and let it stand in a melting heat the space of an hour. Then take all out that it may mix together and let it stand in melting in the crucible and consider well the weight of it and according to the goodness of the Elixir make projection for Medicine. And then you have created and compounded spiritual Electrum of the weight of seven ounces, consisting of seven metals, which metals so converted into Medicine, will be the Elixir of Electrum and an universal Medicine, for you need not after regard upon what body (or metal) you project it. It is also the choicest of Medicine for man's body; for although three or four of all the diseases of the Microcosm were united together, yet they may be cured with this one Medicine. If you dissolve part of this in Spirit of Wine and distil away the same Spirit *in Balneo* and the oil of the Medicine of Elixir²⁹⁸ remain in the bottom, you shall have a most noble Rosie Crucian Medicine of Life.

Note that if your Iron melt not well, then dissolve your Electrum in the oil or tincture of Mars, dissolving and congealing until it have imbibed a sufficient quantity.

But if you desire to make corporeal Electrum, when your Medicine beginneth to fail to convert metals any more into Medicine, then in like manner project your Medicine upon your melted metals or bodies and they will be converted into corporeal Electrum, metallic and malleable. Of the abuse of this Electrum Paracelsus writeth that Virgil Hispanus²⁹⁹ and Trithemius made a diabolical bell of this Artificial Electrum, upon which, when they would invoke Spirits (which they called by a more decent name of Intelligences) they writ the character of what Spirit they desired and at the third ring of the bell the Spirits obeyed their desires so long as they desired to talk with them; and when they would talk no more, they hid the character, and by the reverse ringing of the bell the Spirits departed. This supernatural Magic is altogether infamous and unlawful³⁰⁰.

Before I come to the *Particularia*, or the preparations of the seven metals, I will discover some Arcanums belonging to Vitriol, Sulphur and [the] Magnet.

There is a subterranean mineral Salt called Vitriol, which for dyeing of cloths and many other uses we cannot want. It is distinguished from other Salts in its sharpness and quality in eating through. The mineral of this Salt is strange [and] of a very hot and fiery quality as [is] apparent in its Spirit, the like [of which is] not found in other Salts. It is white and red and hath an extraordinary medicinal quality. This Salt containeth a combustible Sulphur, which is not in other Salts. Therefore in metalline affairs, touching their transmutation, it performeth more than others. It not only opens some, but helpeth the generation of others by reason of its innate heat. When Vitriol is separated by fire, then its Spirit at first comes in a white form; after that there comes from its earth a Spirit of a red condition. Staying in the earth, the Salt, being united with its expelled Mercury and Sulphur, can sharpen them; the remainder that stayeth behind is a dead earth of no efficacy. Consider well this now kindled Ternary, for as you find in Vitriol's body three distinct things, as Spirit³⁰¹, Oil³⁰² and Salt, even so you may expect from its own Spirit again (which without the mingling of its oil is driven from its matter) three distinct things as you did formerly from the body of Vitriol, which well deserveth the name of *Speculum Sapientiae Physicae*. Separate this Spirit of Vitriol as it ought, then that affords again unto you three principles, out of which only, without any addition, since the beginning of the world the Philosophers' Stone hath been made. From that you have to expect again a Spirit of a white form, an oil of a red quality [and] after these two a crystalline Salt. These three being duly joined in their perfection generate no less than the Philosophers' great Stone, for that white Spirit is merely Philosophers' Mercury and the red oil is the Soul³⁰³ and the Salt is the true Magnetic Body. As from the Spirit of Vitriol is brought to light the red and white tinctures, so from its oil there is made Venus, her tincture, and in the centre they are much distinct assunder, though they dwell in one body. In this knowledge lieth hid an irrecoverable error;

worldly wit cannot conceive of it that the Spirit of Vitriol and the remaining oil should be of so great distinction in their virtue. Touching their properties, the Spirit being well dissolved and brought into its three principles, Gold and Silver only can be made of it, and out of its oil only Copper, which will be apparent in a proof made.

The condition of the Spirit of Vitriol and its remaining oil is this, that where there is Copper and Iron, the Solar Seed is not far from it commonly; and again where there is Seed of Gold at hand, Copper and Iron are not far from it, by reason of its attractive magnetic quality and love, which they, as tingeing Spirits in a visible manner continually bear one to another. Therefore Venus and Mars are penetrated and tinged with the superabounding tincture of Gold, and in them there is found much more the root of the red tincture than in Gold itself, unto which there belongeth also the *minera* of Vitriol, which goeth beyond these in many degrees, because its Spirit is mere Gold and *rubedo*³⁰⁴, a crude, indigested tincture, and in very truth is not found out otherwise.

But this Spirit must be divided into certain distinct parts, as into Spirit, Soul and Body. The Spirit is the Philosophic Water, which, though visibly parted assunder, yet can never be separated radically (because of their unavoidable affinity they bear and have one to another) as it appeareth plainly when afterward they are joined, [for] the one, in their mixture, embraceth the other, even as a magnet draweth Iron, but in a meliorated essence better than they had before their dissolution. This Spirit (I can prove) is the essence of Vitriol, because this Spirit and oil do differ so much and were never united radically; [and] because the oil cometh after the Spirit, each can be received apart. This fiery Spirit may rather and more fitly be called an³⁰⁵ essence, Sulphur and substance of Gold, and it is so, though it lieth lurking in Vitriol as a Spirit.

This golden Water, or Spirit drawn from Vitriol;, contains again a Sulphur and a Magnet; its Sulphur is the *anima*, an incombustible fire; the Magnet is its own Salt, which in the conjunction attracteth its Sulphur and Mercury, uniteth with the same and are inseparable companions. First in a gentle heat is dissolved the undigested Mercurial Spirit; by this is further extracted after a magnetic way by the Mercurial Spirit³⁰⁶; so still the one is a Magnet unto the other, bearing magnetic love one to another, as such things whether the last together with the medium is drawn forth by the first, and are thereby generated and thus take their beginning. In this separation and dissolution the Spirit or Mercury is the first Magnet, showing its magnetic virtue towards the Sulphur and Soul which it, *quasi magnes*, attracteth. This Spirit, *per modum distillationis*, being absolved and freed, showeth again its magnetic power towards the Salt, which it attracteth from the dead earth; after the Spirit is separated from it, then the Salt appeareth in its purity. If that process be further followed, and after a true order and measure the conjunction be undertaken and the Spirit and Salt be set together into the philosophic furnace, then it appears again how the heavenly Spirit striveth in a magnetic way to attract its own Salt, [for] it dissolveth the same within forty days,

bringeth it to an uniform water with itself, even as the Salt hath been before its coagulation. In that destruction and dissolution appeareth the highest blackness and eclipse and darkness of the earth that was ever seen. But in the exchange thereof a bright, glittering whiteness appearing, then the case is altered and the dissolved, fluid, waterish Salt turns into a Magnet; for in that dissolution it layeth hold on its own Spirit, which is the Spirit of Mercury, attracteth the same powerfully like a Magnet, hiding it under a form of a dry, clear body, bringing the same by way of uniting into a deep coagulation and firm fixedness by means of a continued fire and the certain degrees thereof.

Note that from all metals, especially from Mars and Venus, which are very hard and almost fixed metals, of each part can be made Vitriol. This is the reduction of a metal into its mineral. For minerals grow to metals and metals were at first minerals, and so minerals are *proxima materia* of metals, but not *prima*. From these Vitriols may be made other reductions, namely a Spirit is drawn from them by the virtue of the fire.

This Spirit being driven over, then there is again a reduction of a mineral into its spiritual essence, and each Spirit in its reduction keepeth a metalline property; but this Spirit is not the *prima materia*.

Of The Sulphur And Ferment Of The Philosophers

I have formerly told you plainly how the Philosophers' Sulphur is made; [in] *loco masculi* pour this Spirit upon purged and fined Gold. Let it dissolve and putrefy fourteen days, *in Balneo Mariae* distil it and pour the water again on the Gold calx, and cohobate this until the Gold pours over with the water; set this again to distil, abstract the water gently, leave a third part of it in the bottom, then set it into a cellar; let it coagulate and crystallise, wash these crystals with distilled water, amalgamate them with Mercury vive, evaporate the Mercury gently, then you have a subtile powder; put it in a glass, lute it, reverberate it for three days and nights, do[ing] it gently; thus is the philosophers' Sulphur well prepared for your work and this is the Purple Mantle or Philosophic Gold; keep it safe in a glass for your conjunction.

Of The Philosophic Vitriol

After the philosophers' Sulphur is made, which [in] *loco masculi* is to make the King or man, now you must have the female or wife, which is the Mercury of the Philosophers or the *materia prima lapidis*, which must be made artificially; for our Azoth is not common Vinegar, but is extracted with the common Azoth, and there is a Salt made of *materia prima* or Mercury of the Philosophers, which is coagulated in the belly of the earth. When this matter is brought to light it is not clear and it is found everywhere; it is ponderous and hath a scent of a dead body. Take this matter, distil, calcine, sublime [and] reduce it to ashes, for if an artist want ashes, how can he make a Salt, and he that hath not a metalline Salt, how can he make the philosophers' Mercury?

Therefore if you have calcined the matter, then extract its Salt, rectify it well, let it shoot into the Vitriol, which must be sweet without any corrosiveness or sharpness of Salt. Then you get the philosophers' Vitriol or Philosophic Oil. Make further of it a mercurial water. Thus you have performed an artificial work. This is called the philosophers' Azoth, which purgeth Laton³⁰⁷ that³⁰⁸ is not yet washed. For Azoth washeth Laton, as the ancient philosophers have told two or three thousand years ago. For the philosophical Salt or Laton must with its own humidity, or its own mercurial water be purged, dissolved, distilled, attract its Magnet and stay with it. And this is the philosophers' Mercury or *Mercurius duplicatus*, and it consists of³⁰⁹ two Spirits, or a Spirit and a water of the Salt of Metals. Then this water beareth the name of *Succus Lunaris*³¹⁰, *Aqua Coelestis*, *Acetum Philosophorum*, *Aqua Sulphuris*, *Aqua Permanens*, *Aqua Benedicta*. Take eight or ten parts of this water and one part of the Ferment or Sulphur of Sol; set it in the philosophers' egg, lute it well; put it in the athanor, into that vaporous yet dry fire; govern it to the appearance of a black, white and red colour; then you get the Philosophers' Stone.

Of The Philosophic Magnet

Hermes, the father of the philosophers, had this art and was the first that wrote of it and prepared the Stone out of Mercury, Sol and Luna of the philosophers, whom some hundred laborators have imitated. I do assure you for a truth that the philosophers' Stone is composed of two bodies; the beginning and ending of it must be with philosophic Mercury.

And this is now *prima materia* and is coagulated in the entrails of the earth, first into Mercury, then into Lead, then into Tin and Copper, then into Iron, etc. Thus the coagulated Mercury must by art be turned into its *prima materia* or water, that is mercurial water.

This is a stone and no stone³¹¹, of which is made a volatile fire in [the] form of a water, which drowneth and dissolveth its fixed father and its volatile mother. Mettalline Salt is an imperfect body which turneth to philosophic Mercury, that is a permanent or blessed water, and is the philosophers' Magnet, which loveth its philosophic Mars, sucketh unto him and abideth with him. Thus our Sol hath a Magnet also, which Magnet is the first root and matter of our Stone. If you conceive of and understand my saying and what Hermes saith, three things are required for the work; first a volatile or mercurial water, *aqua coelestis*, then *Leo viridis*, which is the philosophic Lune, thirdly oes *Hermetis*, Sol or Ferment.

Lastly note philosophers had two ways, a wet one, which I made use of, and a dry one. Herein you must proceed philosophically; you must purge well the philosophers' Mercury and make Mercury with Mercury, adding the philosophic Salt, Ferment or Sulphur of philosophers and then you have [firstly] the philosophers' magnet, that is the philosophers' Mercury, secondly the metalline Salt or philosophic Salt, thirdly oes *Hermetis* or philosophic Sulphur.

A Process Upon The Philosophic Work Of Vitriol³¹²

Take ten pound of Vitriol dissolved in distilled rain water; being warmed let it stand for a day and a night. At that time many feces were settled. I filtered the matter, evaporated it gently *ad cuticulum usque*. I set it in a cool place to crystallise. This onshot³¹³ Vitriol I exiccated, dissolved it again in distilled rain water, let it shoot again, which work I iterated so till the Vitriol got a celestial green colour, having no more any feces about it, and lost all his corrosiveness and was of a very pleasant taste.

This highly putrefied Vitriol, thus crude and not calcined. I put into a coated retort, distilled it in open fire, drove it over in twelve hours space by an exact government of fire in a white fume. When no more of these fumes came and the red corrosive oil began to come, then I let the fire go out. The next morning, all being cold, I took off the receiver, poured the gift in the receiver into a body, and some of the lute being fallen in too, I filtered it and had a fair menstrual water, which had some phlegm because I took that Vitriol uncalcined, which I abstracted *in Balneo*, not leaving one drop.

I found my Chaos in the bottom of a dark redness, very ponderous, which I poured into a viol, sealed it *hermeticê*, set it on a three-foot into a wooden globe into a vaprous bath made of water, where I left it so long till all was dissolved. After some weeks it separated into two parts, into a bright, transparent water and into an earth, which settled to the bottom of the glass in [the form of] a thick, black corrosive like pitch.

I separated the white spirit from it and the fluid black matter I set in again to be dissolved. The white Spirit which was dissolved [out] of it I separated again. This work I reiterated, leaving nothing in the bottom save a dry, red earth. After that I purged my white Spirit *per distillationem* very exactly; it was as pure as the tear that falls from the eye. The remaining earth I exiccated under a muffle; it was porous and as dry as dust. On this I poured again my white Spirit [and] set it in a digestion. This Spirit extracted the Sulphur or philosophic Gold and was tinged of a red yellow. I canted it off from the matter and in a body I abstracted the Spirit from the Sulphur. That Sulphur stayed behind in [the] form of an oil, very fiery, nothing [being] like unto its heat, as red as Ruby. The³¹⁴ abstracted white Spirit I poured on the earth again, extracted further in Sulphur and put it to the former. After this that *corpus terrae* looked of a paler colour, which I calcined for some hours under a muffle [and] put it into a body; on it I poured my white Spirit [and] extracted its pure, white, fixed Salt. The remaining earth was very porous, [and] good for nothing, which I flung away; thus these three principles were fully and perfectly separated.

After this I took my astral, clarified Salt, which weighed half an ounce after the weight at Strasbourg in Germany, and of the white Spirit, which weighed four ounces, of Mercury one ounce and a quarter of an ounce. These I divided into two parts, whose quantity was half an ounce and one dram. I put this Salt to one

part of the other in a viol and nipped it [and] set it in digestion; there I saw perfectly how the Salt dissolved itself again in this Spirit, therefore I poured to it the other part, which was half an ounce and one dram. No sooner this was put to it than presently the body, together with the Spirit, turned as black as coal, ascended to the end of the glass, and having no room to go any further, it moved to and fro. Sometimes it settled to the bottom; by and by it rose to the middle; then it rose higher. Thus it moved from the fourth of July to the seventh of August, namely thirty-four days, which wonderful work I beheld with admiration. At last these were³¹⁵ united and turned to a black powder staying on the bottom and was dry. Seeing that it was so I increased my fire in one degree, took it out of the wet and set it in ashes; after ten days the matter on the bottom began to look somewhat white, at which I rejoiced heartily. This degree of fire I continued till the matter above and below became as white as the glittering snow. But it was not yet fix[ed] as I discovered upon] making trial of it, [so I] set it in again [and] increased my fire one degree higher; then the matter began to ascend and descend, moved on high, stayed in the middle of the glass, not touching the bottom of it. This lasted thirty-eight days and nights, [and] I beheld them as well as formerly, at the thirty days, a variety of colours which I am not able to express.

At last this powder fell to the bottom [and] became fix[ed]. [I] made projection with it, putting one grain of it to one and a quarter ounce of Mercury, transmuting the same into very good Lune. Now it was time to restore unto this white tincture her true *anima*, and imbibe it, to bring it from its whiteness unto redness and to its perfect virtue.

Thereupon I took the third principle, namely the *anima*, which hitherto I had reserved, (in quantity it was one ounce and one dram) poured it to my reserved Spirit of Mercury, (whose quantity was one ounce and a quarter of an ounce) [and] drew it over several times *per alembicum* so that they in the end united together. I then divided³¹⁶ them into seven equal parts; one part I poured on my clarified earth or tincture, which greedily embraced its *anima*, together with its Spirit, and turned to a ruddiness in twelve days and nights, but had no tingeing quality as yet, saving [that] Mercury vive and Saturn it transmuted into Lune, which Lune at the separating yielded three grains of Gold. I proceeded further with my imbibation and carried all the seven parts of the *anima* into [my tincture]; at the fourth imbibation one part of my work tinged ten parts of Copper into Gold; at the fifth imbibation one part tinged an hundred parts; at the sixth it tinged a thousand parts; at the seventh it tinged ten thousand parts. At this time I got of the true Medicine four ounces, half an ounce and one dram.

Of The Preparation Of The Seven Metals. And First Of The Sulphur Of Sol, Whereby Luna Is Tinged Into Good Gold

Take of pure Gold, which is three times cast through Antimony, and of well purged Mercury vive, being pressed through leather, six parts; make of it an *Amalgama*; to the quantity of this *Amalgama* grind twice as much of common Sulphur; let it evaporate on a broad pan in a gentle heat under a muffle, stirring it

well with an Iron hook; let the fire be modified that the matter do not melt together. This Gold calx must be brought to the colour of a Marigold flower, then it is right. Then take one part of Saltpeter, one part of Sal Armoniack, half a part of grinded pebbles³¹⁷ [and] draw a water from it. Note this water must be drawn warily and exactly; to draw it after the common way will not do; he that is used to chemic preparations knows what he hath to do. And note you must have a strong stone retort, which must be coated, to hold the Spirit closely; its upper part must have a pipe upward of half a span's length; its wideness must bear two fingers breadth; it must be set first in a distilling furnace, which must be open above that the upper pipe may stand out directly; apply a large receiver [and] lute it well; let your first fire be gentle, then increase it that the retort look glowing hot; put a spoonful of this ground matter in at the pipe suddenly with a wet clout [and] the Spirits come rushingly into the receiver. These Spirits being settled, then carry in another spoonful; in this manner you proceed till you have distilled all. At last give time to the Spirits to be settled [and] to turn into water. This water is a hellish, dissolving, strong one, which dissolveth instantly prepared Gold Calx and laminated Gold into a thick solution. This is that water which dissolves not only Gold but bringeth it to a volatility, carrying it over the helmet, whose *anima* may afterwards be drawn from its torn body.

Note the Spirit of common Salt effecteth the same if drawn in that manner which I shall mention afterwards. If three parts of this Salt Spirit be taken, and one part of *Spiritus Nitri*, it is stronger than Sal Armoniack water, and is better because it is not so corrosive, dissolveth Gold the sooner, carrieth it over the helmet, [and] maketh it volatile and fit to part with its Soul. You have your choice to use which you think best and may easier be prepared thus: Take one part of the prepared Gold calx and three parts of the water which you make choice of. Put it into a deep body, lute a helmet of it, set it in warm ashes [and] let it dissolve; that which is not dissolved, pour three times as much water upon, that all dissolve. Let it cool, separate the feces, put the solution into a body, lute a helmet to it [and] let it stand in a gentle heat day and night *in Balneo Marine*. If more feces be settled separate them, digest them again *in Balneo* nine days and nights, then abstract the water gently to a spissitude like unto an oil in the bottom. This abstracted water must be poured on that spissitude [and] this must be iterated again and often that it grow weary and weak; remember to lute well at all times. To the oleity on the bottom pour fresh water which was not yet used; digest day and night, firmly closed, then set it in a sand cupel [and] distil the water from it [till it be reduced] to a thickness; make the abstracted water warm, put it in a body, lute it, abstract it, iterate this work and make all the Gold come over the helmet.

Note, at the next drawing always the fire must have one degree more. The Gold being come over into the water, abstract the water gently from it in the Balney to the oleity [and] set the glass into a cool place; there will shoot transparent crystals; these are the Vitriol of Gold. Pour the water from it, distil it again unto an oleity [and] sat it by for shooting; more crystals will shoot; iterate it as long as any do shoot. Dissolve these crystals in distilled water, put to it of purged Mercury

three times as much, shake it about, many colours will appear, an *Amalgama* falls to the ground [and] the water cleareth up. Evaporate the *Amalgama* gently under a muffle, stirring it still with a wire; at last you get a purple coloured powder, scarlet like; it dissolveth in Vinegar into a blood redness. Extract its *anima* with prepared Spirit of Wine mixed with the Spirit of common Salt, entered together into a sweetness. This tincture of Sol is like a transparent Ruby, leaving a white body behind.

Note that without information you cannot attain unto the Spirit of Salt; if it be not sweet it hath no attractive power; to the attaining hereof observe these following manuals: Take good Spirit of Salt, dephlegmed exactly, driven forth in that manner as ye shall hear anon. Take one part of it, add half a part to it of the best Spirit of Wine, which must not have any phlegm, but be a mere Sulphur of Wine and must be prepared in that manner as I shall tell you anon. Lute a helmet to it, draw it over strongly, leave nothing behind. To the abstracted [part] put more Spirit of Wine, draw it over somewhat stronger than you did the first time, weigh it, put a third time more [Spirit of Wine] to it [and] draw it over again well luted; putrefy this for half a month, or so long as it be sweet, and it is done in Balney very gently. Thus the Spirit of Wine and Salt is prepared, loses³¹⁸ its corrosivity and is fit for extracting.

Take the Ruby-red prepared Gold powder, put of this prepared Spirit of Salt and Wine so much that it stand two fingers breadth over it, set it in a gentle heat [and] the Spirit will be red tinged; this Spirit must be canted off. Pour a new Spirit on that which remaineth on the bottom, set it luted into a gentle heat, let it be tinged deeply, then cant it off; this work must be iterated (till) that the body of Sol remain on the bottom like Calx vive, which keep, for therein sticketh more Salt of Gold, which is effectual in ways of Medicine, as shall be showed anon.

Those tinged Spirits put together, abstract them gently *in Balneo* [and] there will be left a red subtile powder in the bottom, which is the true tincture animated, or Sulphur of Gold. Dulcify it with distilled rain water [and] it will be very subtile, tender and fair. Take this extracted Sulphur of Sol as you were taught, and as much of the Sulphur of Mars, as you shall hear anon when I treat of Mars. Grind them together, put it in a pure glass, pour on it so much of Spirit of Mercury - let it stand over it two fingers breadth - that the matter may be dissolved; see to it that all dissolve into a Ruby-like Gold water, jointly drive it over, then it is one and were at first of one stem. Keep it well, that nothing of it evaporate; put it in separated Silver calx, being precipitated with pure Salt and afterwards welledulcorated and dried; fix it together in a fiery fixation that it sublime no more; then take it and melt it in a wind-oven; let it stream well; then you have united Bride and Bridegroom and brought them unto Gold of a high degree. Be thankful to God for it as long as you shall live.

I shall hereafter at large set forth how this extracted Soul of Sol may be made potable. I will now set forth how the white solar body shall further be anatomised,

and that by art its Mercury vive and its Salt may be obtained. The process of it is thus.

Take the white body of Sol, from which you have drawn its *anima*, reverberate it gently for half an hour, let it become corporeal, then pour on it well rectified honey-water, which is corrosive [and] extract its Salt in a gentle heat. It is done in ten days space. The Salt being all extracted, abstract the water from it *in Balneo*, edulcorate the Salt with iterated distillings with common distilled water, clarify it with Spirits of Wine, then you have *Sol auri*, of which you shall hear more in its due place [and] of the good qualities in hath by way of medicine upon man. On the remaining matter pour Spirit of Tartar, of which elsewhere because it belongeth unto medicinals. Digest these for a month's time, drive it through a glass retort into cold water, then you have quick Mercury of Sol; many strive to get it but in vain.

There is one mystery more in Nature, that the white solar body, having once lost its *anima*, may be tinged again and brought to be pure Gold, which mystery is revealed to very few. I shall briefly declare it, as also about the universal Stone of [the] Philosophers, how it resteth merely upon the white Spirit of Vitriol, and how that all three principles are found only in this Spirit and how you are to proceed in and to bring each into its certain state and order.

Take the philosophic Sulphur, which in order is the second principle and is extracted with the Spirit of Mercury; pour it on the white body of the King³¹⁹, digest it for a month in a gentle Balny, then fix it in ashes and at last in sand, that the brown powder may appear; then melt it with a fluxing powder made of Saturn; then it will be malleable and fair Gold as it was formerly, in colour and virtue nothing defective. But note, the Salt must not be taken from the Solar body.

There may be prepared yet in another manner a transparent Vitriol from Gold in the following manner.

Take good *Aqua Regis* made with Sal Armoniack one pound, *id est* dissolve four ounces Sal Armoniack in *Aqua Fortis*, then you have a strong *Aqua Regis*. Distil and rectify it often over the helmet, let no feces remain behind; let all that ascends be transparent. Then take thinly beaten Gold rolls, cast formerly through Antimony, put them into a body, pour on it *Aqua Regis*, let it dissolve as much as it will or as you can dissolve in it. Having dissolved all the Gold, pour into it some oil of Tartar or Salt of Tartar dissolved in fountain water till it begins to hiss. Having done hissing, then pour in again of the oil. Do it so long till all the dissolved Gold fallen to the bottom and nothing more of it precipitate, and the *Aqua Regis* clear up. This being done, then cant off the *Aqua Regis* from the Gold calx, edulcorate it with common water eight, ten or twelve times. The Gold calx being well settled, cant off that water and dry the Gold calx in the air where the Sun doth not shine. Do it not over a fire, for as soon as it feeleth the least heat in kindleth and great damage is done, for it would fly away forcibly that no

man could stay it. This powder being ready also, then take strong Vinegar, pour it on, boil it continually, over [the fire] in a good quantity of Vinegar, still stirring it that it may not stick unto the bottom, for twenty-four hours together, then the fulminating quality is taken from it; be careful you do not endanger yourself; cant off the Vinegar, dulcify the powder, and dry it. This powder may be driven *per Alembicum* without any corrosive, blood-red, transparent and fair, which is strange and uniteth unwillingly with the Spirit of Wine and by means of coagulation may be brought to a solar body.

Do not speak much of it to the vulgar. If you receive any benefit by my plain and open information, keep these mysteries secret to thy dying day. I will impart unto thee this arcanum also and entrust thee on thy conscience with it.

Take good Spirit of Wine, being brought to the highest degree, let fall into it some drops of Spirit of Tartar; then take thy Gold powder, put to it three times as much of the best and subtilest common Flowers of Sulphur, grind these together, set it on a flat pan under a muffle, give to it a gentle fire, let the Gold powder be in a glowing heat, put it thus glowing into the Spirit of Wine, cant off the Spirit of Wine [and] dry the powder against a heat. It will be porous being dried. Then add to it again three parts of *Flores Sulphurii* let them evaporate under a muffle, Neal the remaining powder in a strong heat and put it in Spirit of Wine; iterate this work six times [and] at last this Gold powder will be so soft and porous as firm butter; dry it gently, because it melteth easily. Then take a coated body, which in its hinder part hath a pipe; lute a helmet to it, apply a receiver, set it freely in a strong capel; let your first fire be gentle, then increase it; let the body be almost in a glowing heat, then put in the softened, well dried Gold powder, being made warm, behind at the hollow pipe. Shoot it in nimbly. There come instantly red drops into the helmet. Keep the fire in this degree so long till nothing more ascendeth and no more drops fall into the receiver. Note, in the receiver there must be of the best Spirit of Wine into which the drops of Gold are to fall.

Then take this Spirit of Wine, into which the Gold drops did fall, put it in a pelican, seal it *hermeticé* [and] circulate it for a month; it turneth then to a blood red Stone, which melteth in the fire like wax. Beat it small, grind among it lunar calx [and] melt it. Then you find (as) much good Gold as the Gold powder and the spirit of wine together with the moiety of³²⁰ the added lunar calx did weigh, but one moiety of the lunar calx is not tinged and³²¹ is as good as it was to be used. If you hit this rightly, then be thankful to God. If not, do not blame me; I could not make it plainer.

Now if you will make this Vitriol, then take the powder formerly made, boiled in Vinegar; pour on it good Spirit of common Salt, mingled with Saltpeter water and the Spirit of Salt of Nitre. This Saltpeter water is made as *Aqua Tartaris* is made, using³²² Saltpeter. Gold is dissolved in this water, which being done then abstract the water to a thickness [and] set in a cellar; then there shooteth a pure Vitriol of Sol. The water which stayeth with the Vitriol must be canted off, [then]

distil it again to a spissitude, set it in the cellar [and] more of the Vitriol will shoot. Iterate this work as long as the Vitriol shooteth. If you are minded to make the Philosophers' Stone out of solar Vitriol, as some fantastic men endeavour in that way, then be first acquainted and ask counsel of thy purse and prepare ten or twelve pounds of this Vitriol, then you may perform the work very well, and the Hungarian Vitriol and others digged out of the mines will permit thee to do it. You may extract from this Vitriol also its Sulphur and Salt with spirit of wine, which is all easy work.

The Particular Of Lune And Of The Extraction Of Its Sulphur And Salts

Take of Calx vive and common Salt and³²³, Neal them together in a wind oven; then extract the Salt purely from the Calx with warm water; coagulate it again, put to it an equal quantity of new Calx, Neal it, extract the Salt from it, iterate it three times, then is the Salt prepared.

Then take the prepared Lunar Calx, stratify the Calx with prepared Salt in a glass viol, pour strong water on it, made of equal quantities of Vitriol and Saltpeter, abstract the *aqua fort* from it, iterate this three times³²⁴, at last drive it strongly, let the matter melt well in the glass, then take it forth [and] your Lune is transparent and blueish like an Ultramarine. Having brought Lune thus far, then pour on it strong distilled Vinegar [and] set it in a warm place, the Vinegar is tinged with a transparent blue, like a Sapphire and attracteth the tincture of Lune, being separated from the Salt [and] all which comes from Lune goeth again into the Vinegar, which must be done by edulcoration; then you will find the Sulphur of Lune fair and clear. Take one part of this Sulphur of Lune, one half part of the extracted Sulphur of Sol [and] six parts of the Spirit of Mercury; join all these in a body, lute it well [and] set it in a gentle heat in digestion; that liquor will turn to a red-brown colour, having all driven over the helmet, and nothing [will] stand in the bottom; then pour it on the water³²⁵ remaining of the Silver you drew your Sulphur from, lute it well, set it in ashes for to coagulate and to fix it eleven days and nights, or when you see the lunar body be quite dry, brown and nothing of it doth any more rise or fume; then it will melt quickly with a sudden flux [at the] fire before the blast; cast it forth; then you [will have] transmuted³²⁶ the whole substance of Silver into the best, most malleable Gold.

I formerly told you that the Spirit of Salt can destroy Lune, so that a potable Lune can be made of it, of which potable Lune shall hereafter be set forth as to the preparation and the use thereof in medicine.

When you perceive that the Sulphur of Lune is wholly extracted and the Vinegar take no more tincture from her nor the Vinegar doth taste any more of Salt, then dry the remaining calx of Silver, put it into a glass, pour on it corrosive Honey water as you did to the Gold³²⁷, yet it must be clear and without any feces; set it in warmth for four or five days, extract Lune's Salt, which you may perceive when the water groweth white. The Salt being all out of it, then abstract the Honey

water, edulcorate the corrosiveness by distilling and clarify the Salt with Spirit of Wine. The remaining matter must be edulcorated and dried; pour upon it the Spirit of Tartar, digest it for half a month, then proceed as you did with the Gold. Then you have Mercury of Lune. The said Sal³²⁸ of Lune hath excellent virtues upon man's body. The efficacy of its Salt and Sulphur may be learned by the following process.

Take of the sky-coloured Sulphur, which you extracted from Lune and is rectified with Spirit of Wine, put it in a glass, pour on it twice as much of Spirit of Mercury, which is made of the white Spirit of Vitriol. In like manner take of the extracted and clarified Salt of Silver, put to it three times as much of Spirit of Mercury. Lute well both glasses [and] set them in a gentle Balney for eight days and nights. Look to it that the Sulphur and Salt lose nothing, but keep their quantity as they were driven out of the Silver. Having stood these eight days and nights, then put them together into a glass, seal it *Hermeticê*, set it in gentle ashes, let all be dissolved and let it be brought again into a clear and white coagulation. At last fix them by the degrees of fire, then the matter will be as white as snow. Thus you have the white tincture, which with the volatile dissolved *anima* of Sol you may animate, fix, bring to the deepest redness and at last ferment and augment the same *ad infinitum*, the Spirit of Mercury being added thereunto. And note that upon Gold a process is to be ordered with its Sulphur and Salt.

If you understood how their *primum mobile*³²⁹ is to be known, then is it needless in this manner and to that purpose to destroy metals; but you may prepare everything from or of the first essence and bring them to their full perfection.

Of The Particulars Of Mars Together With The Extraction Of Its Anima And Salt

Take of red Vitriol oil or oil of Sulphur one part and two parts of ordinary well water. Put these together [and] dissolve therein filings of Steel. This dissolution must be filtered. Being warmed, let it gently evaporate a third part of it, then set the glass in a cool place [and] there will shoot crystals as sweet as sugar, which is the true Vitriol of Mars. Cant off that water, let it evaporate more, set it again in a cold place [and] more crystals will shoot. Neal them gently under a muffle, stirring it still with an Iron wire; then you get a fair, purple coloured powder. On this powder cast distilled Vinegar, extract the *anima* of Mars in a gentle Balney, abstract again the Vinegar and dulcorate the *anima*. This is the *anima* of Mars, which, being added to the Spirit of Mercury and united with the *anima* of Sol, tingeth Lune into Sol as you heard about the Gold.

Of The Particular Of Venus What Mysteries There Are Hid Therein And Of The Extraction Of Its Sulphur And Salt

Take as much of Venus as you will and make Vitriol of it, after the usual and common practice; or take good Verdigris sold in shops - it effecteth the same; grind it very small, pour on it good distilled Vinegar [and] set it in a warmth; the

Vinegar will be [coloured a] transparent green, cant it off [and] pour on the remaining matter on the bottom new Vinegar; iterate this work as long as the Vinegar taketh out any tincture and the matter of the Verdigris on the bottom lieth very black. Put the tinged Vinegar together, distil the Vinegar from it to a dryness, else a black Vitriol will shoot, thus you get a purified Verdigris. Grind it small, pour on it the juice of immature grapes [and] let it stand in a gentle heat; this juice maketh the transparent tincture as green as a Smaragd and attracteth the red tincture of Venus, which affords an excellent colour for painters, limners and others for their several uses.

When the juice extracts no more of the tincture, then put all the extraction together, abstract a moiety of this juice gently, set it into a cool place [and] there shooteth a very fair Vitriol. If you have enough of that, then you have matter enough to reduce the same and to make of it the Philosophers' Stone, in case you should make a doubt to perform this great mystery by any other Vitriol. The common Azoth is not the matter of our Stone, but our Azoth or *materia prima* is extracted with the common Azoth and with the wine, which is the outpressed juice of unripe grapes, and with other waters also must be prepared. These are the waters wherewith the body of Venus must be broken and be made into Vitriol, which you must observe very well, then you may free yourselves from many troubles and perplexities.

But especially note that it may be done with great profit if you drive forth the red oil of Vitriol and dissolve Mars in it and crystallise the solution as you were told when I treated of Mars. For in this dissolution and coagulation Venus and Mars are united. This Vitriol must be nealed under a muffle unto a pure red powder and must be extracted further with distilled Vinegar as long as there is any redness in it.

Then you get the *anima* of Mars and Venus doubled. Of³³⁰ this doubled virtue, after the addition of the *anima* of Sol, which you made in the before quoted quantity, take twice as much of Silver Calx and fix it. But note that there must be twice as much of the Spirit of Mercury than there was allowed in that place but in the rest the process is alike. The Salt of Venus must be extracted when the juice taketh no more of the green tincture; then take the remaining matter, dry it, pour Honey Water upon it, then that Salt goeth in that heat for five or six days and clarify it with Spirit of Wine; then is the Salt ready for your Medicine.

Of The Particular Of Saturn Together With The Extraction Of Its Soul And Salt

Saturn, the highest of the Celestial Planets, hath the meanest authority in our Magistery, yet is the chieftest key in the whole art. Saturn is not to be slighted by reason of its external despicable form; if he be wrought in a due process after the philosophers' way, he is able to requite all the labourer's pains bestowed upon him, for the great virtues of it in Medicine for man's health and for meliorating of metals³³¹. The preparation of it is thus:

Take red Minium or Ceruse, laminate it thinly, hang these lamens in a large glass filled with strong Vinegar, in which is dissolved a like quantity of the best Sal armoniack, sublimed thrice with common Salt. Stop the glass' mouth very closely that nothing evaporate, set the glass in ashes in a gentle heat, otherwise the Spirits of the Vinegar and Sal armoniack ascend and touch the Saturnal lamens. At the tenth or twelfth day you will spy a subtile Ceruse hanging on those lamens; brush them off with a hare's foot [and] go on and get enough of this Cerus. Take a quantity of it [and] put it in a body; pour strong Vinegar on it, which several times hath been rectified and was fortified at the last rectification with a sixteenth part of Spirit of vulgar Salt, dephlegmed and drawn over. Spot the body well, or, which is better, lute a blind head to it, set the body in ashes to be digested, swing it often about and in a few days the Vinegar begins to look yellow and sweet at the first. Iterate three times³³², it is sufficient.

The remnant of the Ceruse stayeth in the body's bottom, unshapely; filter the tinged Vinegar clearly, that is of a transparent yellowness, put all the tinged Vinegar together, abstract two parts of it *in Balneo Mariae*, [but] let the third part stay behind. This third part is of a reasonable *rubedo*. Set the glass in cold water, then the crystals will shoot off the sooner; being shot, take them out with a wooden spoon [and] lay them on a paper for to dry; these are as sweet as sugar and are of great energy against inflamed symptoms. Abstract the Vinegar further *in Balneo*, in which the crystals did shoot, set the distillation aside for the shooting of more crystals and proceed with these as you did formerly.

Now take all these crystals together; they in their appearance are like unto clarified sugar or Saltpeter; beat them in a mortar of glass or Iron, or grind them on a marble unto unpalpableness, reverberate it in a gentle heat to a bloodlike redness. Provided³³³ they do not turn to blackness. Having them in a scarlet colour, put [them] in a glass, pour on them a good Spirit of Juniper abstracted from its oil and rectified several time into a fair, white, bright manner; lute the glass above, set it in a gentle heat [and] let the Spirit of Juniper be tinged with a transparent redness like blood; then cant it off neatly from the feces into a pure glass, with that proviso that no impure thing run therewith; on the feces pour over the Spirit of Juniper [and] extract still as long as any Spirit taketh the tincture. Keep the feces; they contain the Salt.

Take all these tinged Spirits together, filter them, abstract them gently *in Balneo* [and] there remaineth in the bottom a neat Carnation powder, which is the *anima* of Saturn. Pour on it rain water, often distilled; distil it strongly several times to get off that which stayed with the Spirit of Juniper, and so this subtile powder will be edulcorated delicately. Keep it in a strong boiling, cant it off, then let it go off neatly. Let it dry gently; for safety's sake reverberate it again gently for its better exiccation; let all impurity evaporate, let it grow cold, put it in a viol, put twice as much of Spirit of Mercury to it, seal it *hermeticê*; set it in a vaporous bath called the philosophers' *finus equinus*, let it stand in the mystical furnace for a month,

then the *anima* of Saturn closeth daily with the Spirit of Mercury and both become inseparable, making up a fair, transparent, deeply tinged, red oil. Look to the government of the fire; be not too high with it, else you put the Spirit of Mercury as a volatile Spirit to betake himself to his wings, forcing him to the breaking of the glass. But if these be well united, then no such fear look for, for one nature embraceth and holdeth up the other.

Then take this oil or dissolved *anima* of Saturn out of the viol. It is of a gallant fragrancý. Put it into a body, apply a helmet to it, lute it well, drive it over, then Soul and Spirit are united together and fit to transmute Mercury precipitated into Sol.

The precipitation of Mercury is done thus: Take one part of the Spirit of Salt Nitre and three parts of oil of Vitriol; put these together, cast into half a part of quick Mercury, being very well purged, set it in sand, put a reasonable strong fire to it, so that the Spirits may not fly away [and] let it stand a whole day and night; then abstract all this Spirit, then you find in the bottom a precipitated Mercury, somewhat red. Pour the Spirit on it again, let it stand day and night, abstract it again and then your precipitate is at the highest *rubedo*; dulcify it with distilled water [and] let it strongly be exiccated. Then take two parts of this precipitated Mercury, one part of the dissolved Saturnal oil, put these together, set it in ashes [and] let all be fixed; not one drop must stick anywhere to the glass. Then it must be melted with due additional of Lead; they close together and afford Gold, which afterward, at the casting through Antimony, may be exalted.

Note that Mercury must not be precipitated unless with pure oil of Vitriol or oil of Venus, with the addition of the Spirit of Salt Nitre. Albeit such Mercury cannot be brought to its highest fixation by way of precipitating but its fixed coagulation is found in Saturn.

Beat the above said Mercury small, grind it on a stone, put it in a viol, pour on it the Saturnal dissolved oil [and] it entereth instantly, if so be you proceeded aright in the precipitation. Seal the viol *hermeticê*, fix it in ashes [and] at (the) last in sand, to its highest fixation. Then you have bound Mercury with a true knot and brought him into a fix[ed] coagulation, which brought its form and substance into a melioration with an abundance of riches. If you carry it on a white precipitate, then you get only Silver, which holds but little Gold.

One thing more I must tell thee about this process, that there is yet a better way to deal upon Saturn with more profit. Take two parts of the above said dissolved oil, or oil of the Saturnal Soul, one part of *Astrum Solis* and of Antimonial Sulphur, whose preparation followeth afterwards, two parts, half as much of Salt of Mars as all those are, weigh them together, put them into a glass viol and let the third part of it be empty; set them in together to be fixed, then the Salt of Mars openeth in this compound, is fermented by it and the matter begins to incline to blackness. For ten or twelve days it is eclipsed, then the Salt returns to its coagulation, laying hold in its operation on the whole compound. Coagulate it first

into a deep brown mass, let it stand thus unstirred in a continual heat [and] it turneth to a blood-red body? increase the fire that you may see the *Astrum Solis* to be predominant, which appeareth in a greenish colour, like unto a Rainbow; keep this fire continually, let all these colours vanish [and] it turneth to a transparent red stone, very ponderous, needless to be projected upon Mercury, but [which] tingeth after its perfection and fixation all white metals into the purest Gold. Then take of the prepared, fixed, red Stone or of the powder, one part and four parts of the white metal. First let the metal melt half an hour and let it be well clarified; then project the powder upon it [and] let it drive well so that it be entered into the metal and the metal begin to congeal; then is it transmuted into Gold. Beat the pot in pieces [and] take it out; if it hath any slacks³³⁴ drive them with Saturn, then it is pure and malleable. If you carry it on Lune, then put more of the powder on it than you do upon Jupiter and Saturn, as half an ounce of the powder tingeth five ounces of Lune into Sol. Let this be a miracle. Fool not thy Soul with imparting this mystery unto others that are unworthy of it. Proceed with Salt of Saturn as you were informed about Mars and Venus, only [note that] distilled Vinegar performeth that which Honey Water did by the others and clarify it with Spirit of Wine.

Of The Particular Of Jupiter With The Extraction Of Its Anima And Salt

Take pumice stones sold in shops, neal them, quench them in old good wine, neal them again and quench them as you did formerly [and] let this nealing be iterated a third time; the stronger the wine is you quench withal, the better it is. After that dry them gently; thus are they prepared for that purpose. Pulverise these pumice stones subtilly, then take good Tin, laminate it, stratify it in a cementing way, in a reverberating furnace reverberate this matter for five days and nights in a flaming fire [till] it draweth the tincture of the metal. Then grind it small, first scraping the Tin lamens; put it in a glass body, pour on it good distilled Vinegar and set it in digestion [when] the Vinegar draweth the tincture, which is red-yellow. Abstract the Vinegar *in Balneo*, edulcorate the *anima* of Jupiter with distilled water, exiccate gently and proceed in the rest as you did with the *anima* of Saturn, viz., dissolve radically in or with the Spirit of Mercury, drive them over, pour that upon two parts of red Mercury precipitated; being precipitated with this Venerean, sanguine quality, then coagulate and fix; if done successfully you may acknowledge Jupiter's bounty that gave leave to transmute this precipitate into Gold, which will be apparent at their melting. It performeth this also, it transmuteth ten parts of Lune into Gold, if other Sulphurs be added thereunto; force no more upon Jupiter, it is all he is able to do; being of a peaceable disposition he told all what he could do.

The process about this Salt is to extract it with distilled rain water, clarified with Spirit of Wine.

Of The Particular Of Mercury Vive And Of Its Sulphur And Salt

Take of quick Mercury, sublimed several times, half a pound³³⁵, grind it very small, pour on it a good quantity of sharp Vinegar, boil it on the fire for an hour or upward, stirring the matter with a wooden spatula, [then] take it from the fire and let it be cold, [when] the Mercury settleth to the bottom and the Vinegar cleareth up. If it be slow in the clearing, let some drops of Spirit of Vitriol fall into the Vinegar; it doth precipitate the other, for Vitriol precipitateth Mercury Vive, Salt of Tartar precipitateth Sol, Venus and common Salt doth precipitate Lune and Mars does the like to Venus; a lixivium³³⁶ of Beech ashes doth it to Vitriol and Vinegar is for common Sulphur, and Mars for Tartar and Saltpeter for Antimony. Cant off the Vinegar from the precipitate [and] you will find the Mercury like a pure washed sand. Pour on it Vinegar, iterate this work a third time, then edulcorate the matter [and] let it dry gently.

Take two ounces of *anima* of Mars, one ounce of *anima* of Saturn, one ounce of *anima* of Jupiter, dissolve these in six ounces of Mercurial Spirit [and] let all be dissolved; then drive it over, leaving nothing behind [and] it will be a golden water like a transparent dissolution of Sol; your prepared and edulcorated Mercury must be warmed in a strong viol, pass this warmed water gently upon [the other]³³⁷, a hissing³³⁸ will be, stop the viol and then the hissing³³⁸ is gone; then seal it *hermeticê*, set it in a gentle Balney [and] in ten days the Mercury is dissolved into a grass-green oil. Set the viol in ashes for a day and a night [and] rule the fire gently; this green colour [then] turneth into a yellow oil; in this colour is hid the *rubedo*; keep it in this fire and let the matter turn to a yellow powder like unto Orpiment; when no more comes over, then set the glass in sand for a day and a night; give a strong fire to it, let the fairest ruby *rubedo* appear, melt it to a fixedness with a fluxing powder made of Saturn [and] it comes now to a malleableness; one pound of it containeth two ounces of good Gold, as deep as ever Nature produced any.

An Oil Made Of Mercury And Its Salt

Take quick Mercury, often sublimed and rectified with Calx Vive, put it in a body, dissolve it in a heat in strong nitrous water, [and] abstract the water from it; the corrosiveness which stayeth there must be extracted with good Vinegar well boiled in it. At last abstract the Vinegar, [when] the remainder of it must be dulcified with distilled water and then exiccated. Afterward on each pound must be poured one pound of the best Spirit of Wine. Let it stand luted in putrefaction, then drive over what may be driven, first gently, then more strongly. From that which is come over abstract the Spirit of Wine *per Balneum* [and] there stayeth behind a fragrant³³⁹ oil, which is *Astrum Mercurii*, an excellent remedy against venereal diseases.

Seeing the Salt and *Astrum* of Mercury is of the same medicinal operation, I hold it needful to write of each in particular and will join their operation into one and

declare of it in the last part about the Salt of Mercury, because they are of one effect in medicinal operations. Take the made oil or *Astrum Mercuri*, which by reason of its great heat keeps its own body in a perpetual running, casting it on the next standing earth, from which you formerly drew the oil; set it in a low heat [and] and the oil draweth its own Salt. That being done, put to it a reasonable quantity of Spirit of Wine [and] abstract it again; the Salt stayeth behind, dissolved in the fresh Spirit of Wine, being dulcified by cohobation. Then is the Mercurial Salt ready and prepared for the Medicine. Mercury is able to do no more, neither *particulariter* nor *universaliter*, because he is far off from philosophers' Mercury, although many are deceived in their fancies to the contrary.

Of The Particular Of Antimony Together With The Extraction Of Its Sulphur And Salt

Take good Hungarian Antimony, pulverise it subtilly to a meal, calcine it over a gentle heat, stirring it still with an Iron wire, and let it be albified and [become so] that at last it may be able to hold out in a strong fire. Then put it into a melting pot, melt it, cast it forth, turn it to a transparent glass, beat that glass, grind it subtilly, put it in a glass body of a broad, flat bottom, pour on it distilled Vinegar [and] let it stand luted in a gentle heat for a good while. The Vinegar extracteth the antimonial tincture, which is of a deep redness; abstract the Vinegar [and] there remaineth a sweet, yellow, subtile powder, which must beedulcorated with distilled water. All acidity must be taken off. Exiccate it, pour on it the best graduated Spirit of Wine [and] set it in a gentle heat. You have a new extraction, which is fair and yellow; cant it off, pour on other Spirit, let it extract as long as it can, then abstract the Spirit of Wine. Exiccate [and] you find a tender, deep yellow, subtile powder of an admirable medicinal operation, [which] is nothing inferior unto potable Sol.

Take two parts of this powder [and] one part of Solar Sulphur; grind these small, then take three parts of Sulphur of Mars, pour on it six parts of Spirit of Mercury, set it in digestion, well luted, let the Sulphur of Mars be dissolved totally, then carry in a fourth part of the ground matter of the Sulphur of Antimony and of Sol. Lute and digest. Let all be dissolved, then carry in more of your ground Sulphur [and] proceed as formerly, iterating it so long till all be dissolved; then the matter becomes a thick, brown oil. Drive all over jointly into one, leave nothing behind in the bottom; then pour it on a purely separated Lunary Calx, fix it by degrees of fire, then melt it into a body, separate it with an *aqua fort* [and] six times as much [more] of Sol is precipitated than did enter by weight into the ponderosity of the above compound³⁴⁰. The remainder of Lune serveth for such works as you please to put it unto.

The Antimonial tincture being extracted totally from its *vitrum*, and [when] no Vinegar takes more hold of any tincture, then exiccate the remaining powder, which is of a black colour; put it into a melting pot, lute it, let it stand in a reasonable heat [and] all the Sulphurous part burn away; grind the remaining

matter, pour on it new distilled Vinegar, extract its Salt, abstract the Vinegar, edulcorate the acidity by cohobation [and] clarify it so long that the water be white and clear. If you have proceeded well in your manuals, then the lesser time will be required to extract the antimonial Salt as you shall hear of it, whereby you may observe that the antimonial Sulphur is extracted in the following manner and is of the same medicinal operation, but is of a quicker and speedier work, worthy to be observed.

A Short Way To Make Antimonial Sulphur And Salt

Take good Vitriol, common Salt and unslaked Lime, of each one pound, [and] four ounces of Sal Armoniack. Beat them small, put them in a glass body, pour on it three pound[s] of common Vinegar [and] let it stand in digestion, stopped, for a day. Put it afterwards into a retort, apply a receiver to it [and] distil it as usually an *aqua fort* is distilled. Take of the off-drawn liquor and of common Salt one pound of each, rectify them once more; let no muddiness come over with it; all must come clear. Then take one pound of pulverised antimonial glass, pour this Spirit on it, lute it well, digest and let all be dissolved. Then abstract the water *in Balneo Mariae* [and] there remains in the bottom a black, thick, fluid matter, but somewhat dry. Lay it on a glass table [and] set it in a cellar [and] a red oil floweth from it, leaving some feces behind. Coagulate this red oil gently upon ashes, let it be exiccated there, then pour the best Spirit of Wine on it [and] it extracteth a tincture which is blood-red. Cant off that which is tinged, pour other Spirit of Wine on the remainder and [by iteration] let all redness be extracted. Thus you have the tincture of antimonial Sulphur, which is of a wonderful medicinal efficacy and is equivalent unto potable gold as you were told before³⁴¹. This black matter which stayed behind after the extraction of the Sulphur must be well exiccated. Extract its snow-white Salt with distilled Vinegar, edulcorate it, clarify it with Spirit of Wine and observe its virtues in medicine.

I have mentioned and demonstrated that all things are made and compounded of three essences, viz., of Mercury, Sulphur and Salt. But know this that the Stone is made of one, two, three, four and five³⁴².

Of five, that is the quintessence of its matter; of four are understood the four elements; of three are the three principles of all things; of two, for that is the double mercurial substance; of one, that is the *Ens Primum* of all things, which flowed from the *fiat* of the first creation³⁴³.

Many well-minded artists may be doubtful, by all these sayings, to attain the foundation and discovery thereof. Therefore I shall first very briefly speak of Mercury, secondly of Sulphur, thirdly of Salt; for these are essences of our matter of the Stone.

First know that no common Argent Vive is made of the best metal by the Spagyric Art³⁴⁴, [but one that is] pure, subtile, clear, splendent as a fountain, transparent as crystal, without any impurity. Of this make a water or

incombustible oil³⁴⁵, for Mercury was at the first water, as all the philosophers agree.

In this mercurial oil dissolve its proper Mercury, out of which the water was made, and precipitate that Mercury with its proper oil; then have you a double mercurial substance. And know that your Gold must be first dissolved in a certain water after its purification and must be reduced into a subtile Calx as hereafter shall be declared at large. And then the said Calx must be sublimed by Spirit of Salt precipitated again and by reverberation reduced into a subtile powder; then its own proper Sulphur will the more easily enter into its own substance and be in amity with it, for they wonderfully love each other. So have you two substances in one and [it] is called the Mercury of the Philosophers and yet it is but one substance, that is, the first Ferment.

Your Sulphur you must seek in the like metal, then you must know how to extract it out of the body of the metal by purification and destruction of its form and reverberation without any corrosive. Then dissolve this Sulphur in its own proper blood, whereof it was made before its fixation, according to its due weight; then you have nourished and dissolved the true Lion³⁴⁶ with the blood of the Green Lion³⁴⁷; for the fixed blood of the Red Lion is made out of the volatile blood of the Green Lion, therefore are they of one nature. And the volatile blood maketh the fixed blood volatile, and the fixed likewise maketh the volatile blood fixed as it was before its solution. Then set them together in a gentle heat until the whole Sulphur be dissolved; then have you the Second Ferment, nourishing the fixed Sulphur with the volatile as all philosophers agree with me herein. This afterwards is driven over with Spirit of Wine, red as blood, and is called *Aurum Potabile*, whereof there is no reduction to a body.

Of The Salt Of The Philosophers

Salt maketh fixed and volatile according as in its degree it is ordered and prepared. For the Spirit of Salt of Tartar, if it be drawn per se and without addition, maketh all metals volatile by resolution and putrefaction and resolveth them into a true vive or current Mercury, as my practice declares.

Salt of Tartar *per se* fixeth most firmly, especially if the heat of Calx vive be incorporated with it, for both then have a singular degree of fixing.

So also the vegetable Salt of Wine both fixeth and maketh volatile according to the divers[e] preparation thereof, as its use requireth, which certainly is a great Mystery of Nature and a wonder of the philosophic Art.

If a man drink Wine and out of his urine a clear Salt be made, that is volatile and maketh other fixed things volatile and carrieth them³⁴⁸ over the helmet with it, but it fixeth them³⁴⁸ not, and although the man drink nothing but Wine, out of whose urine the Salt was made, yet it hath another property than the Salt of tartar or of the feces of Wine. For there is made a transmutation in the body of man, so that

out of a vegetable, that is out of a Spirit of Wine, an animal Spirit of Salt is made. Horses, by the corroboration of their natural virtue, do transmute oats, hay and such like and convert it into fat and flesh; so doth the bee make honey out of the best of flowers and herbs. So understand of other things. This key and cause consisteth only in putrefaction, from whence such a separation and transmutation taketh its original.

The Spirit of common Salt, which is drawn after a peculiar manner, maketh Gold and Silver volatile; if a small quantity of the Spirit of Dragon³⁴⁹ be added to it, it dissolveth it and carrieth it over with it *per alembicum*, as also doth the Eagle with the Dragon's Spirit, which dwelleth in stony places; but if anything be melted with Salt before the Spirit be separated from its body, it fixeth much more than it volatiliseth.

If the Spirit of common Salt be united with Spirit of Wine and both be three times distilled over together, then it waxeth sweet and loseth its acrimony. This prepared Spirit doth not corporeally dissolve Gold; but if it be poured on a prepared Calx of Gold it extracteth its highest tincture and redness, which, if it be rightly done, it reduceth pure and white Luna into the same colour, whereof its³⁵⁰ body was before it³⁵¹ was extracted. Also the old body³⁵² will again attain its colour by the love of enticing Venus, being descended from the same original, state and blood³⁵³.

Know also [that] the Spirit of Salt destroyeth Luna and reduceth it into a spiritual essence, from whence afterwards *Luna potable* may be prepared, which Spirit of Luna is appropriated to the Spirit of Sol as man and wife by the copulation and conjunction of the Spirit of Mercury or its oil.

The Spirit lieth in Mercury; seek the tincture in Sulphur³⁵⁴ and the coagulation in Salt³⁵⁵; then have you three matters, which may again produce some perfect thing, that is the Spirit of³⁵⁶ Gold fermented with its own proper oil. Sulphur is plentifully found in the propriety of most precious Venus, which inflameth the fixed blood gotten of her. The Spirit of the philosophic Salt gives victory to coagulation, although the Spirit of Tartar and Spirit of Urine, together with the true *acetum*, may do much; for the Spirit of Vinegar is cold and the Spirit of Calx vive is very hot, therefore are they esteemed and found to be of contrary nature. This I faithfully declare. Seek your matter in a metalline substance, make thereof Mercury, which ferment with Mercury; then a Sulphur, which ferment with its proper Sulphur, and with Salt reduce it into order³⁵⁷; distil them together [and] conjoin them all according to their due proportion, then will it become one thing, which before came from one; coagulate and fix it by a continual heat, then multiply and ferment it three times.

The Key of the process discovering the Tincture is thus. When the Medicine and Stone of the philosophers is made and perfectly prepared out of the true *Lac Virginis*, take thereof one part, of the best and purest Gold, melted and purged by Antimony, three parts and reduce it into as thin plates as possibly you can; put

these together into a crucible wherein you use to melt metals. First give a gentle fire for twelve hours, then let it stand three days and nights continually in a melting fire; then are the pure Gold and the Stone made a mere Medicine of a subtile, a spiritual and penetrating quality. For without the ferment of Gold the Stone cannot operate or exercise its tingeing quality, being too subtile and penetrative; but being fermented and united with its like ferment, the prepared tincture obtaineth an ingress in operating upon other bodies. Then take of the prepared ferment one part to a thousand parts of melted metal, if you will tinge it, then know for a very certain truth that it shall be transmuted into good and fixed Gold; for one body embraceth the other, although they be not alike, yet by the force and power added to it, it is made like unto it, like having its origin from its like.

Note well that out of Black Saturn and friendly Jove a Spirit may be extracted, which is afterwards reduced into a sweet oil as its noblest part, which Medicine, *particulariter*, doth most absolutely take way the nimble, running quality from common Mercury and bringeth him to a melioration.

Having thus attained the matter, nothing remains but that you look well to the fire, that you observe its regimen, for herein is the highest concernment and the end of the work. For our fire is a common fire and our furnace is a common furnace, although some philosophers, to conceal the art, write the contrary³⁵⁸. The fire of the lamp with the Spirit of Wine is unprofitable; the expense thereof would be incredible. *Fimus Equinus* spoileth it, for it cannot perfect the work by the right degree of fire.

Many and various furnaces are not convenient, for in our threefold furnace only the degrees of heat are proportionately observed. And as our furnace is common so is our fire common and as our matter is common, so is our Glass likened to the Globe of the Earth.

Of Mercury

There are several sorts of Mercury. Mercury of animals and vegetables is merely a fume of an incomprehensible being unless it be caught and reduced to an oil; then it is for use. But Mercury of metals is of another condition, as [is] that also of minerals, though the same, also, may be compared with a fume, yet it is comprehensible and running. One Mercury is better and nobler than the other, for the Solar Mercury is the best of them all. Next unto that is the Lunar Mercury and so forth. There is a difference, also, among Salts and Sulphurs. Among the mineral Salts that carrieth away the bell which is made of Antimony and that Sulphur which is drawn from Vitriol is preferred before all others. Mercury of metals is hot and dry, cold and moist; it containeth the four qualities.

There are medicaments prepared of it of a wonderful efficacy, of several sorts and forms, which is the reason why there is such a variety of virtues therein. In Mercury lieth the highest arcanum for man's health, but [it] is not to be used crude, but must first be prepared into its essence. It is sublimed with Copper water and is further reduced into an oil. There is an oil made of it *per se*, without

any corrosiveness, which is pleasant and fragrant. Several sorts of oils, with additionals, can be made of it, good for many things. It is prepared also with Gold, being first made into an *Amalgama*; there is made a precipitate of it in water, wherein it dissolveth green, like unto a Smaragd or Chrysolite. The volatile Mercury serveth for outward use, if a separation is made by some means and [if it] is brought into [a] subtile, clear liquor and then to a red-brown powder and its received corrosiveness is separated, then it may do well for other uses.

The mixed Mercury serveth for inward use. Mercury, being purged, is precipitated with the blood of Venus, is well digested with distilled Vinegar, and thus his corroding quality is taken off. Have a care what quantity you minister; if it is³⁵⁹ given in a true dose, then it does its part very well. But for its operation it is not equally sublimed unto the fixed, its coagulation is found in Saturn, his malleableness is apparent when he is robbed of his life; he containeth his own tincture upon white and red, being brought in his fixed coagulation unto a white body, is tinged again by Vitriol water and being reduced to Gold is graduated by Antimony. Though that bloodthirsty Iron Captain with his spear assaulteth Mercury very much, yet he alone cannot conquer him unless cold Saturn come in to hide him and Jupiter command the peace with his sceptre. Such process being finished, when³⁶⁰ the Angel Gabriel, the Strength of the Lord, and Uriel, the Light of the Lord, hath showed Mercury unto humble Michael, then Raphael can make right use of the highest Medicine³⁶¹.

Of Antimony³⁶²

It is very difficult to find out all the mysteries that are hid therein. Its virtue is miraculous; its power is great; its colour, hidden therein, is various; its crude body is poisonous; yet its essence is an antidote against poison [and] is like unto Quicksilver, which ignorant physicians can neither comprehend nor find, but the knowing physician believeth it to be true, having made many experiments with it.

This mineral containeth much of Mercury, much of Sulphur and little of Salt, which is the cause why it is so brittle and appliable; for there is no malleableness in it by reason of the small quantity of Salt. The most amity it beareth unto Saturn is by reason of Mercury, for philosophers' Lead is made out of it and is affected unto Gold by reason of its Sulphur; for it purgeth Gold, leaving no impurity in it. There is an equal operation in it with Gold if well prepared and [ad]ministered to man medicinally. It flieth out of the fire or³⁶³ keeps firmly in the fire if it be prepared accordingly. Its volatile Spirit is poisonous, purgeth grievously [and] not without damage unto the body. Its remaining, fixed redness purgeth also, but not in that manner as the former did, provoketh not to stool but seeketh merely the disease whatever it is, penetrateth all the body and the members thereof, suffers no evil to abide there, expels it and brings the body to a better condition. In brief Antimony is the Lord in medicinals. There is made out of it a *Regulus* out of Tartar and Salt; if at the meeting of Antimony some Iron filings be added, by a manual used there cometh forth a wonderful Star, which philosophers before me called the Signet Star³⁶⁴. This Star being several times melted with cold earth

Salt, it groweth then yellowish, is of a fiery quality and of a wonderful efficacy. This Salt afterwards affords a liquor, which further is brought to a fix[ed], incombustible oil, which serveth for several uses.

Besides there are made of common Regulus of Antimony curious flowers, either red or yellow or white, according as the fire hath been governed. These flowers being extracted and the extract, without any addition, *per se* being driven into an oil, have an admirable efficacy. This extraction may be made also with Vinegar of crude Antimony or of its *Regulus*, but it requireth a longer time, neither is it so good as the former preparation.

And being reduced into a *Philistea* there is a glass made of it *per se*, which [if it] is extracted also, [and] then abstracted, there remaineth a powder of incredible operation, which may safely be used after it hath been edulcorated. This powder, being dissolved, healeth wounds, sores etc., causing no pains. This powder being extracted once more with Spirit of Wine, or driven through the helmet with some other matter, affords a sweet oil.

Antimony is melted also with cold earth Salt, dissolved and digested for a time in Spirit of Wine. It [then] affords a white fixed powder [which] is effectual against *Morbus Gallicus* [and] breaks inward imposthumes. It hath several virtues besides.

There is made an oil also of Antimony, the Flying Dragon³⁶⁵ being added thereunto, which, being rectified thrice, then it is prepared. Though a cancer were never so bad and the wolf³⁶⁶ never so biting, yet they, with all their fellows, be they fistulas or old ulcers, must fly and be gone. The little powder of the Flying Dragon prepared with the Lion's Blood, must be [ad]ministered also, three or four grains for a dose according to the party's age and complexion.

A further process may be made with this oil with the addition of a water made of stone serpents³⁶⁷ and other necessary spices, not those that are transported from the Indies. This powder is of that efficacy that it radically cureth many chronical diseases. There is made a red oil of Antimony, Calx vive, Sal armoniack and common Sulphur, which hath done great cures in old ulcers; with stone Salt or with common Salt there is forced from Antimony a red oil which is admirable good for outward symptoms.

There is made a sublimate of Antimony with Spirit of Tartar and Salmiac³⁶⁸, being digested for a time, which by means of Mars is turned into quick Mercury. This antimonial Mercury hath sought of many but few have gotten it, which is the reason why his praise is not divulged, much less is his operative quantity³⁶⁹ known. If you know how to precipitate it well, then your arrow will hit the mark to perform great matters; its qualities ought not to be made common [knowledge]. It is needless to describe its combustile Sulphur, how that is made out of Antimony; it is easy and known; but that which is fixed is a secret and hidden

from many. If an oil be made of it in which its own Sulphur be dissolved and these be fixed together, then you have a Medicine of rare qualities, in virtue, operation and ability far beyond vegetables.

Quicksilver being imbibed with Quicksilver melted with Antimony for some hours in a wind oven, the Salt of the remainder being extracted with distilled Vinegar, then you have the philosophers' Salt, which cureth all manner of agues.

There is an *acetum* made of Antimony, of an acidity as other *acetums* are; if its own Salt be dissolved in this *acetum* and distilled over, then this *acetum* is sharpened, which is an excellent cooler in hot swellings and other inflamed symptoms about wounds, especially if there be made an unguent of it together with *anima* of Saturn.

There is a quintessence of Antimony, which is the highest Medicine, the noblest and subtilest found in it and [it] is the fourth part of an Universal Medicine. Let the preparation of it be still a mystery. Its quantity or dose is three grains. There belong four instruments to the making of it; the furnace is the fifth, in which Vulcan dwelleth; the manuals and the government of the fire afford the ordering of it.

Of Copper -- water

Copper is a mineral whose Salt is set forth in the highest manner, whose³⁷⁰ great and good qualities are of the transcendancy that reason is not able to comprehend or to conceive of them. It went generally by the name of Copper-water to make the meaning and sense of it plain. And be thus informed that Vitriol containeth two Spirits, a white and a red one; the white is the white Sulphur upon white, the red Spirit is the Red Sulphur upon red.

Observe it diligently. The white Spirit is sour, causeth an appetite and a good digestion in a man's stomach; the red Spirit is yet sourer and is more ponderous than the white; in its distilling a longer fire must be continued because it is more fixed³⁷¹ in its degree. Of the white, by distilling with³⁷² Sulphur of Lune, is made *Argentum potabile*. In the like manner the Gold³⁷³, being destroyed in the Spirit of common Salt and made spiritual by distilling and its Sulphur taken away from it and joined with a red Spirit in a due dose, that it may be dissolved and then for a time putrefied in Spirit of Wine, to be further digested and often abstracted that nothing remain in the bottom, then you have made an *Aurum potabile* of which great volumes have been written, but very few of their processes were right.

Note that the red Spirit must be rectified from its acidity and brought into a sweetness subtly penetrating? of a pleasant taste and sweet fragrancy.

The sweet Sulphur is made of Sulphur of Vitriol, which is combustible like other Sulphur before it is destroyed. For the Sulphur of the philosophers is not combustible. Note this well. The preparation is easy [and] requireth no great

pains nor great expenses to get a combustible Sulphur out of Vitriol. This sweet oil is the essence of Vitriol and is such a Medicine which is worthy the name of the Third Pillar of the Universal Medicine. The Salt is drawn from Colchotar³⁷⁴ and is dissolved in the red or white oil or in both and is distilled again; if it be fermented with Venus it performeth its office very well, for it affords such a Medicine which at the melting tingeth pure Iron into pure Copper.

Colchotar of Sulphur affords true fundamentals unto [the] healing of perished wounds, which otherwise are hardly brought to any healing, and such sores which by reason of a long continued white redness will admit of no healing. Colchotar affords an ingress thereunto, setting a new foundation that quality and virtue are not in the Colchotar, but the Spirit, together with the Salt, are the matters which dwell therein.

There is made of Copper and Verdigris a Vitriol of a high degree, which³⁷⁵ is far spread in its tincture. There is a Vitriol made of Iron also, which is of a strange quality; for Iron and Copper are very nigh kind³⁷⁶ one to another, belong[ing] together as man and wife. This mystery I would have concealed.

[When] Vitriol [is] corroded with Sal Armoniack in its sublimation, there ariseth a combustible Sulphur together with its Mercury, of which there is but little because it hath most of Sulphur. If the same Sulphur be set at liberty again by the Eagle³⁷⁷ with Spirit of Wine, there can be made a Medicine of it, as I told you before, though there be a nearer way to make combustible Sulphur out of Vitriol, as of its precipitation upon a precedent dissolution by the Salt or Liquor of Tartar, as also by a common *lixivium* made of Beech-ashes; yet this is the best reason, because the body of Vitriol is better and more opened with the Key of the Eagle³⁷⁷. There is not found in its nature either cold or moist quality, but [it] is of a hot and dry, substantial quality and [this] is the reason why, by its superabounding calidity, it heateth other things, digesteth them and at last it bringeth them to a full maturity, the fire being continued for a certain time.

Of Common Sulphur

The usual common Sulphur is not so perfectly exalted in its degree and brought into maturity as [when] it is found in Antimony and Vitriol. There is made of it *per se* an oil against putrid, stinking wounds, destroying such worms which grow in them, especially if the little Salt in it be dissolved from its Sulphur.

There is made of it a balsam with Sallet oil³⁷⁸ or oil of Juniper, in like manner with the white Spirit of Turpentine, and [it] is of a red colour [and] is made thus. Take o? Flowers of Sulphur made with Colchotar of Vitriol and digest them for a time in horse-dung. This balsam may safely be used for such that are in a consumption of the lungs, especially [if it] be rectified several times with Spirit of Wine, drawn over and separated, that it be blood red. This balsam is a preservative against corruption and rottenness.

The quintessence of Sulphur is [found] in a mineral where a sulphureous flint is generated. Thus [let] beaten pebbles [be] put in a glass and on it be poured a strong *aqua fort*, made of Vitriol and Saltpeter, and let dissolve what may be dissolved, [then] abstract the water; the remainder must be well dulcified and reverberated to a redness; pour on that Spirit of Wine, extract its tincture [and] afterwards circulate for a time in the Pelican; let all the essence of Sulphur be separated, it stayeth below the Spirit of Wine like [a] fat Sallet oil, by reason of its ponderousness; its dose of six grains is found to work sufficiently. If you digest in this essence of Sulphur, Myrrh, Aloes and other Spirits, it extracts their virtues and makes them³⁷⁹ into a balsam, which suffers no flesh or other parts that are subject to putrefaction to fall into rottenness, for which reason the ancients have put this name to it, *Balsamus mortuorum*. There may be made an oil of it³⁸⁰ which is found very useful. The Sulphur may be sublimed in a high instrument with a good heat, which sublimation in a long time changeth [it] into a liquor or oil [if left] standing in a humid place.

There may be cocted a Liver out of common Sulphur, which is turned into milk, and it may also be changed into a red oil. Many other Medicinals may be made out of Sulphur. Its Flowers, Essence and Oil are preferred before the rest, together with the white and red fixed Cinnabar³⁸¹ which are made of it, because in them is found a mighty virtue.

Of Calx Vive

The secrets of Quicklime are known to few men and few there are which attained to a perfect knowledge of its qualities. But though Lime is contemptible, yet there lieth great matters therein and [it] requireth an understanding master to take out of it what lieth buried in it. [By this] I mean to expel its pure Spirit, which colaterally stands in affinity with minerals, is able to bind and help to make fix[ed] the volatile Spirits of minerals, for it is of a fiery essence [and] heateth, concocteth and bringeth [them] unto maturity in a short time, when in many years they could not [otherwise] be brought to it. The gross, earthly body of it doth not do the feat, but its Spirit doth it, which is drawn out of it. This Spirit is of that ability that he bindeth and fixeth other volatile Spirits.

For note, the Spirit dissolveth *Occuli cancròrum*³⁸², dissolveth crystals into a liquor. These two being duly brought into an unity *per modum distillationis* (I will say nothing now of Diamonds and such-like stones) that water dissolveth and breaketh the stones in the bladder and the gouty Tartar settled into the joints of hands and feet [and] suffers not any gout to take root in those parts. This is a rare secret. Quick Lime is strengthened and made more fiery and hot by a pure and unsophisticated Spirit of Wine, which is often [to be] poured on it and abstracted again; then the white Salt of Tartar must be grinded with it, together with its additionals which must be dead and contain nothing, then you will draw a very hellish Spirit, in which great mysteries lie hid.

Of Arsenick

Arsenick is in the kindred of Mercury and Antimony as a bastard in a family may be. Its whole substance is poisonous and volatile, even as the former two; in its external colour to the eye it is white, yellow and red, but inwardly it is adorned with all manner of colours, like to its metals, which it was fain to forsake, being forced thereunto by fire. It is sublimed *per se* without additions and also in its subliming there are added several other matters as occasion requireth. If it be sublimed with Salt and Mars, then it looks like a transparent crystal, but its poison stayeth still with it, unfit to be joined or added to metals [and it] hath very little efficacy to transmute any metals.

The subterranean Serpent bindeth it in the union of fire, but cannot quite force it that it might serve for a Medicine for man and beast. If it be further mixed with the Salt of a Vegetable Stone³⁸³, which is with Tartar³⁸⁴, and is made like unto an oil, it is of great efficacy in wounds which are of an hard healing. It can make a coat for deceitful Venus, to trim her handsomely, that the inconsistency of her false heart may [not?] be disclosed by her wavering servants, without gain, with her prejudice and damage. When Antimony and Mars are made my companions [saith Arsenick], and [I] am exalted by then to the top of Olympus, then I afford a Ruby in transparence and colour [like un]to that which cometh from [the] Orient and I am not to be esteemed less than it. If I am proved by affliction, then I fall off like a flower which is cut off and withers, therefore nothing can be made of me to fix any metal or tinge it to any profit.

Of Salt Peter

Two elements are predominant in me, as fire and air; the lesser quantity is water and earth. I am fiery, burning and volatile. There is in me a subtile Spirit, I am altogether like unto Mercury, hot in the inside³⁸⁵ and cold in the outside. [I] am slippery and very nimble at the expelling of my enemies. My greatest enemy is common Sulphur and yet is [he] my best friend also, for being purged by him and clarified in the fire, then am I able to allay all heats of the body within and without and am one of the best Medicaments to expel and keep off the poisonous plague.

I am a greater cooler outwardly than Saturn, but my Spirit is more hot than any. I cool and burn according as men will make use of me and according as I am prepared. When metals are to be broken I must be a help, else no victory can be obtained, be the understandings great or small. Before I am destroyed I am a mere ice, but when I am anatomised, then am I an hellish fire.

Of Sal-armoniack

Sal-armoniack is none of the meanest Keys to open metals thereby, therefore the ancients have compared it with a volatile Bird. It must be prepared, else you can do no feats with it, for if it be not prepared it doth more hurt than good unto metals [and] carrieth them away out of the chimney hole. It can elevate and sublime with its swift wings the tincture of minerals and of some metals to the very mountains, where store of snow is found usually, even at the greatest heat

of summer. If it be sublimed with common Salt, then it purgeth and cleareth and may be used safely.

He that supposeth to transmute metals with this Salt, which is so volatile, surely he doth not hit the nail on the head, for it hath no such power; but to destroy the metals and make them fit for transmutation, in that respect it hath sufficient power, for no metal can be transmuted unless it be first prepared thereunto.

Of Tartar

This Salt is not set down in the book of minerals but is generated of a vegetable seed³⁸⁶, but its Creator hath put such virtue into it that it beareth a wonderful love and friendship unto metals, making them malleable. It purgeth Lune unto a whiteness and incorporateth into her such additional which are convenient for her; being digested for a time with minerals or metals and then sublimed and vilified³⁸⁷, they all come into a quick Mercury, which to do there is not any vegetable Salt besides it. Many mysteries lie hid in it. It is a good remedy either outwardly or inwardly in Medicine; its Salt being made spiritual and sweet it dissolveth and reakteth the stone in the bladder and dissolveth the coagulated Tartar of the gout settled into the joints or anywhere else besides. Its ordinary Spirit, which is used for [the] opening of metals, being used and applied outwardly, layeth a foundation for healing such ulcers which admit hardly any healing, as fistulas, cancers, wolves and such-like.

Of Vinegar

In Alchemy and Medicine nothing, almost, can be prepared but Vinegar must set a helping hand to it. In Alchemy it is used to set metals and minerals into putrefaction. It is used also for to extract their essences and tinctures, being first prepared thereunto even as the Spirit of Wine is usual to extract the tinctures from vegetables.

In Physic it deserveth its praise also, for it taketh the pure from [the] impure and is a separator and taketh from the mineral Medicaments their sharpness and corrosiveness, fixeth that which is volatile and is a great defender against poison. Vinegar is used inwardly also and both men and beasts are benefited thereby. Outwardly it is applied to hot inflammations and swellings for a cooler. Spirit of Wine and Vinegar are of great use both in Alchemy and Physic. Both have their descent from the Urine [and] are of one substance, but differ in the quality by reason of [the] putrefaction the Vinegar got there. But this is not the philosophers' Vinegar. Our Vinegar or *Acetum* is another liquor, namely a matter itself³⁸⁸ for the Stone of [the] Philosophers is made out of the Azot of [the] Philosophers, which must be prepared with ordinary distilled Azot, with Spirit of Wine and with other waters besides and must be reduced unto a certain order.

Note this for a memorandum. If distilled, pure Vinegar be poured upon destroyed Saturn and is kept warm in Mary's Bath, it looseth its acidity altogether [and] is as sweet as sugar; then abstract two or three parts of that Vinegar, set it in a cellar

[and] then you will find white, transparent stones like unto crystals. These are an excellent cooler and healer of all adust³⁸⁹ and inflamed symptoms.

If these crystals are reduced into a red oil and poured upon Mercury precipitated by Venus and proceeded in further as it ought; if that [I say] be done³⁹⁰ rightly, then neither Sol nor Lune will hinder thee from getting riches.

Of Wine

The true Vegetable Stone is found in Wine, which is the noblest of all vegetables. It containeth three sorts of Salt, three sorts of Mercury and three sorts of Sulphur.

The first Salt sticketh in the wood of the Wine, which, if [it be] burnt to ashes and a *lixivium* made of it [is able to] have its Salt drawn forth, which must be coagulated. This is the first Salt.

The second Salt is found in Tartar, if that be incinerated; then draw its Salt forth, dissolve and coagulate it several times and let it be sufficiently clarified.

The third Salt is this. When the Wine is distilled it leaveth feces behind, which are [to be] made to powder; its Salt can [then] be drawn out with warm water.

Each of these Salts hath a special property. In their centre they stand in a harmony, because they descend from one root.

It hath three sorts of Mercury and three sorts of Sulphur. The first oil is made of the steam, the second oil is made out of crude Tartar, the third is the oil of Wine.

There is a strange property in the Spirit of Wine, for without it there cannot be extracted any true tincture of Sol, nor can there be made without it any true *Aurum Potabile*; but few men know how a true Spirit of Wine is made, much less can its property be found out wholly. Several ways have been tried to draw and to get the Spirit of Wine without sophistication, as by several instruments and distillings with metalline Serpents and other strange inventions, of sponges, papers and the like. Some caused a rectified *Aqua vitae* [to] be frozen in the greatest frost, expecting the phlegm thereof should turn to ice [and] the spirit thereof to keep liquid, but nothing was done to any purpose.

To Make A True Spirit Of Wine

Take *Vinum Adustum*³⁹¹ and put it into a strong Vessel, which will endure the fire; light it with a match of Brimstone and put quickly a head of Iron or Copper upon it and the true, fiery Spirit will be resolved into a water in the receiver, which must be large. This is the true aerial, fiery Spirit of Wine. It must be subtile, penetrating, without any phlegm, pure, aerial and volatile, so that air in a magnetic quality may attract it; therefore it had need to be kept close in. It is of a penetrating and effectual operation.

There are three which are the noblest creatures in the world; these three have a wonderful affection one to another³⁹². Among animals it is man, out of whose Mummy is made an Animal Stone, in which [the] Microcosm is contained. Among minerals Gold is the noblest, whose fixedness is a sufficient testimony of its noble offspring³⁹³ and kindred. Among vegetables there lieth hid a Vegetable Stone³⁹⁴. Man loveth Gold and Wine above all other creatures, which may be beheld with the eyes. Gold loveth Man and Wine, because it lets go its noble part if Spirit of Wine be put to it, being made potable, which giveth strength to Man and prolongeth his life in health. Wine beareth affection to Man also and to Gold, because it easily uniteth with the tincture of Sol, expelleth melancholy and sadness [and] refresheth and rejoiceth Man's heart. These Stones renew men and beasts, cure leprous metals and cause barrenness to become fruitful with a new birth.

The True Preparation Of Aurum Potabile Without Sophistication

First [I will describe] what is that true and highest *Aurum potable* and Universal Medicine. After this in order there followeth another *Aurum potable* made of the fixed red Sulphur or Soul of the corporeal Gold, most highly purged, and [it] is prepared with the conjunction of the Universal Spirit of Mercury. After this there followeth another particular Medicine, which is half an *Aurum potable*, showing its efficacy and power in many trials. Then I will add thereunto a description of *Aurum potable*, because it traceth the steps of Gold and it sheweth wonderfully its great energy and virtues.

The highest and chiefest *Aurum potable* which the Lord god hath laid into Nature is the excocted, prepared and fixed substance of our Stone before it is fermented. A higher, greater and more excellent Universal Medicine and *Aurum potable* cannot be found nor had in the circumference of the whole world; for it is a heavenly balsam because its first principles and original cometh from heaven, made formal in earth or under ground, and is afterwards, being exactly prepared, brought into a *plusquam* perfection, of which first principle and nativity of this heavenly substance I have already writ sufficiently.

Now as this excocted and perfect substance is the highest, chiefest and greatest Universal Medicine unto man, even so, on the other side, the same matter, after its fermentation, is a tincture also and the chiefest, greatest and most powerful Universal Medicine upon all metals whatsoever and thereby [they] may be transmuted into their highest melioration and health, namely into the purest Gold.

This is the first, chiefest and greatest *Aurum potable* and Universal Medicine of the whole world, of which alone great volumes could be writ, whose preparation is already written.

Now I will declare the true and full process how a true *Aurum potable* is to be made.

How true *Aurum potabile* is to be had and prepared from Gold, which in the best manner is exactly putrefied. Take the extracted Soul of Gold, draw[n] forth with the sweet Spirit of common Salt, as I informed you about the Particular of Gold³⁹⁵, where the body of Gold appeared very white; abstract the Spirit of Salt from it; edulcorate the *anima* of Sol ten or twelve times [and] at last let it be exiccated. Weigh it; pour on it four times as much of Spirit of Mercury; lute it well; set it in the Vaprous bath [and] putrefy it gently. Let the *anima* of Sol be quite dissolved and be turned into water or its *prima materia*. Both will turn into a blood-red liquor, fair and transparent, no Ruby on the earth [being] comparable unto it.

But note, when the *anima* of Sol begins to be dissolved and brought into its *prima materia*, that at the first, on the side round the glass where the matter lieth there [will] be seen a green circle, on it a blue, then a yellow. Afterwards all the colours of the rainbow join and make appearance, which do but last a little while³⁹⁶. The *anima* of Sol being wholly dissolved into the Mercurial Spirit, and [when] nothing is seen in the bottom, then pour to it twice as much of the best rectified Spirit of Wine, brought to its highest degree. The glass must be luted exactly. Digest and putrefy gently for twelve or fifteen days together, then abstract *per alembicum*, [when] the matter cometh over in a blood-red, transparent colour. This abstracting must be iterated; nothing must be left in the bottom which is corporeal; then you have the true *Aurum potabile*, which can never be reduced into a body.

But note, the Gold, before its destruction and [the] extraction of its Soul, must be purged in the highest degree. There is made another *Aurum potabile* and [one that is] artificially prepared, which, though it cannot be said or set down in writing to be the full and true potable Gold, yet is it [counted] more than half an *Aurum potabile* because it is transcending effectual in many diseases in which Nature might have stood in great doubts. This half *Aurum potabile* is made in a two-fold manner, where the latter is better and more effectual than the former and asketh more pains and time than the former.

Take this extracted Soul of Gold drawn forth with the sweet Spirit of common Salt, edulcorate it most purely and exactly [and] at last exiccate it [and] put it in a spacious viol or body of glass. Pour on it red oil of Vitriol, which was dephlegmed and rectified *per retortam* that it be transparent, clear and white and you see that it seizeth on the Gold and dissolveth it and is tinged deeply red. Put so much of this oil to it that in it may be dissolved [the] Sulphur or the Soul of Gold. Let it putrefy in *Balneo Mariae* [and] put a reasonable fire to it, that you may see that the Soul of Gold is quite dissolved in the oil of Vitriol. The feces which it hath settled must be separated from it; then put twice as much of the best rectified Spirit of Wine to it, which rectification you shall be further informed of, seal the glass, let no Spirits of Wine evaporate [and] set it again in putrefaction in the *balneum*; let it be there for a month, then the sharpness of the Vitriol is mitigated by the Spirit of Wine and loseth its acidity and sharpness [and] both together

make an excellent Medicine; drive both over [and] let nothing stay behind in the bottom, then you get more than half an *Aurum potabile*, in form and colour of a deep yellow liquor.

Note that some metals in this manner may be proceeded withal. First a Vitriol may be gotten out of the metal, then a Spirit is further driven from it and joined in this manner with the Soul [and] dissolved and further digested with Spirit of Wine. All must enter into a Medicine as I formerly said, which [Medicines] have their special efficacy.

The second way to prepare this half *Aurum potabile*, which though it be but half an *Aurum potabile*, yet in virtue and efficacy, is far preferred before the other now spoken of, is done as followeth³⁹⁷.

Take the extracted solar Soul spoken of above, put it into a viol [and] pour on it the extracted philosophic Sulphur, which is the second principle, which is drawn with Spirit of Mercury from the philosophers' earth and Mercury, or Spirit of Mercury, unto an oleity, which now is Sulphur again and must be abstracted gently *per modum distillationis*.

Of this philosophic Sulphur pour on it as much that the solar Soul may be dissolved. Let it stand in a gentle bath, let the dissolution be made, then pour more of the best Spirit of Wine to it, digest gently, draw these over, let nothing stay behind in the bottom [and] then you have a Medicine that shall not want above two grains of the right and true *Aurum potabile*.

Those are the chieftest ways to make the corporeal *Aurum potabile*. This I close and proceed further with a short but true process how the Silver, which is the next to Gold concerning perfection, is made potable also. This process must be done in the following manner.

Take the sky-coloured Sulphur or Spirit of Lune, which was extracted with distilled Vinegar as I informed you in the particular of Lune³⁹⁸, edulcorate it, rectify it with Spirit of Wine, exiccate it, put it in a viol, pour to it three times as much of Spirit of Mercury, which is prepared from the white Spirit of Vitriol as I taught you before, lute the glass firmly, set it in putrefaction in the vaporous bath [and] let all be dissolved and nothing more see in the bottom. Then put to it an equal quantity of the best Spirit of Wine, set it in digestion for half a month, drive all over, let nothing stay behind [and] then you have the true potable Luna which in its efficiency is admirable and doth wonders when it is used.

A Description Of The Fiery Tartar

Distil of good Wine a Spirit of Wine, rectify it with white calcined Tartar, let all come over [and] put that which is distilled over into a viol. Pour four ounces of well sublimed Sal-armoniack to one quart of Spirit of wine, set a helmet upon [it],

set a great receiver into cold water [and] drive the volatile Spirits into [it] gently *in Balneo Mariae*. Leave but a little quantity of it behind. Note the alembick must always be cooled with wet cloths, then the Spirits will be dissolved and turn into a liquor. Thus is prepared this hot Spirit of Wine.

Of The Salt Of Tartar

First you must note that the philosophers' Tartar is not the vulgar Tartar, wherewith the lock is opened, but it is a Salt which cometh from root³⁹⁹ and is the only mystical Key for all metals and is prepared thus: Make a sharp *lixivium* of the ashes of Sarments⁴⁰⁰ or twigs of the vine⁴⁰¹, boil away all its moisture [and] there stayeth behind a ruddy matter, which must be reverberated for three hours in a flaming fire. Stirring it still, let it come to a whiteness, which white matter must be dissolved in distilled rain water; let the feces of it settle [and] filter and coagulate them in a glass, that the matter in it be dry, which dry matter is the Salt of Tartar from which the true Spirit is driven⁴⁰².

Note. As precious stones have many rare virtues and qualities, so there are many despicable and ignoble stones, which have great virtues, [as] for example the Limestone, Calx vive, which in men's judgements is held of no great value and lieth contemptibly in obscurity; however there is a might virtue and efficacy in it which appeareth if application be made of it to the most heaviest diseases, seeing that its triumphant and transcendent efficacy is almost unknown for the generality; therefore for the good of such which are inquisitive into natural and supernatural mysteries I will discover this mystery concerning Calx vive and show how its Spirit is driven from it, which work, indeed, requireth an expert artist who is well informed aforehand of its preparation.

Take unslaked Lime as much as you will; beat and grind it on a well dried stone to an impalpable powder [and] put on it so much of Spirit of Wine as the pulverised Calx is able to drink. There must not stand any of that Spirit upon it. Apply a helmet to it and lute it well and put a receiver before it [and] abstract the Spirit from it gently *in Balneo*; this abstracting must be iterated eight or ten times. This Spirit of Wine strengtheneth the Spirit of Calx mightily and [it] is made more fiery hot. Take the remaining Calx out of the body, grind it very small and put to it a tenth part of Salt of Tartar, which is pure, not containing any feces.

As much as this matter weigheth together, add as much of the additional of Salt of Tartar thereunto, namely the remaining matter from which was extracted the Salt of Tartar, and it must be well exiccated. All this must be mingled together and put in a well coated retort. Three parts of the retort must be empty. Lute⁴⁰³ a great receiver or body to it very strongly. Note [that] the body into which the retort's nose is put must have a pipe of a finger's breadth unto which may be applied another body and a quantity of Spirit of Wine in it. Then give a gentle fire to it. At first there comes over some of the phlegm, which falls into the first applied body. The phlegm being all come over, then increase the fire [and] there cometh a white Spirit to the upper part of the body, like unto the white Spirit of

Vitriol, which doth not fall among the phlegm but slideth through the pipe into the other body [and] draweth itself into the Spirit of Wine, embracing the same as one fire doth join with the other. Note [that] if the Spirit of Calx be not prepared first by the Spirit of Wine and drawn off and on as I told, then he does not so, but falleth among the phlegm where he is quenched [and] loseth also all his efficacy. Thus difficult a matter is it to search Nature th[o]roughly, [she] reserving [as she does] many things unto herself. This Spirit being fully entered into the Spirit of Wine, then take off the body [and] put away the phlegm, but keep carefully the Spirit of Wine and Spirit of Calx.

Note both these Spirits are hardly separated because they embrace closely one another and being distilled they come over jointly.

Therefore take these mixed and united Spirits, put them into a jar-glass [and] kindle it; the Spirit of Wine burneth away, [but] the Spirit of Calx stayeth in the glass; keep it carefully. This is the great arcanum; few of other Spirits go beyond its efficacy if you know how to make good use of it. This Spirit dissolves *occuli cancrorum*⁴⁰⁴ [and] the hardest crystals. These three being driven over together and often iterated in that distilling, three drops of that liquor being ministered in warm wine break and dissolve any gravel and stone in man's body, expelling their very roots [and] not putting the patient to any pain.

This Spirit of Calx at the beginning looks bluish [but] being gently rectified [it] looks white, transparent and clear, leaving few feces behind. This Spirit dissolveth the most fixed jewels and precious stones. On the other side he fixeth all volatile Spirits with his transcendent heat.

This Spirit conquereth all manner of podagrical⁴⁰⁵ symptoms, be they never so nodose⁴⁰⁶ and tartarous; [it] dissolves them and expels them radically.

Of Vitriol And Its Preparation As Also Of Its Power And Virtue

Take good Hungarian Vitriol, calcine it till it be of a yellowish colour and no higher; grind this calcined Vitriol very small, put it into a distilling vessel with a long neck, well luted, *luto sapientiae*. Put thereto a large receiver and begin to distil day and night with a very gentle fire, that gives not a stronger heat than the Sun doth in a hot day. Afterwards increase the fire by degrees, forcing at last the Spirits with the strongest fire, till red, visible drops do come over, which work hath taken up three days and nights. This being done take that which is left in the distilling vessel, commonly called *Caput Mortuum*, and grind it small. Pour on it clean rain water, first distilled, and boil therein the Cholcotar and the Salt of Vitriol will go into the water. The water being settled and clear, filter it that the feces may be separated. Let the water vapour away in some glass vessel till the Salt be dry, [then] dissolve the Salt again in rain water, first distilled and let it vapour away again to dryness. Repeat this operation the third time and the Salt of Vitriol will be very fair, clean and clear. Put this dry Salt into a crucible of glass and pour

on it the above made Spirit of Vitriol; lute the glass *luto sapientiae* and set it in digestion for some days. This being done, open the glass and put the materials together into a retort of glass and distil them [at] first gently; and when it ceaseth to drop, increase the fire and force it over till nothing will come more. Let it become cold and then take the Spirit out of the receiver, which must be somewhat large and strong. Put the Spirit into a glass body and rectify it by distillation till it be freed from the phlegm and the matter in the glass body appear to be of a red-brown colour.

Then take the glass body and set it with the said matter in a cellar and there will shoot from it very clear, white, transparent crystals. Put these transparent crystals into a large phial with a very large and long neck and pour on them the first white Spirit of Turpentine and it will boil up and foam; therefore you must be careful and not over hasty in doing this. The crystals will dissolve and the Spirit of Turpentine will grow transparent [and] as red as blood. This being done, pour on it three times the weight of common Spirit of Wine freed fully from its phlegm, so that it stand two fingers high above it. Then put a little head of glass upon the neck of the phial, luting it well, join it to a receiver and distil very gently the Spirit of Wine *in Balneo Mariae* and the tincture of Vitriol comes over very pleasant[ly] with the Spirit of Wine and that which is corrosive remains behind with the oily parts of the Spirit of Turpentine. The Spirit of Wine being come with the tincture, put it together into another phial and pour on it some fresh Spirit of Wine and distil again gently *in Balneo Mariae* as you did before; if any corrosive be come over with the fire it will now stay behind. Repeat this operation the third time and the work is done and perfect. Put this fair, red, transparent Spirit of Vitriol into a Pelican, add to it at once half an ounce of well pulverised Unicorn's horn⁴⁰⁷ and let it stand in circulation in a gentle heat a whole month. Then pour it off very clear from the feces and the tincture of Vitriol is prepared for the Medicine, of a very pleasant taste, and is to be used after this manner following, to wit: Let him that is troubled with the falling sickness⁴⁰⁸ take half a dram of it in a spoonful of *Lillum Convallium* water when the fit is coming upon him. Thus let him use it three times and the Medicine will cure him by the help of God. He that is mad and distracted should take it likewise in Wine for the space of eight days and he will have reason to give God thanks for it. Moreover if it be taken in wine it doth resolve any hardness settled in the nerves and if it be constantly used for some time, even the gout itself is consumed and cured thereby.

Likewise it maketh those who are melancholy and troubled with sadness, if it be used as before, very cheerful and light-hearted; it dispelleth all sadness and breedeth good and pure blood. It hath been found very excellent in swimings and giddiness in the head; it comforteth the brain and preserveth the memory. If it be administered in consumptions of the lungs and any other coughs in the manner aforesaid, it will cure those distempers and is very useful for many other things.

An Addition

Take Sal Armoniack, dissolve a considerable quantity of it in the strongest Vinegar and add to it filings of Copper. Let it putrefy in heat till the filings are all grown friable so that they may be grinded into powder and you will have a yellow powder, which edulcorate well.

Having done so, dry the powder and pour on it the red *Aqua Vitae Vitrioli*, which hath been distilled over with its proper Salt, so that it cover it all over. Set it thus in heat and the powder of the Copper will be dissolved in the oil, but there must be some fair water be mixed with it. Then draw it off in sand to dryness and the phlegm comes over. The remainder force out of a retort in an open fire and you will find an *Oleum Veneris*, green [and] transparent like an Emerald. Put again into this *Oleum* some of the powder of Copper and it will be dissolved in it. Then coagulate to dryness and you have a powder, half an ounce whereof will transmute a whole pound of Iron, being in flux, into very good Copper.

Of The Sweet Essence Of Vitriol

The sweet Essence of Vitriol, whereby many wonderful cures may be wrought, is only prepared out of its Sulphur, which burneth like other Brimstone. To obtain this proceed after this manner. Take of the best Vitriol you can get [and] dissolve it in fair fountain water; after this take Pot-ashes, such as dyers use for their dyeing [and] these dissolve likewise in fair fountain water; let it settle well and then pour off the clear from the dregs and add it to the solution of Vitriol and one will enflame the other and cause a separation. For the Sulphur of Vitriol doth separate itself by precipitation. Make a considerable quantity of it and edulcorate it from all impurity. Afterwards dry the same Sulphur, which will burn like other Sulphur, being cast upon glowing coals.

Take now this Sulphur and sublime it by itself without any addition and there will remain some feces, which separate and put away. Then take the Sulphur and grind together with it half its weight of common Salt of Tartar and distil them together through a retort and there will come over a reddish oil. Pour to this oil some distilled Vinegar and there will precipitate a brown powder and the Spirit of Tartar remaineth in the water. Edulcorate the same powder very well, for therein is the treasure to be looked after. This work being done, pour some Spirit of Wine on the said powder and let it circulate in heat for eight days. Thus the excellent sweet Essence of the Sulphur of Vitriol goeth into the Spirit of Wine and swimmeth upon the top, *in forma olei*, like an oil of cinnamon. Then separate the essence from the Spirit of Wine by means of a separating glass and keep it very carefully for use, it being a great treasure.

The Use Of This Medicine

This Essence of Sulphur, four grains of it being taken in Balm water, drieth up the bad humours of the blood, strengtheneth and incites men and women to copulation, cleanseth the womb, hindreth the rising of the mother and breedeth good sense for the procreation of children.

The same quantity being taken in parsley water and continued for a fortnight, doth consume all phlegmatic humours of the whole body cures the dropsy radically, drives out the putrefied blood [and] openeth imposthumes, yea you will find it do wonderful cures if you will be industrious and careful in the preparation thereof; but you must never whilst you live forget God your Creator, to call upon Him for a blessing and to render to Him thanks for all His fatherly benefits He hath bestowed upon you.

The Preparation Of The Stone Ignis⁴⁰⁹

Now I will teach you the chiefest preparation of Antimony and the use of it in Medicine. In this Antimony are hidden and found so many wonderful mysteries that there is none too old to learn and to search to find them out. I will instruct you to make some preparations which are also required to other things.

Take pure mineral Antimony, which is brought from Hungary, grind it very small and wash it very clean, that the earth may be separated from it. Take then a pound of it, mix with it as much of fluxing powder and melt it once again and then the *Regulus* will be clean and pure.

Add to this *Regulus* its weight of Nitre and melt it down. Pour it out together and beat off the *Scoriae* and put again to the *Regulus* its weight of Nitre and melt it.

Repeat this till all is gone into *Scoriae*, which you must carefully keep; they will burn upon the tongue like fire. This being done, take the matter so gathered, grind it small and edulcorate the Salt-peter from it and there remaineth a brown-yellow powder, which dry and keep; it looketh like grinded glass. Take now a common *Regulus* of Antimony made with Salt-peter and Tartar, grind it small and put it into a round glass, which must not be too high, and fasten a head to it. Sublime your *Regulus* in sand by itself without any addition, sweep the sublimate with a feather again into the glass and sublime it again. Repeat this so long till nothing do rise, but [the matter] remain red and fixed in the bottom. Then take this fixed Antimony and put it upon a stone in a cellar and in time it will be dissolved into water, which distil in *Balneo Mariae* until the sixth part only of the water do remain in the glass. Set this in a cold place and there will shoot reddish crystals, which dissolve in rain water. Filter it and draw off the phlegm to a thickness, set it to dry as before and the crystals will shoot white and very pure, like unto Salt peter. This is the Salt of Antimony.

Take these crystals and pour upon them pure distilled Vinegar and they will dissolve in the Vinegar. Then distil the Vinegar, the glass being very close luted, forcing at last the Spirits into the Vinegar and then the Vinegar is prepared. Take this Vinegar and pour it in the prepared brown-yellow powder and set it in some warm place and the Vinegar will draw out the tincture of Antimony, altogether red, within half or quarter of an hour. Pour off this extraction together and set it to digest twenty-eight days in *Balneo Mariae*.

Afterwards distil from it the Vinegar through an Alembick in sand, forcing in the end the oil into another glass, which comes over with many strange and wonderful veins. Rectify this oil in ashes and the rest of the Vinegar, if any be left, will come off and the oil remaineth very sweet and of a pleasant red colour like a Ruby. Thus have you joined the Sulphur with the Salt of Antimony and brought it over like an *Aqua Vitae*, which keep very carefully. Furthermore take again a common *Regulus* of Antimony made with Salt-peter and Tartar and beat it to [a] powder. Then take of strong distilled Vinegar four quarts and a half. Put into it of Sal Armoniack [and] of Salt of Tartar likewise eight ounces (I shall teach how to make it at the end of the directions). Digest this to the evaporation of the Vinegar and mingle with the Salts three parts of Venice Tripoli and distil the Spirit, which is of a singular nature and property.

Pour this Spirit on the pulverised *Regulus* of Antimony and having the glass well luted let it stand in digestion sixteen days; then distil the Spirit from the matter to a dryness and grind four times the weight of filings of steel with the same. Put it into a retort and putting thereto a large receiver full of water, distil it, forcing at last with a strong fire, and the Mercury comes over in fumes and is quickened in the water, which is the true Mercury of Antimony.

Take common Spirit of Vitriol, add a little common water to it and put your filings of steel into it. Let it stand till the filings are dissolved, then pour it off clean and put away the feces. Afterwards distil the Spirit in ashes to a thickness and set the glass in a cold place and there will shoot good Vitriol of Iron, which take, and having first vapoured away the phlegm mingle with it three parts of the powder made of burned potsherds of broken pots, put it into a retort, draw off the phlegm first, then force the Spirit with a strong fire into a proper glass, which rectify to the height and there will remain an oil in the bottom. Pour this oil upon the Mercury made before and draw off the phlegm in hot ashes and the tincture of the *Aqua vitae* remains behind and doth precipitate the Mercury into a fair, high-coloured powder of very great virtues in curing old running sores.

The Conjunction Of The Three Principles Sulphur, Salt And Mercury Of Antimony

Take of this precipitate, welledulcorated with Spirit of Wine, one part and pour on it of the above mentioned sweet oil, three parts, in a phial, so that the phial be not above one half full.

Then seal it hermetically and place it in a philosophical furnace and the precipitate will be dissolved in that continual heat. Open then the glass and continue a strong fire till the matter become a fixed powder and do fix and then the Stone *Ignis* is prepared of which I have written. This Stone is a particular tincture in men's bodies as well as in those of metal[s]. This may be used in many hard and dangerous distempers. Take of this Stone or particular tincture half an ounce, cast it upon twelve ounces and a half of pure Silver or upon as

much Pewter or Lead, let it flow very well for four and twenty hours, then drive it off clean and quart⁴¹⁰ it as tryers and refiners do and you will find in the Silver two ounces and a half of very good Gold and in the Pewter or Lead one ounce upon the cupel.

Another Medicine Made Out Of Antimony And Mercury And Of Its Effects In Outward Sores

Take Hungarian Antimony and sublimed Mercury and grind them well together and distil them through an earthen retort, forcing them at last with the strongest fire imaginable and you will obtain an oil, which separate and keep apart. Put away the quick Mercury, if so there be any; and the Cinnabar you will find in the neck of the retort. But as for the *Caput Mortuum*, grind it small and put it into a new retort and having poured on it the oil, first made warm, distil it again from it. Repeat so often till the *Caput Mortuum* remain behind like ashes and then your oil is prepared.

After this take so much fresh Antimony as first of all the *Caput Mortuum* did weigh, grind it small and put on it the oil, first warmed, and so many times distil⁴¹¹ as before till the oil come over as red as a Ruby and the *Caput Mortuum* likewise remain like ashes in the bottom of the glass and then the oil is prepared.

The Preparation Of The Sublimate For This Work

Take one pound and a half of Hungarian Vitriol, one pound of common Salt and four ounces of Salt-peter; grind this together and put [with?] one pound of Quicksilver into the bottom of a glass body; place it in sand so that the sand do not come above the matter in the glass; put a head thereupon and give it a convenient fire and the sublimate will stick to the sides of the glass, which is to be used in your work.

Take the above prepared *Aqua vitae*⁴¹² and add to eight ounces of it three ounces of Salt-peter water and distil it out of a coated, glass retort and you will have an ounce of the *Aqua vitae*⁴¹² remain behind fixed. Then put again to the *Aqua vitae*⁴¹² one ounce of fresh Salt-peter water into a retort and distil as before and there will stay more behind. This addition of fresh Salt-peter water to the *Aqua vitae*⁴¹² and⁴¹³ distillation out of a coated retort, as has been said before, repeat so often till all remains fixed in the retort.

The Salt-Peter Water Is Made Thus

Take unburned potsherds grinded small and with three part of the same grind one part of purified Salt-peter. Put into the receiver half a pound of water to one pound of Salt-peter and force the Spirits over into it. That which is fixed with this water⁴¹⁴, put into a glass body and pour upon it the common *Aqua vitae Vitrioli* so that it be four fingers high upon it. Then distil it till the matter become dry. Take out this matter and dry it yet more that the rest of those corrosive Spirits may evaporate, then edulcorate it well with Spirit of Wine and the Medicine is prepared.

The Use

Three or four grains of this Medicine being taken in some good treacle for some days cureth the French pox; there [be] no sore so old and festered but is cured infallibly by it. I have cured with it likewise many spreading, old, running ulcers, as fistulas, cancers, the wolf⁴¹⁵ and the like. The Name of the Lord be praised therefore.

The Preparation Of A Medicine Out Of Common Sulphur

Take common Sulphur and grind it small, then grind with it three parts of calcined Vitriol, put it together into a high cucurbite and sublime it in sand till nothing will sublime more. Take then these flowers, put them into a glass and pour on them a common *Aqua vitae Tartari*, which hath been dissolved in a cellar, so that it swim on the top of its a hand's breadth. Place it in a convenient heat and the Sulphur will open itself in [a] few hours and become transparent red like a Ruby. This being done pour off the extraction into another glass and put to it very good distilled Vinegar and the Sulphur falls to the bottom with a great stink.

Pour off the *Aqua vitae* and edulcorate well the Sulphur and dry it gently. Put this Sulphur again into another glass cucurbite and pour upon it Spirit of Wine, which is prepared with philosophical Tartar, set it in heat for three days and the Spirit of Wine imbibeth again that excellent tincture of the Sulphur. Then pour off the extraction and draw off the Spirit of Wine with a pretty strong fire in sand and there will come over with it a pleasant, sweet smelling *Aqua vitae*. Having done so, rectify the oil in *Balneo Mariae* and draw off the Spirit of Wine gently and the *Aqua vitae Sulphuris* remaineth in the bottom.

The Use Of This Medicine

Six or eight drops of this oil being taken in a spoonful of Wine are good for those that are in a consumption. It is good likewise for coughs, openeth the breast and ulcers of the breast, likewise imposthumes. It relieveth against whatsoever may occasion any putrefaction in a man's body if the use of it be continued for some time.

The Preparation Of The Tincture Of Corals

Take red Corals, break them into pieces and pour on them a common Spirit of Salt and the Corals will be dissolved. This being done, draw off by distillation the Spirit of Salt and edulcorate them well. Then take to one marck⁴¹⁶ of this powder half an ounce of common Sulphur, pulverised, and having mingled it together, reverberate it very gently till all the Sulphur be burned away. Having done so, grind as much Camphor with the Corals and burn the Camphor likewise away. Then edulcorate well the Corals and pour upon them high rectified Spirit of Wine and digest them for eight days and the tincture of the Corals will elevate itself into the Spirit of Wine. Then pour off that which you have extracted and after that draw off the Spirit of Wine from it and there remaineth the tincture of Corals behind in the bottom like a red, fat oil of Olives.

The Use Of The Medicine

Six drops of this tincture given in a spoonful of Wine to those that are bereaved of their senses restoreth them again. This tincture comforteth likewise the brain and strengthens the memory, dispelleth sadness and melancholy, makes light-hearted, breedeth good blood and strengtheneth the heart. It is such a noble Medicine for which we are bound indeed to bless Almighty God.

Of The True Solution Of Pearls

Take very good Verdigris, grind it small and dissolve it in distilled Vinegar; pour off the clean and throw away the feces. Then distil off the Vinegar out of a glass body to a thickness and put it into a cold place and there will shoot from it a fair Vitriol. Put this Vitriol into another glass and pour on it a high rectified Spirit of Wine and dissolve therein the Vitriol very well. Separate the feces from it [and] afterwards distil off likewise the Spirit of Wine to a thickness and set it again in a cold place and the Vitriol shooteth again. Put then the Vitriol into a glass body and draw off by distillation the phlegm *in Balneo Mariae* till the matter becomes dry. Take it out, put it into a glass retort and distil once more with a stronger fire in sand and you will obtain a pleasant Vinegar. Dissolve in this Vinegar as many Pearls as it will dissolve, for this Vinegar worketh very well upon them, dissolveth the substance but not the shells. The Pearls being dissolved, draw off the Vinegar *in Balneo Mariae* till the Pearls be very dry, then take them out and edulcorate them with Rose-water. Put these Pearls thus prepared into a glass body and pour some Spirit of Wine upon them and digest them in [a] gentle heat four and twenty hours and there riseth a pleasant liquor from the Pearls which doth mount and swimmeth upon the Spirit of Wine like an *Aqua vitae* made of Cinnamon. Pour it off together with the Spirit of Wine and keep it.

The Use Of This Medicine

Take of this Spirit of Wine half a spoonful so that four or five drops of the oil may go with it. It comforteth the heart, gives strength to the very marrow and bones [and] cureth swimming in the head and whatsoever may be hurtful to the eyes. [It] dispelleth rheums in the head and the noise in the ears, openeth the passage to hearing and is, moreover, a most precious treasure in many distempers.

A Certain Cure Of The Stone

Recipe. Of common Salt-peter, well purified, one pound and as much of common white Spirit of Vitriol. Pour the Spirit of Vitriol upon the Salt-peter and the Salt-peter will be dissolved together. This being done, distil from thence the Spirit of Vitriol in ashes to a thickness and set it in some cold place and the Salt-peter will shoot again from it. Take two ounces of this Salt-peter and the like quantity of the Salt of Wormwood; pour on them a little of the oil of Sulphur made *per campanam* so that the Salts may be like a poultice. Mix with it likewise one dram of Anniseed oil and as much of white Amber, adding thereto a pound of Canary sugar and mix all these ingredients very well together. Let him that is tormented with the stone take of this powder every day five or six time[s] as much as will lie

upon a point of a knife, twice repeated, and this medicine will work upon the stone and break it and throw it out radically.

Of The Soul Or The Sulphur Of Lune Or The Philosopher's Silver

Take common Salt(-peter) and quick or unslaked Lime, reverberate them together in a wind furnace with the strongest fire, extract again the Salt-peter with warm rain water and coagulate it to dryness; mingle again with it new quick Lime, reverberate it and extract again; repeat this the third time. This being done take Calx of Silver, being after the dissolution in an *Aqua fort* prepared, and mix it with prepared Salt[-peter]; put it into a glass viol, pour on it common *Aqua fort* such as the goldsmiths use, made of Salt-peter and Vitriol, and draw it off by distillation in hot sand. Pour on it some fresh *Aqua fort* and having distilled it likewise, repeat it the third time, giving at last [a] very strong fire, that the matter in the glass may flow very well. Let it cool of itself in the furnace and the Silver will become transparent blue in one piece. Extract this with Vinegar till you can extract no more. Edulcorate that which is extracted with water, that the Salt may be separated from it.

Cohobate Vinegar upon the dry Sulphur till it come over like a Sapphire. Reduce the same Silver into small filings and add to it its weight of Sal-armoniack and sublime it in a glass body and the Sal-armoniack carrieth with it the Sulphur of Lune of a very pleasant sky-colour. Put this sublimate into a dish of glass, edulcorate it well with rain water, first distilled, and the Sal-armoniack will be separated. Then dry the Sulphur of Lune, put it into a little body and pour on it good rectified Spirit of Wine and set it twenty-four hours in heat and the Spirit of Wine doth imbibe the Sulphur of Lune, [a] fine transparent blue, like a Sapphire or Ultramarine, and leaveth some few feces behind, which separate from it.

The Use

Five or six drops of this tincture being taken in Wine doth dispel sad and melancholy thoughts. It preventeth unquiet sleep, cureth those as use to rise and wander up and down in the night and likewise that are lunatics and giveth rest to all such as are restless in the night.

The Secret Of The Quick Or Unslaked Lime

Take good, pure Chalk [and] burn it in a potter's furnace with a very strong fire to bring it to an exact maturity. Then grind it small upon a warm stone and pour on it, in a glass body, Spirit of Wine made with philosophical Tartar that the Chalk become like a thin poultice.

This being done, distil from thence the phlegm to the dryness of the Chalk, pour fresh Spirit of Wine on it and distil it off again. Repeat this six times, then grind the matter small and lay it on a stone in a cellar to dissolve and there will flow in a few days from it a liquor, which, when you have gathered, put it into a retort of

glass and distil it in sand and the phlegm comes over first, which keep apart. After this there cometh a spiritual liquor which is likewise to be kept by itself.

Moreover take crystal stones, pulverise them and grind their weight of live or mineral Sulphur with them. Put then this matter upon a broad, earthen platter, stirring it continually, and burn away the Sulphur from it. Then reverberate it in an open, flaming fire for three hours. This being done, likewise put the matter into a glass and pour the liquor upon it. Take likewise crabs eyes⁴¹⁷, put them into another glass and pour on them of the same liquor; let it stand pretty hot for fourteen days and nights and there will rise from both a moisture, which pour off together very clean into a little body of glass and rectify it *in Balneo Mariae* and the liquor remaineth behind. Three grains of which, being taken in wine, have wrought very great and admirable effects. This Medicine cureth likewise radically the stone of the bladder and kidneys, both in men and women.

Take this burned Chalk, pour upon it and then draw from it again several times an *Aqua fort* made of Vitriol and Salt-peter. Dissolve it afterwards in a cellar. Distil that which is dissolved into an oil with a strong fire. Digest with this oil a Calx of Lune, opened with *Aqua fort*, for a month. Reduce this Calx by melting down with Salt-peter and Sal armoniack and refine it with Saturn; then separate it and you will have a white, fixed Lune, which lay for a day and a night in an *Aqua fort* and you have good Gold, which endureth all trials. *Laus Deo*.

The Preparation Of The Great Philosophic Stone

Our Stone is made out of its own proper Essence; for its transmuteth other metals into real and true Gold, which Gold must be prepared and become a better Stone. And though nothing of another nature must be used in the preparation of our Stone, which might obstruct its majestic excellency, yet the preparation of it in the beginning cannot be made without means. But observe that, as you will hear afterwards, all corrosives must be washed away from it and separated, so that our Stone may be severed from all poison and be prepared to be the greatest Medicine. Now I will show the work itself.

Take of the very best Gold you can have, one part; of good Hungarian Antimony, six parts; melt these⁴¹⁸ together upon a fire and pour it out into such a pot as the goldsmiths use; when you have poured it out it becometh a *Regulus*. This same *Regulus* must be melted again that the Antimony may be separated from it.

This being done, add to it Mercury and melt it again and cleanse it again. Repeat this the third time and the Gold is purged and purified enough for the beginning of the work. Then beat the Gold very thin as goldsmiths do when they gild and make an amalgam with common Quicksilver, which must be squeezed through a leather. Let the Quicksilver fume away little by little upon a gentle fire, that nothing of it may remain with the Gold and stir it about continually with a small Iron [rod] and the Gold is become subtile so that its water may the better work upon it and open it.

The Preparation Of The Water

Take one part of Salt-peter, well purified, and grind with it the like quantity of Sal-armoniack and half as much of pebbles, very well cleansed and washed. Mingle all these ingredients together and put them into an earthen retort, that the Spirits may not come through and put the same into a distilling furnace. The retort must have a pipe behind and put as large a receiver as you can get to the retort. The receiver must lie in a vessel full of cold water and a wet linen cloth must be put round about it, which you must continually [change] with another wet cloth. Then again so much matter [must be put] into the retort [at intervals] till all is gone into it⁴¹⁹ and then your water is prepared.

Take then of the prepared Calx of Gold one part, put it into a glass body and pour three parts of the above made water upon it and place it in warm ashes and the Gold will dissolve in it; but if it should not altogether be dissolved, pour more fresh water upon it and it will dissolve it all. This being done, pour it out into another glass and let it stand till it become cold and it will let fall some feces, which separate by pouring the water from them to another glass. Set this glass *in Balneo Mariae* and put a head upon it. Let it stand in heat day and night and more feces will settle, which separate from it as before. Close up your glass very well after you have put on the head and lute another glass to the head and let it stand for fourteen days in a gentle heat that the body may be well opened. This being done, increase the fire and distil off the phlegm to a thickness that it remain in the bottom like an *Aqua vitae*. That which hath been distilled pour again into the body, having first made it warm, and lute again the head to it and let it stand to digest a day and night. Then draw off the water again by distillation and pour it again warm, upon it. Repeat this so long till the Gold is come over altogether into a low body with a flat bottom. Put this spiritualised solution of Gold again into a glass and pour on it a considerable quantity of rain water, putting thereto three parts of live Mercury to one of Gold but you must squeeze first the Mercury through a leather, and stir it very well together and you will see many wonderful colours. And if you do repeat this, stirring several times, there will fall an *Amalgama* to the bottom and the water will become clear.

This being done, decant the water and dry gently the *Amalgama*, which, having edulcorated it very well, put upon a broad, shallow, earthen platter under a cover. Stir it about continually with an Iron wire till all the Quicksilver be fumed away and there will remain upon the earthen [platter] a very fair powder of a purple colour⁴²⁰.

Afterwards You Must Prepare Your Spirit Of Wine With The Philosophical Tartar In The Manner Following:

First you are to know that the Tartar of the philosophers, whereby the lock is unopened, is not like unto common Tartar as many do think; but it is another Salt and springeth from one root and is the only Key to open and to dissolve metals and is prepared as followeth. Take ashes of a vine which hath borne grapes that have yielded good wine; make of them with warm water as strong a lee⁴²¹ as possibly can be made. When you have a considerable quantity of this lee, boil it

away and coagulate it to a dryness and there remaineth a reddish matter. Put this matter into a reverberating furnace and reverberate it for three days or thereabouts in an open fire, that the flame may play very well upon it and stir it continually till the matter is become white.

Afterwards dissolve this [re]verberated matter in fountain water and let it settle, pour off the clear [liquid] and filter it, that all the feces may be separated and coagulate it in a glass body and you will have a pure, white Salt of Tartar from which a true Spirit is drawn⁴²².

Take now high rectified Spirit of Wine, fully freed from its phlegm, [and] put the same into a glass phial with as long a neck as possibly you can get. But first of all put into it your Salt of Tartar and then the Spirit to the supereminency of three fingers. Lute a head to the phial and put thereto another glass, let it stand in a gentle heat, then distil gently off the phlegm, and the Spirit of Tartar is opened by the Spirit of Wine and by reason of their reciprocal, wonderful love it comes over with the Spirit of Wine and is united with it. The remaining feces and some phlegm staying behind with them are to be put away.

This is now the right Spirit of Wine, wherewith you may open that which the lover of Art desireth to know, for it is become penetrant by preparation.

Take now the powder of Gold of a purple colour and having put it into another phial, pour on it your Spirit of Wine. Put it, very close luted, in a gentle heat and it will extract the Sulphur of Gold within twenty-four hours of a high red colour like blood. Having done so [so often] that it doth not yield any tincture more, pour off the extraction very clear into a little glass body. The remainder is a white Calx. Pour upon this Calx the aforesaid Spirit of Wine and let it stand in putrefaction, having the glass well stopped, for fourteen days and nights and the Spirit of Wine will become of a white colour like milk, which pour off clear and pour upon it⁴²³ fresh Spirit of Wine and let it stand a day and [a] night longer and it will be coloured again, but not much. Add this to the first and what remaineth do not dry, but leave it in the glass. Put the white extraction into a little body and distil the phlegm from it till it be reduced to a small quantity.

This being done, put the glass in a cellar and there will shoot from it fair and transparent crystals, which having taken out, put the remainder again in a cellar and you will have more crystals, which put together into a body of glass, for it is the Salt of the Philosophers, and pour half the extraction of the Sulphur of Gold upon them and they will dissolve immediately and melt like butter in hot water. And then distil it together out of a glass body in hot ashes and it will come over together in the form of a red oil, which falls to the bottom and the Spirit of Wine swimmeth upon the top, which separate from it.

This (oil) is the true Potable Gold, not reducible into a body, and my *Phalaia*, whereby I have cured many by the blessing of God, giving but three grains of it in Wine.

The other half of the extraction must be distilled gently *in Balneo Mariae* to a dryness [that] the Spirit of Wine may be separated. Pour on it this Oil of Gold or Potable Gold and it taketh the powder in a moment and becomes of a much higher colour than it was before; and this will dissolve in common Spirit of Wine and other Wine as red as a Ruby, which constantly and wonderfully cureth all such distempers of the body as have their origin from within.

Then take that other part of Mercury of Pure Gold which you have kept and pour all this, being its own oil, upon it and distil by an alembick, but not too strongly; and there comes over some phlegm and the oil doth precipitate its own Mercury and becomes white again, the greenness⁴²⁴ being lost and gone.

This work being done likewise, get a philosophical egg, which the philosophers call their Heaven and you will find two parts of the oil in weight to one part of the precipitated Mercury. Put then the Mercury into a glass and add the oil of Gold to it, so that one part of the glass may be filled and three parts remain empty. Seal it well as Hermes teacheth and put it into the three-fold furnace so that it standeth not hotter than an egg which is under an hen to be hatched, and the matter will begin to putrefy within a month, and doth become very black which, when it doth appear, it is then certain that the matter is open by putrefaction and you may be glad of the happy beginning. Increase now the fire to the second degree and the blackness will vanish away in time and change into many admirable colours. These colours being gone likewise, increase the fire to the third degree and your glass will look like Silver and the rays will become ponderous. Then, increasing the fire to the fourth degree, the fumes will cease by little and little and your glass will shine as [if] it were beset within with cloth of Gold. Continue this fire and the rays will disappear likewise and there will be no more rays be seen to rise, but you will see your matter lie beneath like a brown oil, which at length being become dry, doth appear like into a Granat⁴²⁵, which is both fixed and liquid like wax, penetrant like oil and mighty ponderous.

He that hath obtained this may render thanks to God his Creator, for poverty hath forsaken him, diseases will fly from him and wisdom hath taken possession of him.

Having thus prepared your Medicine, if you intend to multiply it proceed as follows. Take of the prepared powder of Gold of a purple colour, as you have done before, three parts. Add to it of the prepared tincture, one part, in a new Heaven or philosophers' egg. Seal it again hermetically and set it again into the furnace as before and the matter will unite itself and dissolve and be brought to perfection within thirty-one days, which is a month, which otherwise will take up

ten months. Thus you may multiply the Medicine *in infinitum* so that you may perform things which the world will account incredible.

Lastly you must know that this Medicine is a very spiritual and piercing one, which cureth any distempers of this world in all creatures whatsoever. One only grain of it being taken, it penetrateth the whole body like a fume, cleareth out of the body all that is bad and bringeth that that is good in the room of it, reneweth the man and maketh of him, as it were, a new man, which it preserveth without any accidents to his age and the term prefixed by the Most High. *Contra mortem remedium non est.*

This Medicine, being first fermented with other pure Gold, doth likewise tinge many thousand parts of all other metals into very good Gold as I showed in a former process, whereby such Gold likewise becometh such a penetrant Medicine that one part doth tinge and transmute a thousand parts of other metals, and much more beyond belief, into perfect Gold. God be blessed and praised both now and for ever more. Amen.

Additional Preparations For A Fuller Declaration Of The Same

Spirit Of Mercury By Itself Or Mercurial Water

Put running Mercury into a retort and put to it a receiver, which must stand in a glass with water in it. Distil then, and the Spirit will precipitate itself and is resolved into a water. Pour out this water and put the Mercury which sticketh to the neck of the retort back again into the retort. Distil and rectify till you have brought and reduced it to a water. This spirit of Mercury cureth almost all distempers and doth extract the essence out of minerals and metals.

A Tincture Both Upon Men And Metals

Take the spiritual Gold of a purple colour, extract its Sulphur with distilled Vinegar and separate the Vinegar again from it that it become a powder. This powder being dissolved in Spirit of Red Mercury, that is Gold, put thereto Salt of Gold and fix it. This is an universal Medicine for sick and diseased bodies of men, likewise it is excellent to exalt metals to the highest degrees.

A Tincture Upon White

Calcine Silver with Salt and Quicklime and extract its blue Sulphur, which elevate and rectify with Spirit of Wine that it remain a liquor. Dissolve this in the white Spirit of Vitriol and in the Spirit of mineral Mercury.

I do not understand here the red Mercury, but the common, white, mineral Mercury, or rather that [which] is extracted out of Vitriol.

Fix it then, and you have an universal Medicine against all distempers and a tincture which doth tinge Lead, Pewter, Mercury and Copper into Silver.

To Make An Ounce Of Gold Out Of Half An Ounce

Take Spirit of Salt, rectify it with Spirit of Wine and it become sweetish. Pour this upon the Spiritual Gold of a purple colour and it will extract only the Soul or Sulphur of the Gold, but doth not touch the body of Gold. The Sulphur of Gold doth graduate Silver into Gold, yet no greater quantity of it than there hath been of Gold. The body of Gold must be as white as Silver. Reduce it upon a cupel with Saturn and a little Copper and the white body of Gold doth recover again its colour and property and becometh good Gold.

To Make Mercury Of Gold Or The Philosophical Mercury

Take the Gold of a purple colour out of which the Sulphur is already extracted, digest it with the following water for a month, then revive it again by driving it through a retort in the neck whereof are to be laid Iron plates. Drive it into a receiver with some water in it and it runneth together and becometh a Quick Mercury of Gold.

The Water Is Made As Followeth

Take Salt of Urine of a young man that drinketh nothing but Wine and likewise Salt of Tartar and Sal-armoniack, *ana*⁴²⁶. Let all this dissolve into a liquor, which rectify with Sprit of Wine that it become very sweet. This is the Arcanum wherewith the body of Gold is reduced into a running Mercury.

To Make The Salt Of Gold

Pour⁴²⁷ Gold three times through Antimony, beat it into thin plates and dissolve them in *Aqua Regis*. Dissolve likewise Salt of Tartar in Spirit of Wine and draw off the phlegm that it remain like an oil. With this oil precipitate your Gold and separate again the Salt of Tartar from it by ablutions, then reverberate it fourteen days. Pour upon this Calx of Gold distilled Vinegar; let it boil gently a day and night and the Vinegar doth dissolve the Salt of the reverberated Gold. What remaineth in the bottom undissolved must be reverberated again eight days. Then boil it again in new Vinegar (and) put this afterwards to the first solution.

If anything remaineth behind it must be reverberated eight days more till the body is gone into the Vinegar. Then draw off the Vinegar *in Balneo Mariae* and you have the Salt of Gold in a yellowish powder which cureth all distempers.

Soli Deo Gloria

**To Conclude These Preparations With A Brief Discovery Of The First
Tincture, Root Aand Spirit Of Metals And Minerals, How They Are
Conceived, Ripened, Brought Forth, Changed And Augmented**

Of The First Tincture, THhe Root Of Metals

Observe that the tincture which is the root of all metals is a supernatural, flying, fiery Spirit. It hath its sustenance and natural habitation in the earth and water, where it may rest and work. And this Spirit is found in all metals, and more abundant in other metals than Gold; for the Gold is very close, solid and compact by reason of its well digested, ripened and fixed body; therefore it can no more enter into the body than the body doth need. But other metals have not such a fixed body, but their pores are open and dispersed, therefore can the tingeing Spirit abundantly more penetrate and possess them. But because the bodies of other metals are unfixed, the tincture likewise cannot stay with these unfixed bodies, but must go out of them, and [it] being [the case that] the tincture of Gold doth in no other metal abound more than in Iron and Copper, as husband and wife, their bodies are destroyed and the tingeing Spirit from thence [is] expelled, which breedeth much blood in the opened, prepared Gold, and by its feeding doth make it volatile. Therefore when the volatile Gold is filled by its meat and drink, it taketh up its own blood, doth dry it up through its own internal fire with [the] help and addition of a moist fire and is again a conquest, which doth fix, nay produceth the highest fixedness, so that the Gold becometh a high fixed Medicine and cannot make a body again by reason of the superabundant blood, except there be added to it a superfluous body into which this [super] abundant fixed blood doth disperse itself, which joined metallic body is penetrated by the exceeding great heat of the fixed blood of the Lion, like fire, [is] cleansed from all impurity and immediately is ripened to a perfect maturity and fixedness.

I now pass to the birth and to the generation, how the *Archeus* doth show and pour forth its power and displayeth it, by which all metallic and mineral forms are exposed to the view and are made formal, palpable and corporeal through the mineral, incomprehensible, flying, fiery Spirits.

First you are to know that all the metals and minerals of the earth have one only matter and one only mother, by which they in general altogether have received their conception and perfect bodily birth. And this matter, which cometh from the centre, doth divide itself in the beginning into three parts to produce some corporeal thing and a certain form of every metal. These three parts are fed and nourished by the elements in the earth out of its body till they become perfect. But the matter, which hath its original from the centre, is framed by the Stars, wrought by the elements and formed by that which is terrestrial and is a known matter and the true mother of metals and minerals and is such a matter and mother out of which man himself hath been conceived, born, nourished and made corporeal, and may be altogether compared to the Middle World⁴²⁸, for whatsoever is in the Great World, that is known likewise in the Little and whatsoever is in the Little World, that is likewise in the Great. And thus what is in the Great and Little World together, that is found in the Middle World, which joineth the Great and Little Worlds and is a Soul, which doth unite and copulate the Spirit with the body. This Soul is compared to water and is indeed a right true water, yet doth it not wet like other water, but it is an heavenly water, found dry in a metallic, liquid substance, and a soul-like water, which loveth all Spirits and

doth unite them with their bodies and bringeth them to a perfect life. Therefore it is certain that the water is a mother of all metals, which, being heated by a warm, aerial fire⁴²⁹, as is the Spirit of Sulphur, bringeth life into the terrestrial body through its ripening, wherein the Salt is apparently found, which doth preserve from putrefaction, that nothing may be consumed by corruption. In the beginning and in the birth is wrought first the Quicksilver, which yet lieth open with a subtile coagulation, because there is but little of the Salt communicated to it, whereby it showeth more a spiritual than a corporeal body. Other metals, which are all derived from its essence and have more Salt, which maketh them corporeal, do follow after this. I begin with the Spirit of Mercury.

Of The Spirit Of Mercury

All visible and palpable things are made out of the Spirit of Mercury, which is beyond all the terrestrial things of the whole world, and all things are made out of it and have their original from it. For herein is all to be found that can do all that the Artist doth desire to enquire into. It is the principle to work metals, being made a spiritual Essence, which is a mere Air, and flyeth to and fro without wings and is a moving wind, which, after its expulsion out of its habitation by Vulcan, is driven into its Chaos, into which it entereth again and doth resolve itself into the elements, where it is attracted by the Stars after a magnetical manner, out of love, from whence it went forth and was wrought out before, because it desireth to be united again with its like. But when this Spirit of Mercury can be taken and made corporeal, it doth then resolve itself into a body and becometh a clear, fair and transparent water, which is a true spiritual water and the first Mercurial Root of minerals and metals, spiritual, unperceivable, incombustible, without any commixtion of the terrestrial aquosity. It is that heavenly water of which much hath been written. For by the Spirit of Mercury all metals may be, if need requireth, dissolved, opened and without any corrosive reduced or resolved into their first matter. This Spirit reneweth both men and beast[s] like the Eagle⁴³⁰, consumeth whatsoever is bad and produceth a great age to a long life.

To declare further the Essence, matter and form of this Spirit of Mercury, I must tell you that its Essence is Soul-like, its matter spiritual and its form terrestrial, which yet must be understood by some incomprehensible thing⁴³¹.

Touching the beginning of this Spirit of Mercury, this is needless to know because it is of no benefit, nor can it do you any good. But observe that its beginning is supernaturally from Heaven, the Stars and Elements, granted in the beginning of the first Creation to enter further into a terrestrial being. And because this is needless as I have told you, leave that which is heavenly to the Soul and apprehend it by faith. That which is of the Stars, leave likewise alone, because such impressions of the Stars are invisible and incomprehensible. The Elements have already brought forth this Spirit perfect into the World, through the nourishment of it, therefore do not meddle with them either, for no man can make any Element, but the Creator alone; and insist upon thy Spirit already produced, which is both formal and not formal, comprehensible and incomprehensible and

yet doth appear visibly, and you have the first matter, out of which are grown all metals and minerals and is one only thing and such a matter which doth unite itself with the Sulphur of Venus or Copper and is coagulated with the Salt of Mars, so that it becometh one body and a perfect Medicine of all metals, not only to generate [them] in the beginning in the earth, as in the great world⁴³², but also by [the] help of a moist fire to change and transmute [them], together with the augmentation, in the little world. Let this not seem strange to you, because the Most High hath thus permitted it and Nature hath wrought it.

But [as to] how the Archaeus worketh further by the Spirit of Mercury in the earth, you are to understand that after the spiritual seed is framed from above by the impression of the Stars and fed and nourished through the Elements, this seed is changed into and is become a mercurial water: as in the beginning the great world⁴³³ likewise was made of nothing⁴³⁴; for the Spirit moved upon the water and thus was this cold, waterish and terrestrial creature revived to life by an heavenly warmth⁴³⁵. It⁴³⁶ was in the great world the power and the operation of the Light of Heaven⁴³⁷; in the little world likewise, the power of God and the operation by His Divine and Holy Breath⁴³⁸ to work in the earth. Furthermore the Almighty did grant and ordain means for performing of the same that the creature might get power to work upon another creature⁴³⁹ and one might help and promote the other for the forming and perfecting of all the works of the Lord. Thus was granted to the earth an influence to generate by the Luminaries of Heaven and likewise an internal heat to warm and to ripen that which was too cold for the earth by reason of its aquosity. And thus to every creature a peculiar Genius [is granted] according to its kind, that so there is raised a subtile, sulphureous steam by the starry heaven, not a common, but another, clarified, cleaned and pure steam, separated from others, which doth unite itself with the mercurial substance, by which warm property in a long time the humidity is dried up by little and little and then the Soul-like property⁴⁴⁰, being joined with it, which giveth the body and balsam of maintenance and worketh before too upon the earth by a spiritual and starry influence. Thus happeneth, then, a generation of metals according to the commixtion of the three principles and according as they take in more or less of these three, so the body is formed. If so be the Spirit of Mercury is directed and formed from above upon animals, then there is produced an animal being⁴⁴¹, but if it seizeth upon vegetables, a vegetable work is brought forth. And if it falls upon minerals, by reason of its infused nature there will spring thence minerals and metals. Nevertheless everyone is differently wrought, the animals by another form by themselves, the vegetables after a manner proper to themselves and the minerals likewise on another fashion, every one after a singular way. Now I shall faithfully discover how this Spirit of Mercury may be had and obtained, the manner how to prepare it, that it may cure diseases and change and alter all metals of the ignoble kind, as they are generated in the little world by a transmutation and augmentation of their seed.

Take, in the Name of the Lord, red mineral Quicksilver which looketh like Cinnabar and the best mineral Gold that can be gotten. Take an equal quantity of

them both and grind them together before they have been in any fire; pour upon them an oil of Mercury made by itself out of the common, putrefied and sublimed Quicksilver; digest them for a month and you will have an extraction which is more heavenly then terrestrial. Distil gently this extraction *in Balneo Mariae* and the phlegm cometh over and the ponderous oil remaineth in the bottom, which taketh up into itself all metals in a moment. Add to this three times the quantity of Spirit of Wine, circulate it in a pelican till it becometh blood-red and hath recovered an incomparable sweetness. Pour off the Spirit of Wine and add to it fresh Spirit of Wine. Repeat this so long till the whole matter be dissolved into an exceeding sweet and ruby colour[ed], transparent liquor, which mingle afterwards together. Pour it upon white, calcined Tartar and distil it with a strong fire in ashes and the Spirit of Wine remaineth behind with the Tartar, but the Spirit of Mercury cometh over. This Spirit of Mercury being mixed with the Spirit of Sulphur Solis, together with its Salt, whosoever shall bring them over joined and united together, that they may not be separated *in infinitum*, he will have such work (if so be it doth receive its Ferment in a due measure and prefixed term, with Gold, by a solution, and is brought in its proper maturity to a *plusquam* perfection) to which nothing may be compared for the preventing of diseases and poverty. This Spirit of Mercury cureth the dropsy, consumption, gout, stone, French pox and all other lasting sores. It is the only Key to make the corporeal Gold⁴⁴² potable.

Of The Spirit Of Copper

Venus is clothed with a heavenly Sulphur, which doth far exceed the Splendour of the Sun, because there is found much more Sulphur in her than in Gold. But learn what the matter is of the said Sulphur of Gold, which dwelleth and reigneth abundantly in Venus. [It] is a flying and very hot Spirit, which can search and penetrate all, as also digest, ripen and bring to maturity, namely [bring] the imperfect metals into [the] perfect. If you ask how the Spirit of Copper can ripen and bring to perfection other imperfect metals, it being itself, in its body, imperfect and not fixed, I answer that this Spirit cannot have or hold in Copper a fixed body for an habitation; therefore the habitation being burned by the fire the guest goeth out of it likewise and must leave his habitation with impatience, for he dwelleth therein like an hireling. But in the fixed body of Gold he hath a protection that nothing can drive him out without the sentence of a peculiar Judge, because he hath taken possession like an heir and hath taken root in that fixed body [so] that [he] cannot be cast out so easily. The tincture which Venus hath obtained is likewise to be found in Mars, yea much more powerful, higher and more excellent⁴⁴³ for Mars is the husband, Venus the wife. This tincture is likewise to be found in Verdigris and Vitriol as in a mineral. of which a volume might be writ; and in all things there is found a Sulphur which doth burn and yet another Sulphur which doth not burn, which is a wonderful work. The one is white, the other red in the operating birth, but the right and true Sulphur is incombustible, for it is a mere and true Spirit, out of which is prepared an incombustible oil and [it] is indeed the Sulphur out of which the Sulphur of Gold, out of one and the same root, is made and prepared.

This Sulphur may be very well called and christened the Sulphur of the Wise, because in it is found all wisdom⁴⁴⁴, if you except the Mercurial Spirit, which is to be preferred⁴⁴⁵, and with which it, together with the Salt⁴⁴⁶ of Mars⁴⁴⁷ must be united through a spiritual copulation⁴⁴⁸ and [these] three may be brought to a correspondency and be exalted into one operation⁴⁴⁹.

This Spiritual Sulphur doth likewise and in the same manner derive its original from the Upper Region⁴⁵⁰, as the Spirit of Mercury doth, but with another form and fashion, whereby the Stars do show a separation in fixed and unfixed, in tinged and not tinged things. The tincture doth consist only in the Spirit of Copper and chiefly of its consort⁴⁵¹ and is a mere steam, stinking and of a very ill scent in the beginning. And this must be resolved in a liquid manner, that the stinking, incombustible oil may be prepared out of it. This oil is easily joined with the Spirit of Mercury and do[es] soon take up all metallic bodies, being first prepared according to the account I formerly declared. Venus hath much Sulphur; she hath been, together with Mars, digested and ripened sooner than any other metals, but because they have had but little help from the inconsistent Mercury, being he had no room left him to work harder, by reason of superabundant Sulphur, they could not receive or obtain a melioration of their unfixed bodies. Now I will discover a mystery to you, that Gold, Venus and Mars have in them one and the same Sulphur, one tincture and the same matter of their tincture, which matter of the tincture is a Spirit, a Mist and a Fume, which hath penetrated and doth penetrate all bodies. If you can bring it into captivity and do accuate it with the Spirit which is found in the Salt of Mars and then do join with the same the Spirit of Mercury according to their weight and do separate them from all impurity, that they become sweet and sweet-smelling, without any corrosive, you have then a Medicine to which nothing in the world may be compared. If you ferment this Medicine with the shining Sun you have made an ingress which is penetrant to work and to transmute all metals.

Lastly take notice that the root of the philosophical Sulphur, which is an heavenly Spirit, together with the root of the spiritual, supernatural Mercury and the principle of the supernatural Salt, is in one and is found in one matter, out of which the Stone, which hath been found before me, is made, and not in many things although the Mercury be drawn by itself by all the philosophers and the Sulphur by itself, besides the Salt apart⁴⁵², that so [it may appear that] Mercury is found in one and the Sulphur in one and the Salt in one. Notwithstanding all this do I tell you that this is to be understood of the superfluity, which is found [al]most in every one - and particularly in many ways may be used profitably and prepared to a Medicine and [for the] transmutation of metals. But the universal, as the greatest treasure of terrestrial knowledge and wisdom and of all the three principles, is one only thing and is found in one only thing and is drawn out of it, which can reduce all metals into one only thing and is the true Spirit of Mercury and the Soul of Sulphur, joined together with the spiritual Salt, enclosed under one heaven and dwelling in one body; and [it] is the Dragon and the Eagle; it is

the King and the Lion; it is the Spirit and the body, which must tinge the body of Gold to be a Medicine, whereby it getteth abundant power to tinge others its consorts.

Concerning the generation of Copper, observe that Copper is generated out of much Brimstone, but its Mercury and Salt are equal in the same, for there is neither more nor less in quantity of one and the other to be found. Now because the Brimstone doth exceed in quantity the Salt and Mercury, there ariseth from thence a great tingeing redness, which great redness hath so possessed the metal that the Mercury could not perfect its fixedness, that a more fixed body might have been produced out of it. You are further to know that the form of Venus' body is of the same condition that a tree is which hath and doth yield abundance of Gum, as in the pine and fir-tree, with other sorts of trees, which Gum is the Sulphur of the tree, which drives out sometimes this Gum at the sides of it by reason of its too great abundance and because it cannot harbour it all. Such a tree now, that is tinged with so much fatness by Nature and the ripening of the elements, burneth and taketh fire immediately; neither is it heavy and [it] is never so durable as oak and the like hard wood, which is solid and compact and hath not his pores so open⁴⁵³ as that sort of light wood, that the Brimstone might abundantly reign in it. But therefore hath the oak wood more Mercury and a better Salt than the pine or fir-tree. And such wood is never so much apt to swim upon the water as the fir-tree is, because it is [so] close, solid and compact that the air in it cannot bear it up. The same is to understood of metals, but especially of Gold, which, by reason of its much fixed and well ripened Quicksilver, hath a most solid, compact, close, fixed and invincible body, to which neither fire nor water, neither air nor any putrefaction of the earth can do any hurt because its pores are closed up and the corrupting power of the elements cannot injure it. Which fixedness and solid and compact conjunction do demonstrate its natural ponderosity, which is not to be found or proved in other metals, which may be discerned not only by weighing it in a pair of scales, but you will find it likewise if you put but a scruple of pure Gold upon a hundred pound weight of Quicksilver, it will fall presently to the bottom, whereas all other ponderous metals laid upon Quicksilver swim upon it and do not sink to the bottom because their pores are more largely extended that the air or wind may pass through them to bear them up.

Concerning the Spirit of Venus or Copper in physick, you are, in fine, to observe that it is found very necessary and wholesome in its virtue and efficacy; not only that Spirit that lieth *in primo Ente*, but that Spirit likewise which is found in the last matter. Its virtue, power and operation is such that in the rising of the Mother it is to be preferred before any Medicine whatsoever: also against the falling sickness, the dropsy, the stone. If you have a special care of this Spirit of Copper it will work such wonders both inwardly and outwardly as will be accounted of all incredible and supernatural.

To conclude, the Spirit of Copper is a hot Spirit, penetrant and searching, consuming all the bad humours and phlegm both in men and metals and may justly be accounted the Crown of physick. It is very fiery and piercing,

incombustible yet spiritual and without form and, therefore, is capable, like a Spirit, to further in particular the ignition, digestion and ripening of things without a form.

Of The Generation Of Mars, Its Spirit And Tincture

Mars and Venus have one and the same Spirit and tincture as the Gold and other metals have. Though this Spirit be found in every metal, in some [there is] a greater, in some a smaller quantity. It is undeniable and confessed of all that there are divers men and divers opinions, although men in the beginning are made out of one first matter and generated and born out of one seed, yet there is a manifold difference of their opinions because the operation of the Stars hath occasioned this and not without a cause. For the influence of the Great World worketh the other (namely the difference of opinions) after itself in the Little World, because all the opinions, nature and thoughts, together with the whole complexion of man, do derive their original from the influence of the Stars of Heaven and do show themselves according to the Planets and Stars, where nothing can withstand nor obstruct such an influence because the generation of their perfection is already performed and brought to a period or finished. For example, a man is naturally inclined to study, one hath a mind in Divinity, another for the study of the Law, the third for Physick, the fourth will be a Philosopher. Besides all this, there are many wits that have a natural inclination for mechanical arts, as one turneth a limner, another a goldsmith, this man a shoemaker, that man a tailor, another a carver and so forth. All this happeneth by the influence of the Stars, whereby the imagination is strengthened and founded supernaturally, wherein it resolveth to continue; as we do find if a man hath once taken up a resolution in his mind and laid a foundation upon it, that no man is able to bring or keep him from it, that he should not so obstinately stand upon it, death only excepted, which at last closeth up all. The same is understood of chemists and Alchemists, who, having got once into the secrets of Nature, do not intend to give them over so easily except they have more exactly searched Nature and wholly absorbed⁴⁵⁴ and finished the study thereof, which yet is no easy matter. Thus you are likewise to understand of metals that according as the infusion and imagination happeneth from above, so happeneth the form likewise; although metals are altogether called metals and are indeed metals, yet as you have understood by divers opinions of men, which are altogether men out of one matter, there may be manifold and divers metals, of which one hath got an hot and dry, another a cold and moist, another a mixed complexion and nature. Therefore because the metal of Mars hath before others been ordered by a gross Salt in the greatest quantity in its degree, its body is the hardest, most inflexible, strongest and coarsest which Nature hath thus appropriated to it. It containeth the least part of Mercury and little more it hath of Sulphur but the greatest part of Salt; and from this mixture is sprung its corporeal being and [it] is thus born into the world with the help of the elements. Its Spirit is an operation equal to other Spirits, but if the true and right Spirit of Iron can be discerned, I assure you one grain of its Spirit or quintessence, taken and administered in Spirit of Wine, comforteth and strengtheneth a man's heart, mind and courage not to fear his

enemies. It stirreth up a lion-like heart within to fight Venus' battles. If the conjunction of Mars and Venus doth rightly happen in a certain constellation⁴⁵⁵, they have success, victory and conquest both in love and sorrow, in fight and peace and will continue of one mind though the whole world should bear a spleen and enmity against them. This spirit cureth wonderfully all martial distempers.

This Spirit of Iron, being rightly discerned, hath a secret affinity with the Spirit of Copper, that they may be so joined together that there riseth one only matter from them, of one and the same operation, form, substance and being, which will cure the same distempers and transmute the particulars of metals with profit and honour.

But Iron, together with its virtue, ought properly to be considered in the manner following, that it hath a terrestrial body only in its corporeal form, which body may be used to a great many things, to alter the blood, to outward wounds, to a graduation of Silver and inwardly to the constipation of the body, which yet is not always beneficial to use, neither in a man's body inwardly and outwardly, nor yet as concerning metals, because there is no great advantage to be made *per se* without the known right means, which do belong to Nature's secret knowledge. Observe one thing more, that the Loadstone and the true Iron are almost of one and the same nature, even as it is according to a divine, spiritual and elemental sense betwixt the body, its Soul and the Chaos out of which the Soul and Spirit are gone; the body is framed last of all out of this composition.

Of The Spirit Of Gold

If you are desirous to get this golden Loadstone, your prayers must be rightly made to God in true knowledge, contrition, sorrow and true humility for to know and learn the three different worlds, which are subject to human reason⁴⁵⁶; as there is the super-celestial world⁴⁵⁷, wherein the immortal Soul⁴⁵⁸ keepeth its seat and residence beside its first original⁴⁵⁹ and is by God's creation the first moving sensibility, or the first moving sensible Soul⁴⁶⁰ which of a supernatural being hath wrought to a natural life. And this Soul and this Spirit is the root and the first fountain and the first creature existing in the life of anything⁴⁶¹ and the *primum mobile*⁴⁶², which hath been so much controverted by learned men. Observe likewise the second celestial world⁴⁶³ and take good notice of it for therein do reign the Planets and all the heavenly stars have their course, virtue and power in this heaven and do perform therein their service, for which God that placed them there and do work in this their service by their Spirit [on] both minerals and metals.

Out of these two worlds ariseth yet another different world⁴⁶⁴, where it is found and comprehended what the other two worlds have wrought and produced. Out of the first Super-celestial World is derived the fountain of life and of the Soul; from the second Celestial World doth spring the Light of the Spirit⁴⁶⁵ and from the third, the Elemental World, cometh the invincible, heavenly yet sensible fire, by which it digested and ripened that which is comprehensible. These three matters

and substances do generate and bring forth the form of metals, among which Gold hath the pre-eminency because the sidereal and elemental operation hath mellowed and ripened the Mercury in this metal the more substantially to a sufficient and perfect maturity. And as the seed of a man doth fall into the womb and toucheth the *menstruum* which is its earth, [and as this]⁴⁶⁶ seed which goeth out of the man into the woman is wrought in both by the Stars and the elements that it may be quite united and nourished by the earth to a generation, so you are likewise to understand that the Soul of metals [is worked upon] which is conceived by an unperceivable, invisible, incomprehensible, abstruse and supernatural, celestial composition, as out of water and air, which are formed out of the Chaos and then further digested and ripened by that heavenly, elemental light and fire of the Sun, whereby the Stars do move the powers, when its heat in the inward parts of the earth, as in the womb, is perceived. For by the warming property of the Stars above, the earth is unlocked and opened that the infused Spirit of the same may yield food and nourishment and be enabled to generate something as metals, herbs, trees and beasts, where every one particularly bringeth with it its seed for a further multiplication and augmentation. And as the conception of a man is spiritual and heavenly, whose Soul and Spirit, by nourishment of the earth in the mother's womb, are formally brought up to a perfection, so likewise it is to be observed and understood in every particular of metals and minerals. But this is the true secret of Gold, namely to instruct and teach you by an example and similitude, whereby the possibility of Nature and its mystery is to found in the manner following. It is probably true that the heavenly light of the Sun is of a fiery property and of a fiery being, which the Most High God, as Creator of Heaven and Earth hath granted to it through an heavenly, constant and fixed Sulphureous Spirit for the preservation of its substance, form and body, which creature, through its swiftness is inflamed and set on fire by the air, which inflammation will never be extinguished as long as the motion doth last and the whole created, visible world doth continue and endure, not in the least diminisheth in its power, because there is no combustible matter extant which might be given to it, whose consumption might cause the decay of that great light of heaven. So is Gold by the superior [counterpart] of its essence⁴⁶⁷ thus digested and ripened and is become of such a fixed, invincible nature that nothing at all can hurt it, because the upper fixed Stars have penetrated the lower, that the lower fixed Stars, by reason of their infusion and grant of the upper, need not to give place to their equal because the lower hath received and obtained such a constant fixedness from the upper.⁴⁶⁸

I will add another similitude, according to the manner of philosophers, of the great light of heaven and of that small fire, which, being terrestrial, is here kindled every day and is made to burn before our eyes, because that great light hath a magnetical likeness and an attractive, loving power with that same small fire here upon earth, which is yet without form and impalpable and found only spiritual invincible, insensible and incomprehensible. It is remarkable, as it is proved and demonstrated by experience, that that great light of heaven hath a great love for and beareth an affection and inclination to the little fire, which is terrestrial, by

reason of the Spirit whereby both are agitated and preserved from their utter ruin and destruction. For do but consider that as soon as the air, through [the] great moisture which it hath attracted, conceiveth any corruption, that so through mists and further coagulation and conjunction clouds are generated, the beams of the Sun are hindered and obstructed that the Sun cannot obtain its reflection nor have its due penetrating and searching power; so likewise this little terrestrial fire doth never burn so clear in dark and rainy weather, neither doth it show itself with that gladness in its operation as when the air is fair, pure and clear. The cause is this, for through the obstacle of the moist air the love is hindered that the attractive power, growing sad, cannot exercise its perfect love and operation as it ought to do, for the contrary element, the aquosity, causeth this obstruction. As now the Sun, that heavenly great light, hath a special communion and love with the small terrestrial fire to attract after a magnetic manner, so likewise hath the Sun and Gold a special correspondency and a peculiar attractive power and love together, because the Sun hath wrought the Gold through the three principles, which have their loadstone, and is nearest of all related to the Sun⁴⁶⁹ and hath attained to the highest degree, so that the three principles are found most mighty and powerful in the same. Next to it is Gold in its corporeal form, because it is framed out of the three principles, but hath its original and beginning from the heavenly and golden loadstone. This is now the greatest wisdom of this world. In this loadstone is and lieth buried the dissolution and opening of all the minerals and metals, their government as also their matter of the first generation and their power as touching health moreover the coagulation and fixation of metals, together with the operation to cure all diseases. Take a special care of this Key, for it is heavenly, sidereal and elemental, out of which the terrestrial is generated. It is supernatural and natural together and is born out of the Spirit of Mercury, heavenly; out of the Spirit of Sulphur, spiritual; but out of the Spirit of Salt corporeal. Out of this spiritual essence and out of this spiritual matter out of which the Gold first of all is made corporeal into one body, the ancient⁴⁷⁰ as well as modern Rosicrucian philosophers do make potable Gold more substantial than out of Gold itself, which must be made spiritual before the potable Gold can be separated out of it. This Spirit cureth likewise the leprosy [and] the French pox, as being a super-fixed mercurial essence, dryeth up and consumeth the dropsy and all running, open sores, which have afflicted a long time; comforteth the heart and brain; strengtheneth the memory and breedeth good blood.

Thus can the Soul of Gold reduced into water, the Spiritual Essence of Pearls and the Sulphur of Corals, united in one, do such things which to Nature seem otherwise incredible; but because experience confirmeth this truth it is deservedly a cordial in this mortal life to be preferred justly before all other cordials by reason of its wonderful effects. The preparation thereof is this. Take Spirit of Salt and with it extract the Sulphur of Gold. Separate the Oil of Salt from it and rectify the Sulphur of Gold with Spirit of Wine that it may become pleasant without any corrosiveness. Then take the true Oil of Vitriol, made out of Vitriol of Verdigris, dissolve in it Iron; make again a Vitriol out of it and dissolve it again into an Oil or Spirit, which rectify likewise as before with Spirit of Wine. Put them together and

draw off the Spirit of Wine from thence. Dissolve the matter which remaineth dry behind in Spirit of Mercury in a due proportion or weight. Circulate and coagulate it. When it becometh constant and fixed without rising any more, you have then, if you ferment it with prepared Gold, a Medicine to cure diseases and to tinge metals.

Of The Spirit Of Silver

The Tincture and Spirit of Silver is of a sky-colour, otherwise it is a⁴⁷¹ waterish Spirit, cold and moist and not so hot in its degree as the Spirit which is found in Gold, Iron or Copper; therefore is Silver more phlegmatic than fiery, although it hath been reduced by fire out of its waterish substance unto a coagulation. In the same manner have the stones likewise received their hardness, fixedness and tincture, as by one and the same influence. In a Diamond is found a fixed and coagulated Mercury, therefore this stone is harder and more fixed than other stones and is not to be broken as they are. In a Ruby is found the tincture of Iron or the Sulphur of Iron. In an Emerald, the tincture of Copper⁴⁷². In a Granite⁴⁷³, the soul of Lead. In Pewter [is] the tincture which is found in the stone called *Topasius*. Crystal is attributed to common Mercury and in a Sapphire is found the tincture and Sulphur of Silver⁴⁷⁴, yet everything in particular, according to its nature and kind, and in metals likewise according to their form and kind. And when the blue colour is separated and taken away from the Sapphire, then is its garment gone and its body is white like a diamond. Thus when Gold hath lost its Soul, it yieldeth then a white body and a fixed white body of Gold, which is called *Luna fixa* by the searching students and novices in this Art.

What hath been said as concerning the stone called Sapphire, for your instruction you may apply to the better knowledge of the nature of metals, for this blue Spirit is the Sulphur and Soul out of which Silver hath its life as well in the earth as above the earth by Art, and the white tincture of Silver upon white always, in a magnetical form of that one thing and creature, wherein the *primum ens auri* likewise is found. This Spirit of Silver alone containeth that which will perfectly cure and dispel the dropsy, even as the Spirit of Gold and of Mercury can radically cure the consumption so that even the centre itself of the said distemper may not be found.

But the Silver is not so provided in its degree with a hot substance and quality in the veins of the earth, but is subjected to a waterish kind, this fault is to be laid upon the Great Light of Heaven⁴⁷⁵, which by reason of its waterish influence hath planted this quality into the Second Creature⁴⁷⁶ and into the second Planet of the earth⁴⁷⁷ as into Silver. And though Silver doth carry with it a fixed Mercury or fixed Quicksilver, which is born in it, nevertheless it wanted the hot fixed Sulphur, which might have exactly dried up and consumed the phlegm, which is the cause it hath not obtained a compact body⁴⁷⁸, except it be done afterwards by Art of the lesser World. And because the body is not solid and compact, by reason of its waterish substance, hence are its pores not well stopped up nor consolidated, that it might have a due ponderosity and endure a fight with its enemies. Which

virtues ought altogether to be found in Gold, if so be it must conquer all its foes and endure all the trials without fault.

You are likewise to understand that the first matter of metals must be observed, studied and found out through the discovery of their last matter, which last matter, as there are the absolute and perfect metals, must be divided and separated that it may appear altogether naked to a man's eyes and then there may be learned and known by such a division what the first matter hath been in the beginning, out of which the last matter is made. Observe diligently this Arcanum⁴⁷⁹.

Take the sky-coloured Sulphur of Silver, which hath been extracted out of Silver and rectified by Spirit of Wine; dissolve it according to its weight in the white Spirit of Vitriol and in the sweet scented Spirit of Mercury and coagulate them together through a fixation of fire and you will get the possession of the White Tincture and its Medicine. But if you know the *Primum Mobile* it is then needless, because you may bring the thing to perfection out of one.

Of The Soul And Tincture Of Pewter

The benign Jupiter is almost of a middle nature amongst all the metals. He is neither too hot nor yet too cold, nor too warm nor too moist. He hath not too much of Mercury nor yet of Salt and of Sulphur there is least of all in him⁴⁸⁰. Pewter is found white in its colour, yet of these three principles one doth exceed the other[s] as it hath been clearly discovered in its division according to the true enquiry into Nature's secrets. Out of this composition and mixture of the three principles is generated and wrought and coagulated into a metal and brought to a maturity of perfection benevolent Jupiter. The Spirit of Jupiter doth protect and preserve from all distempers and diseases incident and hurtful to the liver. Its Spirit is naturally, as for its taste, like unto Honey. Its Mercury being made volatile doth get a venomous quality, for its purgeth vehemently and penetrates with violence. Therefore it is not always good that its unlocked Quicksilver should be thus simply used by itself; but if a correction goeth before, it may be very well used with exceeding great usefulness in those distempers and diseases which are immediately subject to his influence; that is to say, when you have taken away from Zadkiel⁴⁸¹ its venomous volatility and it is placed into a better and more fixed state, which doth resist poison. To conclude, if you do extract out of the benign Jupiter his Salt and Sulphur and make Saturn flow very well together with them, Saturn doth get a fixed body, is purified and becometh clear by them and is a total change and real transmutation of Lead into good Pewter, as you will find it upon a most accurate trial. And though this may seem to you not to be true, yet are you to understand that by reason that the Salt of Jupiter is made more Corporeal only by its Sulphur, it likewise hath received an efficacy and power to penetrate Saturn, as the vilest and most volatile metal, and to bring it to its own substance by making it better and you will really find it to be so.

Of The Spirit Of Saturn Or Tincture Of Lead

Saturn, to generate his metal, which is Lead, is placed in the Upper Heaven, above all the Stars. But in the lower parts of the earth he doth keep the lowest degree⁴⁸². As the uppermost light of Saturn is mounted to the highest altitude of all the lights of Heaven⁴⁸³, so likewise in imitation of the same hath Nature given leave and permitted that his children of the Lower Region have retired themselves by Vulcan to those of their quality according as Saturn hath been moved. For the Upper Light is the cause of it and hath generated an unfixed body of Lead through which go and are drawn open pores, that the Air can have its passage through this Saturnine body and bear itself up. But the fire easily worketh upon and consumeth it because the body is not solid and compact by reason of its unfixedness. This is well to be observed by a serious enquirer into all things because there is a vast difference betwixt fixed and unfixed bodies and then the causes of this fixedness and unfixedness. And though Saturn is of a singular ponderosity before other metals, yet will you observe that when they are poured out together after their conjunction in the melting of them, the other metals will always fall to the bottom, as likewise, it happeneth with other metals by pouring them through Antimony. Whereby it doth appear that other metals have a more solid and compact body than Saturn can raise, because it must give place to other metals, make room for them and yield the victory; for it vanisheth away and is consumed together with those unconstant and unfixed metals. For there are the three grossest qualities of the three principles in Saturn and by reason that its Salt is altogether fluid in comparison to other metals and planets, therefore is likewise its body more fluid, inconstant, unfixed and more volatile than any metallic body.

[As for] how Saturn doth proceed towards his regeneration, you are to know that as common water, through natural cold, by the alteration of the Upper Heaven, is congealed so that it becometh a coagulated ice, so likewise it is demonstrated that Lead is coagulated and made corporeal reason of the great cold which is found in its Salt before any other Salt. The coagulated ice is resolved through warmth and so is the coagulated Lead made fluid by fire. It hath most Mercury in it yet inconstant and volatile; but less of Sulphur and, therefore, according to the small quantity of the same, its cold body cannot be heated; and least of all Salt, but fluid; otherwise the Iron would be more liquid and malleable than Saturn if the Salt alone could impart both the malleableness and fluidity, because Iron doth carry with it more Salt than any other metal. And being there is a difference to be found in these things, you must carefully observe how metals are to be distinguished.

All the philosophers, indeed, besides myself, have writ that the Salt causeth the coagulation and the body of every metal; and this is true; but I shall show by an example how this is to be understood. *Alumen plumosum* is reputed and probably accounted to be a mere Salt, and herein may be compared to Iron, which Salt of the aforesaid *Alumen plumosum* is nevertheless found to be as a

matter and not liquid as Iron. On the contrary Vitriol doth show itself like Salt in a small quantity, yet liquid and open, and therefore its Salt cannot cause so hard a congelation in its appropriated metal as that other Salt doth. Although all Salts of metals are grown out of one root and one seed, yet there is a difference of their three principles to be observed. As one herb differs from the other, and likewise in men and beasts a difference is found as concerning the original of their qualities and their three principles, where one herb has something more of this, another herb more of that kind, which is likewise to be understood of men and beasts. The Soul of Lead is of a sweet quality, as also the Soul of Jupiter, and yet sweeter, so that as for sweetness there is hardly anything comparable to it, being first highly purified by separation, that the pure being very well severed from the impure there may follow a compleat perfection in the operation. Otherwise the Spirit of Lead is naturally cold and dry, therefore I do advise both men and women not to make too much use of it, for it over cooleth human nature, that their seed cannot perfect or perform its natural operation, nor is it good for the spleen and bladder. It doth attract the phlegmatic quality, which breedeth melancholy in men. For Saturn is a governor and such a melancholy one whereby a man is upheld and strengthened in his melancholy. Therefore if its Spirit be used, one melancholy Spirit doth attract the other, whereby a man's body is freed and released from its infused melancholy. Outwardly is the Soul of Saturn very wholesome in all sores and wounds, whether they be old or green, whether they happen by thrusting, cutting or naturally by means incident, so that hardly any other metal will do the like. It is a cooling thing in all hot and swelled members, but to eat away and to lay a foundation for healing in all corrupt and putrefied sores, which have their issuing forth from within, there the noble Venus hath the pre-eminency because Copper is hot in its essence to exiccate and dry up, but Lead, on the contrary, is found to be cold in its essence.

That heavenly light of the Sun is much hotter than the light of the Moon, because the moon is much lesser than the Sun, which doth comprehend the eight[h] part of magnitude in the circle of measuring and dividing. And if the moon should exceed the Sun in this magnitude of the eight[h] part, as the Sun doth exceed the Moon, then all the fruit and whatsoever groweth upon the earth would be spoiled and there would be continual winter and no summer would be found. But the Eternal Creator hath herein wisely prescribed a certain order and law to His creatures, that the Sun should give light by day and the moon by night and thus be serviceable to all creatures.

Those children which are addicted to the influence of Saturn are melancholy, surly, always murmuring, like old, covetous misers, which do no good to their own bodies and are never satisfied. They use their bodies to hard labour, vex and fret themselves with troublesome thoughts and are very seldom so cheerful as to recreate themselves with other people, neither do they care much for natural love of women although handsome.

To sum up all, Saturn is generated out of little Sulphur, little Salt and much immature and gross Mercury, which Mercury is to be accounted like scum or

froth which swimmeth upon the water in comparison to that Mercury which is found in Gold, being of a much hotter degree. Hence it is that the Mercury of Saturn hath not so fresh and so running a life as that which is made out of Gold, because more heat is found in this [latter], to which the running life oweth its original. Therefore it is likewise to be observed in the inferior world of the little Vulcan, in the augmentation and transmutation of metals, what description I have given you of these three principles of Saturn concerning their original quality and complexion.

And everyone is to know that no transmutation of any metal can arise from Saturn by reason of its great cold, except the coagulation of Mercury, [which can be achieved] because the cold Sulphur of Lead can quench and take away the hot, running Spirit of Quicksilver if the process be rightly performed; therefore it is rightly observable that the method be so kept that the theory may agree with the practice and concur in a certain measure and concord. Wherefore you must not altogether reject Saturn, nor vilify and disparage it, for its nature and virtues are but known to a few. For the Stone of the Philosophers hath the first beginning of its heavenly, resplendent tincture only from this metal and by the infusion of this Planet is the Key of Fixedness delivered to it through putrefaction, because that out of the yellow there cannot come any red thing except there be first made at the beginning of the black a white one.

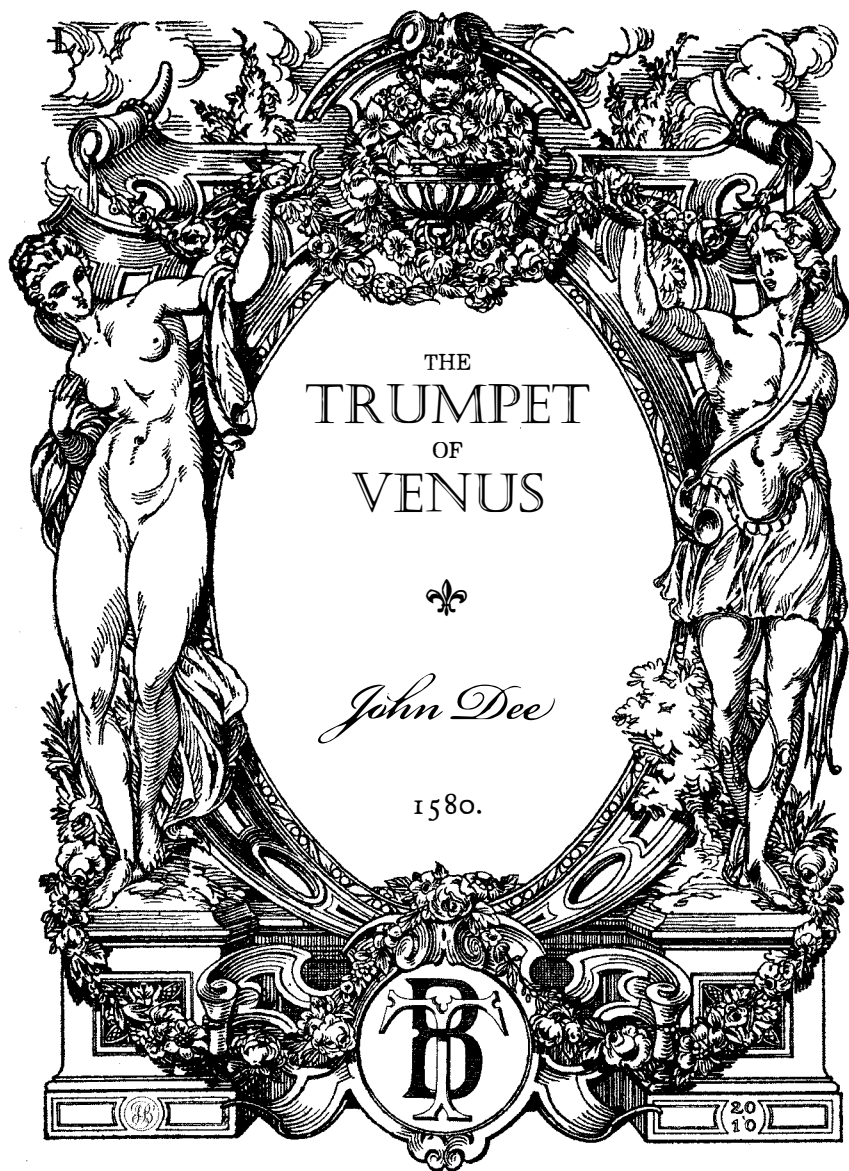


JOHN DEE

Tuba Veneris



TRIDENT BOOKS



THE
TRUMPET
OF
VENUS



John Dee

1580.



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Dedication



HIS work is dedicated to the following people who have made it possible for both this book itself to manifest and for me to continue to produce the works that I love; first, the loyal and patient readers of the past twenty-five years who have shown their appreciation in countless ways; my gratitude to you is beyond measure. Secondly, to my fellow publishers, writers and professionals for their their friendship and wise counsel. I'm also forever indebted to Phil Legard for his assiduous work in the proofreading of this volume. Lastly, to my companion Erica, who has brought such abiding joy to my life that I'm humbled by the opportunity to reciprocate this gift.



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Foreward by the Editor



HIS PROJECT came to my attention a decade ago while socializing with a business associate. During the late hours one evening while discussing *pillow books*, he mentioned that Doctor Dee may have written such a work which still hadn't found its way into print and that a mutual acquaintance of ours, Richard Brzustowicz, had made a faithful transcription of the original manuscript during one of his visits to England decades before. The lore given to me at the time is that Dee had either authored or transcribed the work and presented it to Sir Edward Kelly as a wedding gift, presumably during his nuptials with Jane (or Joan) Cooper in 1582. I contacted Richard and he both confirmed the legend and graciously provided me with a copy of his transcription along with Meier's excellent presentation of the work.

While the task of the Latin translation seemed like it'd be child's play for someone with Michael Putnam's ability, I wondered whether having Meier's entire analysis translated wouldn't be a wiser avenue to pursue but I eventually abandoned that idea as impractical. In the interim, several other projects presented themselves and *Tuba Veneris* fell by the wayside. Seven years ago, I developed a proof copy of the book as it stood and was less than enthusiastic about the results so I decided to shelve it until it'd matured a bit. Circumstances at the time made it necessary for me to learn the art of book-binding in order to keep publishing at all, so I busied myself with focusing on learning to become an adequate bookbinder. I continued to collect material for inclusion in what I envisioned to be the present volume and some time later I ran across a paper Phil Legard wrote on the subject of the Dee manuscript and decided to ask him whether he'd allow me to include his excellent treatise and he graciously accepted my invitation.

Today, a decade after beginning this project, I feel the book as a whole is of sufficiently high enough quality to warrant being offered to the public. When I embarked on this project, no other English translation of the work existed and since then a couple others have seen the light of day. I'll leave it up to you, Gentle Reader, to weigh the the combined efforts you now hold in your hands against those others which have been offered to you.

James Banner, Editor
June 8, 2010
Seattle, Washington USA

PREFACE
FROM THE TRANSLATOR

Michael Putman



Preface from the Translator



IT WAS with profound pleasure and gratification that I accepted the task of producing the first English translation of the *Tuba Veneris*. It is not often one is able to render the goddess of love such a service, and I am humbled to have been given the opportunity.

Although there are three known MSS of the “Tuba” and a 1794 printed edition in Latin and German, I made the translation from the typescript Latin text given in Joerg M. Meier’s German translation and commentary (*Das Buechlein der Venus* [“*Libellus Veneris Nigro Sacer*”]: *Eine magische Handschrift des 16. Jh.* Bonn, 1990). Meier edited his Latin text primarily from Warburg MS FBH510, which is the oldest extant. His edition includes an apparatus criticus, and as might be expected the later MSS show various nonsensical variations from the Warburg, whence they probably derive. Very rarely does

Meier reject the Warburg attestation for that of one of the later MSS.

Early magical texts are notoriously pseudepigraphical. The authorship of the *Tuba Veneris* has been ascribed to John Dee, for the author gives his name as Dee in the text itself. There is, however, much room for doubt. In the above cited volume, Meier lays out the case both for and against Dee as the author.

Meier gives several points leading to suspicion of forgery. The first of these is that all the surviving manuscripts, including the earliest Warburg MS, were produced on the Continent, as evidenced by the script; thus Dee's autograph is not recognizable as his own. Moreover, there is no reference to the "Tuba" in any of Dee's diaries or other surviving writings. Another point against Dee as the author is the fact that the date of the text's composition is given as June 4, 1580, and the place given as London—this, although Dee's private diary states that he was at his home in Mortlake on June 7 and most probably on June 3 as well. There is also the question of why such a text should have been written in London and not Mortlake, where Dee's magical and alchemical experiments had been taking place in any event. Moreover, June 4 was a Saturday and not a Friday, even though the latter day would be more appropriate for the composition and consecration of a book dedicated to Venus. A final consideration is that the type of magic in the "Tuba" is of a nigromantic variety in as much as it involves forcibly evoking and binding spirits, whereas the magic that Dee was practicing during the 1580's was of a more religious nature, with prayer as its basis and pious supplication

of God's holy angels as its central method.

For all of that, Meier admits, the Latin is of the good neo-classical style, with very few Medieval words (I note that it is similar in that respect to the Latin in Dee's *Propaedeumata Aphoristica* et al.); furthermore, the Warburg MS can be dated to around 1600, give or take twenty years, placing it within the span of Dee's lifetime. Meier also notes that few forgeries give an exact time and date of composition as does the "Tuba".

Another interesting point here is that Dee did have a certain affection for the Angel of Venus, a fact which Meier also notes: "*Deutlich wird ebenfalls eine gewisse Vorliebe Dees fuer den Engel der Venus—dem er offenbar einen besonderen Abschnitt in seinem... Buch of Famous and Rich Discoveries widmete.*" Moreover, Dee's diaries do show that Dee and Kelly were wont to pester the angels on occasion for help in finding buried treasure, one of the goals of the "Tuba". Finally, there is the consideration that most pseudoepigraphical forgeries were attributed to magicians either partially or wholly mythical, or else long dead; the "Tuba", however, was likely written in Dee's own lifetime, when he was being somewhat defamed and slandered as a necromancer, but still not nearly as well-known or likely a candidate for reputed authorship of a forgery as Solomon, Agrippa, or Faust. Ultimately Meier concludes that if it is a forgery, it is a highly unusual one, probably written by a Continental author in all likelihood familiar with the person of Dee and somewhat familiar with his magical pursuits.

I personally am forced to agree with Meier that the weight of the evidence leans against Dee as author, but that there is at present no final conclusion to the matter. We may now

say a few things about the content of the text itself, and my translation thereof.

The operative magic the text describes contains many elements that will be familiar to modern day lovers of the magical arts—the use of the circle, the burning of the seals of the spirits to compel obedience, the blowing of a trumpet before calling the spirits (cf. *The Key of Solomon*), the author's exhortation that the operator be stern and resolute and not let himself be cozened by the spirits or reduced to haggling with them, etc.

Meier gives a detailed analysis and commentary of the text in his edition, to which the reader is again referred. His opinion is that the *Tuba Veneris* as a whole stands in the tradition of Agrippa, pseudo-Agrippa, and the *Heptameron* of Peter of Abano (“*Der Text...steht weitgehend in der Tradition des IV. Buches der Occulta Philosophia Agrippas und das Heptameron des Pietro de Albano.*”)

The actual names of the spirits are similar to those found in the “Herpentil” and the *Libellus St. Gertrudis*, and in fact Meier believes that the compiler of the “Herpentil” is using the “Tuba” as his source for these names (“*Dies bestaetigt den bereits oben geauesserten Verdacht, das es sich bei diesem Text um eine relativ junge Kompilation handelt, so das man den Libellus Veneris mit Sicherheit als das weit aeltere Werk wird bezeichnen duerfen, das sehr wahrscheinlich eine Quelle fuer den Kompilator des Herpentil geliefert hat.*”) The barbarous names of evocation found in the conjurations are also very similar to those found in these works. The sigils of the spirits appear to be derived by a similar method as given in Agrippa for deriving the sigils

Preface from the Translator.

of planetary spirits and intelligences (*“Agrippa erklart [III.30] eine Art der Bildung von Sigillen mittels einer kryptographischen Methode... Der Grundtypus solcher Figuren ist dem des vorliegenden Sigills sehr aehnlich.”*)

Finally, a note on my translation itself. Since our text is a practical magical manual and not a literary work, I have opted to give a fairly literal translation. It should also be noted that I have maintained the author’s capitalization of certain words.

I wish to thank Professor Frank T. Coulson of the Ohio State University for his consideration and assistance in preparing this translation. His instruction in paleography and post-classical Latin has been most helpful.

Michael A. Putman

July 20, 2004

London, Canada

THE MAGIC
OF THE TUBA VENERIS

Philip Legard



The Magic of the Tuba Veneris



LIBELLUS *Veneri Nigro Sacer*, or *Tuba Veneris*, is undoubtedly one of the most mysterious texts of ritual magic that has thus far come to light. Attributed to the renowned English magus and mathematician, Dr. John Dee, the grimoire

sets itself apart from the highly formulaic literature of ritual magic by possessing subtle hints of genuine artistic merit and a profound understanding of the more cerebral, Classically learned magical theory of Agrippa *et al.* Within the context of a work on ritual magic the text conveys attitudes symptomatic to the rebirth of Classical learning that characterised the Renaissance and whose legacy even now influences European culture.

Upon first reading the text everything we see raises more questions than answers. Who exactly is this 'Black Venus'? Did John Dee really compose the ritual? What exactly are the

natures of the 'daemons' that are discussed within the text? What do the barbarous words of their invocations signify? The *Tuba Veneris* may be a short work, but it is an enigmatic one. In spite of its brevity it is a work of no mean depth, some of which I hope to cast light upon by way of this introduction.

John Dee and the Solomonic Tradition

The *Tuba Veneris* exists in several manuscripts, of which the Warburg copy is thought to be the oldest.¹ Although the manuscript probably dates from the first half of the 17th century, possibly even being composed toward the end of Dee's life, the flowing hand preserved in the manuscript is certainly not that of Dee.

Aside from the graphological differences, there is significant documentary evidence that indicates the attribution to Dee is spurious.² It is well known that Dee was extremely concerned about having his name connected with dubious magical practices. His particular interest in Cabalistic and alchemical works had not gone unnoticed amongst his contemporaries, most notable among them John Foxe author of the monumental and immensely popular *Actes and Monuments of the Church* (1563). Discussing the trial and martyrdom of Archdeacon John Philpot, Foxe refers to Dee, who was one of the examiners in the case, as 'the great Conjuror'.³ This incensed Dee and it seems that he took the opportunity to rebuff his critics in his *Preface to Euclid* (1570), where he interrupts his discussion of thaumaturgy to rail against those who confuse natural magic with sorcery and conjuration.⁴ A similar vindication against

such rumours is the cornerstone of his *Discourse Apologeticall* (1599), which proclaims to be “*a plaine Demonstration, and feruent Protestation, for the lawfull, sincere, very faithfull and Christian course, of the Philosophicall studies and exercises, of a certain studious Gentleman.*”⁵

In addition to this Dee, toward the end of his life, petitioned James I to allow him to prove such continued allegations fallacious in a court of law.⁶ This indicates that defamation by way of connection with superstitious magical arts was a life-long concern. It seems doubtful, therefore, that he would sign his name on a document that so explicitly deals, as we shall see, with the conjuration of evil spirits. It seems far more likely that the *Tuba Veneris* was the work of a 17th century author, who, being acquainted with Dee’s reputation and having a superficial understanding of his magical work and interests, added his name as a stamp of authority upon his text.⁷

The pseudepigraphic attribution of magical works is a regular feature of the genre of grimoire literature. Almost invariably these works are attributed to some learned and respected historical figure to lend authority to their contents. Often Solomon is alleged to be the author, and indeed, one of the oldest known examples is the *Testament of Solomon*, which dates from between the 1st and 3rd centuries AD, while works from Coptic Egypt from around the same period also employ similar attributions, claiming figures such as Moses, Thoth, the Apostles, even Jesus and Mary themselves as the authors of magical tracts.⁸

By the time we reach the period in which the *Tuba Veneris* was probably composed, the early 17th century, we find many comprehensive works circulating in manuscript form that are

attributed to favourite ancient authorities such as Solomon, Hermes and Ptolemy, along with more recent figures such as Peter d'Abano and Cornelius Agrippa.* The *Tuba Veneris* bears the hallmarks of a text that derives from these traditions, although this is coupled with the Classical learning so evident during the Renaissance and Baroque periods—in particular the streams of Neoplatonic thought that Agrippa disseminated to his magically-minded audience via the *Three Books of Occult Philosophy*. Whereas many so-called *Solomonic* texts are variants on older works, compilations or simply 're-brandings' under the name of a different authority, this short text presents an entirely novel synthesis of pre-existing magical and philosophical traditions.

Whether the *Tuba Veneris* is the work of John Dee or not, I will let the reader decide. There are some tantalising similarities with his work. There is Dee's fascination with number, and even the possibility of a cryptographic cipher as found in Trithemius' *Steganographia*, a work that Dee became particularly fixated upon. The powers possessed by the daemons also particularly relate to Dee's interests. There is most obviously the passing reference to finding hidden treasure: an activity notably pursued by Dee and his scryers, although they were certainly not alone in supposing the landscape to be full of undiscovered hordes.¹⁰ Additionally navigation is mentioned, which was of keen interest to this friend of Mercator who mentions that he has written several unpublished works on the subject in his *Discourse Apologeticall*. The daemons also have powers in business and war may allude to Dee's official duties on behalf of the crown.

Finally the book is dated June 4th 1580, London. From his *Private Diary* it seems that Dee was indeed in the vicinity of London at that time, it being one year before his angelic experiments with Barnabas Saul and Edward Kelly would begin.

The Classical Inheritance of the Tuba Veneris

The learned magical authors of the Renaissance, among them Ficino, Agrippa and Bruno owed a great deal to the rediscovery of Classical literature, which elevated their studies beyond common conjuration, into the realms of theology and philosophy.

However, there were still magical practitioners following an earlier model, one that sought power over spiritual entities through the imitation or adaptation of liturgical ritual and the related conventions of legal language: two imposing and domineering edifices of Medieval life. The books now popularly associated with the grimoire genre, from the *Clavicules of Solomon* to the *Grand Grimoire*, generally take their approach from this particular stream of magical thought.

It is apparent from the outset of the *Tuba Veneris* that the inspirations of the author of this particular grimoire lay beyond the inheritance of post-Medieval Christendom and Biblical legend. Rather they hearken back to the magical culture of the Classical pagan world. From the first sentence alone it is apparent that this text owes a debt to the mythologies of the pagan Mediterranean: "*The name Venus among the Stars was*

given to me by the Gods (a Superis)."

This is to say nothing of the striking image of the frontispiece that depicts the goddess herself arrayed in a red-black mantle, holding her magical implements and standing upon an appropriately verdant patch of grass. Depicted as a fair-skinned maiden it seems that her 'blackness' relates to her association with six nocturnal spirits, who are described as 'Infernal dwellers' in the introductory verse.

Throughout the history of myth and magic the traditional representation of Venus, or Aphrodite, has been that of a fair-haired and beautiful woman. Indeed, there may even be said to be a rough suggestion of Botticelli's *The Birth of Venus* in this image. In the context of magic it was through cross-pollination with Arabic astrological magic that these depictions of the gods and goddesses lost their pagan identities and became considered purely as celestial images: figures somehow impressed upon the world-soul, which could be exploited by creating talismans in their likenesses.

Such images are found in many sources, the most popular among them Agrippa's *Three Books of Occult Philosophy* and the *Picatrix*, although there are innumerable other minor works on such astrological magic.¹¹ Although they often refer to the talismanic image of Venus as being a naked woman none of the common sources describe the image of Venus as having a red or black mantle, nor any of the other accoutrements she is shown with on the *Tuba Veneris* frontispiece. The following example from Agrippa's *Three Books* is typical of the talismanic representations of Venus:

"They made another image of Venus, the first face of Taurus or Libra or Pisces ascending with Venus, the figure of which was a little maid with her hair spread abroad, clothed in long and white garments,

holding a laurel, apple, or flowers in her right hand, and in her left a comb. It is reported to make men pleasant, jocund, strong, cheerful and to give beauty.”¹²

Some tantalising hints as to the ultimate inspiration for the figure of the black Venus can be found throughout Classical literature. Perhaps the name is derived from the cult epithet of Aphrodite Philopannyx—“Night-loving,” or “Lover of all the night”. This epithet occurs in the Orphic Hymn to Aphrodite, which the *Tuba Veneris* author would have known, although it would probably have been in the Latin translation if he were at all familiar with the work.¹³ Additionally, in his *Guide to Greece*, composed in the 2nd century AD, Pausanias mentions an Aphrodite Melaina—the “Black Aphrodite”—so called “*due to the fact that men do not, as the beasts do, have sexual intercourse always by day, but in most cases by night.*”¹⁴

Furthermore, there is a Latin work that enjoyed wide dissemination across Europe from the mid-15th century onward and contains some (possibly autobiographical) information relating to the cult of Isis-Aphrodite and her stygian connections. This work is Lucius Apuleius’ *Metamorphoses*, or *The Golden Ass*. Composed at some point in the mid-to-late 2nd century AD, it tells of the bawdy adventures of the aristocratic Lucius who, by the third book, is transformed into an ass through reckless meddling with a witches’ magical ointment.

In the eleventh book, Lucius desperate to turn back into a human calls upon the “*blessed Queene of Heaven,*” resulting in a dream vision of the goddess that ultimately leads him to become an initiate in an Egyptian cult serving Isis and Osiris. The description of the vision itself reads not unlike one of the formulae for image magic occurring in Agrippa:

“First shee had a great abundance of haire, dispersed and scattered about

her neck, on the crowne of her head she bare many garlands enterlaced with floures, in the middle of her forehead was a compasse in fashion of a glasse, or resembling the light of the Moone, in one of her hands she bare serpents, in the other, blades of corne, her vestiment was of fine silke yeelding divers colours, sometime yellow, sometime rosie, sometime flamy, and sometime (which troubled my spirit sore) darke and obscure, covered with a blacke robe in manner of a shield.”¹⁵

Furthermore the goddess herself declares some explicit connections between not only the celestial regions, but also the underworld:

“I am she that is the naturall mother of all things, mistresse and governesse of all the Elements, the initiall progeny of worlds, chiefe of powers divine, Queene of heaven! the principall of the Gods celestially, the light of the goddesses: at my will the planets of the ayre, the wholesome winds of the Seas, and the silences of hell be disposed; my name, my divinity is adored throughout all the world in divers manners, in variable customes and in many names, for the Phrygians call me the mother of the Gods: the Athenians, Minerva: the Cyprians, Venus: the Candians, Diana: the Sicilians Proserpina: the Eleusians, Ceres: some Juno, other Bellona, other Hecate: and principally the Aethiopians which dwell in the Orient, and the Aegyptians which are excellent in all kind of ancient doctrine, and by their proper ceremonies accustomed to worship mee, doe call mee Queene Isis.”¹⁶

The connection of this goddess with agricultural deities such as Proserpina, Demeter and Ceres is telling, since such goddesses were generally considered chthonic—the germination of seeds and so forth being processes that took place beneath the earth, on the margins of the underworld. The most explicit connection between this many-named goddess and the stygian world relate to her predictions pertaining to Lucius’ initiation into her cult. Lucius glosses over the exact details when he comes to recount them, but it is evident that the initiation involves a descent to the underworld, domain of the patron

deities of the sect—Isis and Osiris:¹⁷

“Thou shalt live blessed in this world, thou shalt live glorious by my guide and protection, and when thou descendest to Hell, where thou shalt see me shine in that subterene place, shining (as thou seest me now) in the darkness of Acheron, and raining in the deepe profundity of Stix, thou shalt worship me, as one that hath bin favourable to thee, and if I perceive that thou art obedient to my commandement, addict to my religion, and merite my divine grace, know thou, that I will prolong thy dales above the time that the fates have appointed, and the celestial Planets ordeined.”¹⁸

However, it is important that we do not consider the *Tuba Veneris* as a revival or reconstruction of ancient paganism, or even a survival of Lucius’ Isis cult. Like many of the works of learned occultism that flourished in the Renaissance, the pagan aspect is somewhat ambiguous. As I have mentioned previously, the imagery of the pagan world generally became assimilated into a mechanical system of astral magic whereby the ancient myths explained the natures of the planets and gave indications as to how their virtues may be exploited.

An allegiance to this type of astral philosophy is indicated by the author of the *Tuba Veneris* who refers to his depiction of Venus as “*a certain image representing the figure of the planet.*” Therefore the Venus being referred to in the text is not intended as an object of pagan veneration, but is a talismanic image—an expression of the nature and influence of the planet Venus. In the ritual itself, the subjugation of the daemons occurs through the agency of Anael, the angel of the Venereal sphere, rather than explicitly via the goddess. Outside of the opening verse and reference to the “*certain image*”, the goddess is never explicitly referred to. Such astral relationships

with the pagan gods are hinted at in Agrippa, but are most explicit in Ficino's astrological practice, which used ancient Orphic Hymns to attract stellar influence and affect the soul of the singer, rather than to call down the favour of the pagan divinities for whom they were originally composed.¹⁹

Further hints of Classicism can be found throughout the text, such as the specification that the Seal of Venus should be engraved upon Cyprian copper, an allusion to the Classical myth that Aphrodite was born at sea and came ashore at Cyprus.²⁰ The author also demonstrates his Classical learning during the consecration of the magical book, or *Liber Spirituum*, for which he has composed three verses loosely in the Sapphic style. Despite the author seeming to pay little heed to the prosody of the Sapphic form, and one of the lines being too long, this verse is still something of a novelty in the realm of grimoire literature, which usually prefer more utilitarian forms of writing, generally drawing on a Biblical 'fire and brimstone' approach.²¹ Since Sappho was best known for her erotic lyrics, the Sapphic verse-form would be appropriate for a work dealing with Venereal forces.

Some of the most striking aspects of the *Tuba Veneris* are the numerological characteristics. The text is dominated by instances of the number six, the use of which ultimately derives from Pythagorean philosophy. Although the number seven is most often associated with Venus, the author has obsessively structured his work around the number six: the seal is six-sided, there are six daemons and the circle is six feet in diameter, and so on. The only other magical text contemporary with the work that has a comparable numerological obsession is the *Heptarchia Mystica*—a magical work undoubtedly by Dee,

which uses a sevenfold scheme throughout. However, the *Tuba Veneris* goes further than the *Heptarchia* in its meticulous employment of number.

The notion of six as a Venereal number is recorded in Agrippa's *Three Books of Occult Philosophy*. In his discussion of the numbers ascribed to the gods "by the Pythagoreans", Agrippa states:

"The number six, which consists of two threes, as a Commixtion of both sexes, is by the Pythagoreans ascribed to generation, and marriage, and belongs to Venus, and Juno."²²

By 'a Commixtion of both sexes' Agrippa is pointing out that six is, according to Pythagorean numerology, the multiplication of the first 'masculine' number (three) and the first 'feminine' number (two). This notion of odd numbers as masculine and even numbers as feminine is recorded in part five of Aristotle's *Metaphysics*:

"...there are ten principles, which they arrange in two columns of cognates-limit and unlimited, odd and even, one and plurality, right and left, male and female, resting and moving, straight and curved, light and darkness, good and bad, square and oblong."²³

It is worth noting that this system of binary correspondences, along with Theon of Smyrna's writing on the quaternary, are the ancient templates for the systems of occult correspondences that flourished in the Hermeticism of the Renaissance.²⁴ Most notable among these the tables in Agrippa's *Occult Philosophy* (1531) and the later collection of magical correspondences, derivative of Agrippa, that are presented in the *Magical Calendar* of Frankfurt Hermeticist Johann Baptista Grosschedel (1620).²⁵

The number three seems to play a part of secondary importance in the text. For example, with the exception of

Amabosar, the daemons mentioned in the text have names consisting of three syllables. This means that the total number of syllables in the daemonic names comes to 19 (3+3+3+3+3+4). 19 multiplied by 6, the number of prime importance in the text, is 114—the number of syllables in three Sapphic stanzas. This may, however, be coincidence—such are the difficulties of analysing works of this nature—or it may indicate that the daemons are bound to the book through a numerological relation between their names and the verses used to consecrate it.

The Influence of Contemporary Magical Literature

As has been noted above, Agrippa seems to have been instrumental in imparting Classical influences to our author. However, Agrippa's work concentrated almost solely on the theories behind natural, astral and spiritual magic. For Agrippa to set down the particulars of practice, such as the invocations, instructions for ritual regalia and so forth would undoubtedly have been folly on many levels. Therefore the detailed instructions for practical ritual magic generally circulated privately in manuscripts, occasionally being printed where sympathetic communities flourished, such as in the Rhineland Palatinate of the 17th century.²⁶

It is evident that the author the *Tuba Veneris* had access to several such practical works. The *Book of the Spirits*, or *Liber Spirituum*, is mentioned in the *Key of Solomon* amongst others. However, the author's description of the book has striking similarities with the process described in *The Fourth Book of*

Occult Philosophy, attributed to Agrippa. Both the *Tuba Veneris* and the *Fourth Book* describe the *Liber Spirituum* as containing the names, invocations and seals of the spirits. Agrippa mentions binding the book between two curious apocalyptic talismans on the first and last leaves of the book, presumably indicative of divine power over the spirits.²⁷ Similarly, the author of the *Tuba Veneris* suggests that the 'character of Venus' (presumably the double-sided hexagonal seal) be drawn upon the book, alongside the aforementioned 'certain image' of the goddess, presumably with a similar purpose in mind. In addition to this, the angel Anael is called upon to impose his authority over the daemons during the consecration of the book.

Such magical books seem to have been commonplace in the toolkit of the ritual magician. Both Mathers' composite Solomonick work and Agrippa's *Fourth Book* seem to indicate that the spirits will appear immediately upon opening the book and reading their conjurations.²⁸ Richard Kieckhefer, in his discussion of consecrated magical books, notes that the tradition of the *Liber Spirituum* was widespread by at least the 15th century and that if a magician were to find his rituals ineffectual then his book could be re-consecrated according to certain techniques and its efficacy to be restored.²⁹

Once the book has been written and consecrated Agrippa advises caution, saying that the book "*is to be adorned, garnished, and kept secure, with Registers and Seals, lest it should happen after the consecration to open in some place not intended, and endanger the operator.*" Although many modern authors have claimed that the (often very lengthy and tedious) prayers and conjurations

of ritual magic should be addressed from memory, it would appear that the commonly perceived image of the magician in his circle reading aloud from a magical book is actually closest to the authentic procedure of magical evocation—at least in this instance.

The author's instruction to bury the magical implements "*in the earth next to the powers of flowing water,*" until such time as they are required is significant. It stirs up once more the connection between Venus and the underground and is an explicit instruction to put the items in a place of Venereal influence. Agrippa provides a list of geographical features that are ascribed to the planets, amongst them:

"To Venus, *pleasant fountains*, green Meadows, flowrishing [flourishing] Gardens, garnished beds, stews [brothels] (and according to Orpheus) *the sea, the sea shore, baths*, dancing-places, and all places belonging to women."³⁰ (My italics).

The association of water with Venus again harkens back to the Classical mythology surrounding the birth of Aphrodite—the goddess was born from foam when Uranus' genitals were cut off and cast into the sea by his son, Kronos.³¹ Agrippa mentions Orpheus, who sings in his Hymn to Venus that she is "*rejoicing in the azure shores, Near where the sea with foaming billows roars.*"³²

As with the *Liber Spirituum*, the trumpet is not a unique ritual device. It is found elsewhere in magical literature, but nowhere is it as strikingly employed as in the *Tuba Veneris*. One is notably used in the *Key of Solomon* and related manuscripts as a preparation for the conjuration of the spirits, where it is blown to the "*four quarters of the Universe.*"³³ The trumpet is generally an instrument associated with war, and therefore

a Martial influence. However, there is a list of the musical instruments—music being associated with Venus—in Giordano Bruno's *De Imaginum Compositione*, which mentions the *lituus*, a type of curved horn used in warfare, whose form is similar to that held by the image of the goddess, although such instruments were usually cast in brass, rather than being made of animal horn.³⁴ The warlike nature of the horn could perhaps be interpreted as relating to the influence in war that the demons are claimed to possess. In the *Tuba Veneris* the horn is to be taken from a live, but presumably sedated, bull—the zodiacal animal of Taurus, whose ruling planet is Venus. After which the horn is washed with a solution of vitriol (copper sulfate) and wine vinegar. This results in a natural dye, giving the horn a blue-green tint.

The six-sided Seal of Venus itself is analogous to the Pentacle of Solomon employed in the 17th century magical text called the *Goetia*, as well as with the *lamen* prescribed by many other texts as a symbol of authority over the spirits. In both the *Goetia* and *Tuba Veneris*, the magician wears the seal, or pentacle, whilst carrying out the ritual operations. Both texts also employ the technique of applying heat to the seal of a spirit as a form of torture to encourage it to appear, or to discipline it if unruly. While the *Goetia* advises the use of a heated box, the *Tuba Veneris* recommends heating the seal itself and applying it to the wax characters of the spirits—an approach presumably used because wax is less durable than the metals upon which the *Goetic* seals are inscribed.

The magical circle is a device found in almost every grimoire. The primary purpose of the circle in ritual magic

seems to be for protection: “*It is,*” the author of the *Tuba Veneris* says “*just as a very strong fortress, in order to protect themselves from the snares of the Daemons.*” The circle is usually inscribed with names and words of power and this particular example contains three bands with the following words derived from Judeo-Christian religious/magical formulae:

+Mi+chael+AGLA+Uri+el+ALPHA+
Gabriel+OMEGA+Raph+ael+ON

+Joan+nes+JESUS+Lu+case+NAZ+RENUS
+Ma+thew+REX+Mar+cus+JUDEORUM
(“*Jesus of Nazareth, King of the Jews*”)

+TETRAGRAMMATON+JEHOVA+ELOHIM+ADONAY

The circle is divided into four quarters, its fourfold nature reflected in the use of the names of the four angels of the cardinal points and the four evangelists. Interestingly, the order of the names to the cardinal points does not correspond to the order given in Agrippa or other sources with which I am familiar. For example, proceeding clockwise from the north, Grosschedel’s *Magical Calendar* gives the orders Gabriel, Raphael, Uriel, Michael for the angels and the Matthew, Mark, Luke and John for the evangelists.³⁵ It seems as though the names attributed to the south and west have been exchanged for some reason. It seems unlikely, given his obvious learning, but one explanation for this is that perhaps the author was unconcerned with the symbolic relationship between names and directions, but solely sought to use them to strengthen his circle.

Many of the ingredients used by the author can be traced back to the work of Agrippa, or further back to 13th century *Liber Juratus*. The fumigation contains elements all found in book I, chapter xxviii of *Occult Philosophy*, in which Agrippa lists the stones, plants and animals under the power of Venus. The dove, a feather of which is used to write the *Liber Spirituum*, is associated with Venus in Agrippa's table of correspondences for the number seven.³⁶ Once more the vitriolic water is used, both to write the book and to consecrate it.³⁷

It seems probable that one the sources the author consulted was some variant on Grosschedel's *Magical Calendar*, if not the version published by Theodorus de Bry in 1620. The *Calendar* is a synthesis of Agrippa's magical correspondences and material from Paracelsus, pseudo-Agrippa and other sources presumably from manuscripts contemporary with those authors. It presents a set of seven very interesting seals relating to the planets, which seem to increase in complexity as they progress from Saturn to Luna.

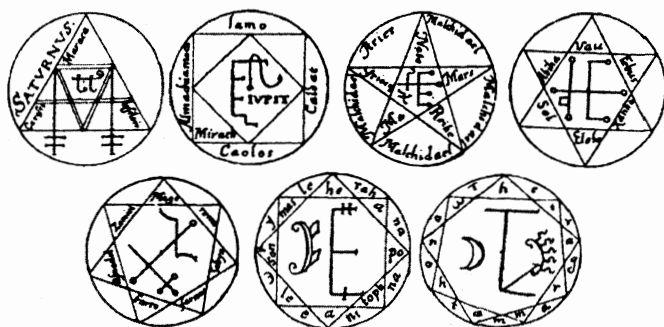


Fig. 1. Planetary seals from the Grosschedel's *Magical Calendar* (1620)³⁸

The Seal of Venus prescribed by the *Tuba Veneris* contains a version of the sigil enclosed in the heptagon above, along with the sign of the angel Anael. This sign of Anael would have been well-known to practitioners of magic throughout Europe. It is most famously described in the *Heptameron*, a text of ritual magic attributed to the 13th century scholar Peter d'Abano, but which was most likely composed no earlier than the cusp of the 15th and 16th centuries. By 1600 it was certainly circulating alongside the pseudo-Agrippa's *Fourth Book*.³⁹ Ultimately these angelic sigils can be traced back to Medieval texts such as *Liber Juratus* and the '*Manual of Astral Magic*'.⁴⁰ As an aside it may be worth noting that the *Liber Juratus* seemingly refers to the sign as being that of *all* the Venereal angels, rather than specifically belonging to Anael.



Fig. 2. The sigil and signs of the angel of Venus, from Turner's translation of the *Heptameron* (1654)⁴¹

The Seal of Venus also contains signs described by the *Magical Calendar* as '*characters of the planets*'. These *characters* have their genesis in the art of Geomancy—a type of divination greatly respected by the authorities we have been discussing, who broadly considered it the 'sister' to, or terrestrial counterpart of, astrology.⁴² This art involves the manipulation of 16 'figures', each composed of four lines of one or two dots—a system of binary divination in many ways superficially similar to the I-Ching.

The characters of Venus shown in the *Magical Calendar* correspond to the Geomantic signs of *Puella* and *Amissio*, and are imprinted on the Seal of Venus, along with a third character undoubtedly also of Geomantic origin. This character may be a miscopied version of *Amissio*, missing the upper dot, or it may indicate the Geomantic sign of *Conjunctio*, which was usually attributed to Mercury although the suggestion of a Venereal quality is obvious from its name! However, the latter theory seems doubtful at present: the lists of planetary characters from Geomantic sources of which I am aware do not have any sigils for *Conjunctio* that display this form. Additionally instances of the character relating to *Amissio* being miscopied in such a way are not unknown, for example *The Key of Solomon* preserved in Lansdowne 1203 misses the dot above the main body of the character.⁴³

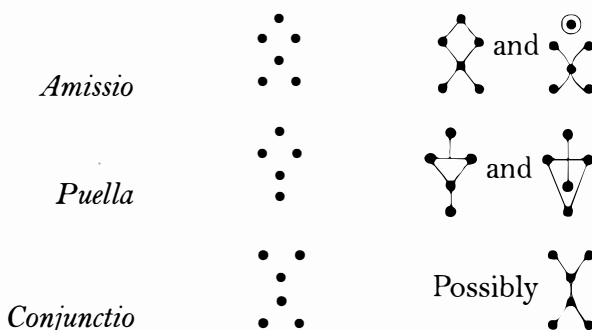


Fig. 3. Geomantic signs relating to Venus
and their symbolic renderings.

The Geomantic signs also find their way into the sigils of the six daemons, along with the other elements that make up the Seal of Venus, such as the astrological symbols for Venus and her related constellations Taurus and Libra. The key elements in the daemonic sigils are here briefly tabulated:

<i>Daemonic Sigil</i>	<i>Core Elements</i>
Mogarip	Venus
Amabosar	Venus & ambiguous Geomantic character
Alkyzub	<i>Amissio</i>
Belzazel	Libra
Falkaroth	Venus
Mephgazub	Taurus and Venus

Fig 4. Core elements of the daemonic sigils.

Chthonic Powers and Steganographic Daemonology

While we are touching on the subject of the daemons it may be useful to look more closely at their natures as indicated by the text. There can be no doubt that these are not planetary daemons, but rather are the inhabitants of the underworld regions which the goddess figure had such a deep connection in her nocturnal and fertility aspects. Once more, the connection is made clear from the initial verses, which mention an '*infernal dweller*' being subjugated by the sound of the horn. The author also refers to the magical doctrine that:

"... the good angels have been placed over the evil spirits by God Thrice-Greatest and Best so that they should rule over them; on account of which when something is commanded by a good Spirit to a bad one,

the former orders and calls the latter by means of his own capable invocation, and this perhaps may be in a language not particular to us mortals, or even comprehensible to us."

This interesting dualistic relationship between daemon and angel goes back to the very roots of the grimoire tradition, being found amongst the sources that make up the ancient *Testament of Solomon* (first to third century AD). In the *Testament*, the demons that spread disease can often be exorcised by the invocation of their corresponding angel. The *Tuba Veneris* confirms that these daemons are 'evil', and although it assures the reader that the techniques for calling them are safe unless abused, this does not seem like the kind of magic that Dee, with his pious thirst for divine knowledge, would have pursued.

One of the most enigmatic aspects of the text are the conjurations that accompany the daemonic sigils. These are strings of what have become known as 'barbarous' words—inscrutable formulae that may simply be nonsense or may once have been words in foreign languages. There are none of the familiar formulae of Judeo-Christian magic in these conjurations. Perhaps this is the '*language not particular to us mortals, or even comprehensible to us*,' which the author mentions in his preface—the tongue of the spirits. Dee was, of course, notorious for his work with angels and the codification of the 'Enochian' language; perhaps this is being alluded to by our author. The conjurations may otherwise be in a magical language derived by similar visionary means ... or they may simply be 'gibberish'.

That is not to say that 'gibberish' words cannot be as magical as well worn foreign words or religious formulae. Aquinas

discusses his belief that all the apparatus of magic, such as signs, pentacles and words can only work through being beheld by some intelligent entity. Which is to say that signs and words have no inherent power, rather their meanings are agreed by the parties involved, who act on them accordingly.⁴⁴ If such a position was considered then even the most obscure words and signs may be considered compacts between the magician and other entities.

There is, however, also the possibility that the conjurations are a cipher—an example of *Steganographia*, or ‘Hidden Writing’, an area in which Dee was also particularly interested, and the study of which went in and out of vogue during the course of the Renaissance.

There are some parallels that may be drawn between the *Tuba Veneris* and Trithemius’ *Steganographia*—a work which Dee went to great lengths to procure, succeeding in 1562. Both works use invocations consisting of seemingly made-up words. Also, the works give little indication of the particular talents allocated to each spirit, instead speaking about them in general terms. The *Tuba Veneris* tells us that the spirits are useful in the following ways:

“... for the finding of hidden treasures, for journeys, for Business, for Navigation at sea, for war, and for similar things which the Spirits are able to do for you and be of service to you.”

Trithemius applies his Steganographic ‘spirits’ (or modes of ciphering secret messages) to similar situations. For example: a prince planning the overthrow a city uses Steganographic methods in order to securely share his plans; a discoverer of treasure wishes to notify trustworthy friends to help him remove it so he sends a ciphered message, and so on.⁴⁵

However, attempts to apply the cryptographic techniques of both Trithemius' *Steganographia* and his *Polygraphia* to the mysterious conjurations in the *Tuba Veneris* have so far been unsuccessful.⁴⁶ If the conjurations are not examples of cryptography, then it is possible that they may have been derived by some kind of mechanical method for purely magical purposes. An example of such a technique would be a table of words or letters that creates permutations of a single magical word or name (as detailed in the various Cabalistic tables for discovering the names of astrological spirits in Agrippa's *Occult Philosophy*), or perhaps even something akin the complex letter squares used by Dee and Kelly to dictate the Enochian language.⁴⁷

It seems there is some kind of structure to the language of the *Tuba Veneris*. The words used all have between two and four syllables, with certain syllables occurring frequently. For example, a significant number of words begin with 'Al' or 'Ham', have 'ga' for their central syllable or terminate with 'roth' or 'zoth'. It's tantalising to speculate that there must be some system behind these words, although exactly how it works still remains obscure.

There is also a curious relationship between the number of syllables in each conjuration, tabulated here, which may provide some further clue to the inner workings of the grimoire:

<i>Spirit</i>	<i>Syllable Count</i>
Amabosar	41
Belzazel	42
Alkyzub	44
Falkaroth	45
Mephgazub	46
Mogarip	47

Fig. 5. Syllabic count for each conjuration.

Possibly the above does indicate a numerological or cryptographic mystery here to be solved—or perhaps these words are indeed “*not particular to us mortals*”.

Subsequent Influence: The German Tradition

It seems likely that the *Tuba Veneris* was composed in Germany, or at least enjoyed an enthusiastic reception there. Not only do several of the extant manuscripts belong to German institutions and have their provenance from German collections, but there is also a group of grimoires that seem to ultimately derive from the work.

These texts fall into what has become known as the ‘Faustian’ school of grimoire literature. Works of this genre are generally characterised by an unforgiving bloody fixation upon all things demonic. Although similarly bloodthirsty rituals are found in earlier texts of Medieval magic, the Faust-books rose to the level of popular and titillating literature in Germany being especially prevalent throughout the 18th century.⁴⁸ It is no surprise that when a German version of *Tuba Veneris* came into print for the first time it was in late 18th century Germany.⁴⁹

Several German works relating to the *Tuba Veneris* can be found in the great 19th century compilations of printed works assembled by Horst and Scheible, along with other examples in manuscript form. Both Scheible and Horst preserve several works of interest attributed to Josef Anton Herpentil, variously described as a philosopher or a Jesuit.

The texts discussed here are difficult to date, especially in relation to the *Tuba Veneris*, although one is naturally suspicious the dates assigned to them by their printers and copyists. Generally these dates fall within the first half of the sixteenth century but appear to be spurious. For example: several Herpentil texts claim him as a Jesuit, although their alleged dates of composition invariably fall before the 1534 formation of the Society of Jesus!⁵⁰ The *Handwörterbuch des deutschen aberglaubens*, an epic catalogue of Germanic lore, contains an article by Jacoby that dates the works of Herpentil to end of the 17th century, or early 18th century.⁵¹

Amongst the literature attributed to Herpentil, it is the *Inbegriff der Übernatürlichen Magie* that is of most interest. The *Inbegriff* seems to preserve more of the *Tuba Veneris* material than any of the other grimoires that will be discussed here, incorporating as it does all of the conjurations of the spirits into its text.

The *Inbegriff* details a ritual to conjure the three ‘great princes’, namely: Almischak, Aschirika and Amabosar.⁵² Amabosar is, of course, one of pseudo-Dee’s spirits, although the derivation of the other two names is as yet obscure.

Herpentil’s ‘divine magic’ owes a lot to the *Tuba Veneris* in its method. The circle is similarly made from paper, although in this instance the words are inscribed with the blood of a white pigeon. The author also stresses the need to retire to an undisturbed place where the conjuror will withdraw with his circle and a wand inscribed with the seal of the spirit in weasel blood. The planetary seal also occurs, but has been transformed into the golden Seal of Jupiter, the names of whose angels are

written upon it in the blood of a white dove. In keeping with the ritual of pseudo-Dee, this seal must be laid upon any money that the spirits bring to the operator and there is also mention of applying heat to coerce obstinate spirits.

As previously mentioned, the conjurations of the *Inbegiff* incorporate all of those from the *Tuba Veneris*. They occur in order, although they have been merged together to give one conjuration for each prince:

Inbegriff der Übernatürlichen Magie

Almischak

Aschirika

Amabosar

Tuba Veneris

Mogarip, Amabosar, Alkyzub

Falkaroth, Belzazel

Mephgazub

Fig. 6. The spirits of Herpentil and their corresponding conjurations in the *Tuba Veneris*.

While the dismissal of the spirit is also the same as in the *Tuba Veneris*, none of the subtleties that mark the author of the *Tuba Veneris* out as a man of sensitivity and learning are present in this or the other texts here mentioned. They are generally, save for the introduction, workmanlike and lacking in those elements that make the work of pseudo-Dee so unique. Even their introductions, usually providing us with a fanciful lineage for the art, with obligatory mentions of Egypt and the Middle East, are poorly executed mystical clichés compared to the *Tuba Veneris* and its pleasing attempts to pass itself off as the work of Dee in addition to its powerful verse and imagery.

There is a related work that seems to draw on both the Herpentil text discussed above and also the same author's *Liber Spirituum Potentis*. The work in question is *Compendium*

Magiae Innaturalis Nigrae, attributed to the famous alchemist Michael Scot and dated 1255.⁵³

Two of Herpentil's spirits remain in the hierarchy discussed by Scot: Amabosar and Almischack, although their names have been corrupted to Almuchabosar and Almisch. Once again, the sigils provided for the spirits are different and in this case so are the conjurations. However, many aspects of the ritual are similar: the magus carries the wand, inscribed with blood (although of a white dove in this case), while an ornately decorated mitre and belt have been borrowed from the *Liber Spirituum Potentis*.

Finally, there is a very short work entitled *Magia Ordinis*, attributed to one Johannes Kornreutheri (Johann Kornritter), an Augustinian Prior. This work, like the *Compendium*, is also linked to Herpentil's *Liber Spirituum Potentis* in its use of the circle, staff and mitre—again liberally scrawled upon with animal blood. The date of authorship is allegedly 1515, although the entry for the manuscript version held by the Wellcome Institute dates it to the early 18th century.⁵⁴ Of the five spirits dealt with in *Magia Ordinis*, two have curiously familiar names: Azabhsar (Amabosar) and Mebhazzubb (Mephgazub).

Once again the ritual has aspects that ultimately relate to the *Tuba Veneris*, via Herpentil. The circle of paper and retirement to an undisturbed place are key elements, along with the taboo on talking during the ritual and use of heat to compel the spirits.⁵⁵

Further connections between the texts under discussion can be drawn. Each text has a preface to the reader allegedly from

the pen of the pseudonymous author. Intriguingly, as with the *Tuba Veneris*, the work of pseudo-Scot addresses the readers as *Amatoribus Artis Magicae*. All the texts make a connection between the practice of magical conjuration and the occult arts of the Middle East and furthermore, the Herpentil text perhaps alludes to its primary source as the *Tuba Veneris* by describing the magic under discussion as ‘an English science’.

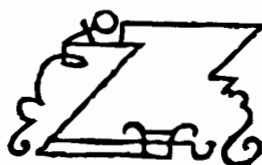
Since Amabosar is common to all of the works discussed above, a comparison between the seals and conjurations of the spirit is here provided:

Tuba Veneris



Amabosar! Amabosar!
Amabosar! Pharynthos
Egayroth Melustaton Castotis
Mugos Nachrim Amabosar!
Amabosar! Amabosar!

*Inbegriff der
Übernatürlichen Magie*



Samanthos Garanlim Algaphonteos
zapgaton chacfat Mergaym Hagai
Zerastam Aleas Satti lastarmiz
fiasgar loschemur karsila storichet
krosutokim Abidalla guscharak
melosopf.⁵⁶

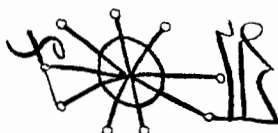
The Magic of the Tuba Veneris.

Compendium Magiae Innaturalis Nigrae



Asip Hecon Antiakarapasta
Kylimm Almuchabzar Alget
Zorionoso Amilek Amias
Segor Almutubele Halli
Merantantup Apalkapkor
Imat Avericha alenzoth Elgab
zai hazam Erasin Aresatos
Astarkarapata Rilimm O
Almuchabzar Kilim.

Magia Ordinis⁵⁷



Kederesgh wehrelet dachimetigh
Kebhdo Lafis deh Sewis nelim
kigim tischengina denur
Bauwordas menigh nibhind
munedh maminegh Terowogh
Konwad derli gentegh
Kaswondh.

Fig.7. Comparison of the seals and invocations of Amabosar.

As noted above, the presence of these spirits in these documents indicates a possible German provenance for the *Tuba Veneris*. Along with the 18th century German edition of the text, two of the three manuscripts of the *Tuba Veneris* belong to libraries in Germany—the Universitätsbibliothek Erlangen-Nürnberg and the Bayerische Staatsbibliothek.

Conclusion

Through this examination of the sources of the *Tuba Veneris* we may conclude that the author was a keen student of the type of magic advocated by Agrippa, and that he had diligently studied the *Three Books of Occult Philosophy*, constructing a practical grimoire from the theoretical discussions of magic contained therein. The work, with its Classical allusions

and Neoplatonic and Pythagorean bias represents the apex of the grimoire genre, certainly in terms of the artistry and historical awareness of the author. The attempts at Sapphic verse, regardless of prosodic errors, also indicate an affinity with the Classical world and the workings of a sensitive and poetic mind, especially when compared to the unsophisticated conjurations found in most grimoires of the period.

However, it appears that this style of grimoire was an evolutionary dead-end. The works that were derivative of it lacked any of the charm and awareness that make it such an intriguing and enigmatic text. Instead the German grimoire-makers dragged the ritual through new and bloodier underworlds, hauling the spirits from their pagan Hades into a very Christian Hell. By the time Scheible published his epic *Doctor Johann Faust's Magia Naturalis et Innaturalis* even Anael, 'great prince of Heaven', had been assimilated into the infernal hordes of Faustian magic.⁵⁸ The Faustian author describes him as the "*fifth lord of Hell and under the power of the angel Haniel,*" while the accompanying plate depicts the fallen one as a hunch-backed, red-eyed, ape like demon in fine clothes. From the trousers of these protrudes a conspicuously erect tail as he tugs on the cloak of a woman walking in front of him. Of course, like other classically inclined authors of the time, the author was well aware that he is living in the Christian era, and the pagan goddess is redefined as a planetary image of Venus, in line with the prevalent cosmological and astrological doctrines of the period. I conclude that the author was a Christian who saw nothing wrong with using knowledge that, since it originated from respected 'virtuous pagan' authors,

could be seen as being compatible with Christian doctrines.

The piety of the author, however, may be called into question by his designation of the text as a work of the 'Black Art' or 'Negromancy'. He mentions three divisions of magical art, namely: 'Magic, Kabbala, and Negromancy'. I would suggest that this indicates the main streams into which the art of magic is divided. First there is the natural magic, which also encompasses astrological and talismanic works. Second is the magical theology of Kabbala. Therefore by 'negromancy' he intends to indicate *all* magic that involves the conjuration of spirits. To this end he makes it clear that in spite of the text dealing with stygian daemons, he is presenting a true work of magic that can be practiced without risking ruin in this world or perdition in the next. This is as opposed to the base works of magic that lead men into diabolic pacts and are rightly proscribed by the church. We also find this curious categorisation in the later German works. Herpentil, for example, refers to his art as 'Black Magic,' but insists that it is a divine and holy science.⁵⁹ Perhaps the implication is that such magic is 'black' in so far as it relates to the nocturnal conjurations of subterranean daemons, and yet 'holy' in that it operates through the aid of divine and celestial agencies, such as the angel Anael.

From the influence on the Herpentil, Kornritter and pseudo-Scot, all German publications, along with the geographical distribution of extant *Tuba Veneris* manuscripts, it may be speculated that the author was based in Germany and may have had an awareness of the Hermetic works being published by the Palatinate house of Theodorus de Bry, or at least had

access to one of the sources used for the *Magical Calendar*. This would place the composition of the *Tuba Veneris* to circa 1620, that is, after De Brys publication of Grosschedel's *Magical Calendar*. It is this work that contains the seven planetary seals the provenance of which are otherwise—at the time of writing—obscure.

Regardless of the exact location of the author in time and space the *Tuba Veneris* provides us with a perfect example of how the theoretical elements of Renaissance magic, such as those discussed in Agrippa's treatise, may have been put into practice by an enterprising magician. Despite being a work of considerable brevity, I know of no other ritual magic text that employs the systems of occult philosophy and planetary correspondence that flowered in the wake of Agrippa so methodically and thoughtfully. On a practical level it is as if the author has provided us with a template or textbook example after which we may also compose our own planetary rituals: the Scythe of Saturn and Sceptre of the Phoebus almost demand such an interpretation.

In conclusion, the *Tuba Veneris* is truly a gift to all the lovers of the magical art.

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March 31, 2010
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End Notes

- 1 The chief manuscripts in question being: London, the Warburg Institute. Warburg Ms. FBH 510; Erlangen, Universitätsbibliothek Erlangen-Nürnberg. Ms. 854; München, Bayerische Staatsbibliothek, Cod. let. 27005. (Peterson 1999, Burns 2007)
- 2 In this regard see also Michael A. Putman's introductory notes for a summation of Jörg M. Maier's conclusions about the work.
- 3 Foxe (1563), p.1445.
- 4 Dee 1570.
- 5 Dee 1599.
- 6 Calder (1952), chapter X.
- 7 An alternative hypothesis is that it could be written by a detractor seeking to connect Dee with diabolic arts in the mind of his readers. Although it would seem unlikely that someone seeking to defame Dee in such a way would create such a complex work.
- 8 See Betz (1996), Meyer and Smith (1999).
- 9 For example: *The Heptameron*, attributed to Peter d'Abano and the *Fourth Book* of Agrippa.
- 10 For Dee and treasure hunting, see Chalder (1952), chapter IX. For a general account of the treasure hunting mania in England, see Thomas (1971), pp.234-7.
- 11 For Agrippa's set of planetary images, see Agrippa (1651) II.xxxvii-xliv.

12 Agrippa (1651), II.xlii.

13 For an example of this in translation see Taylor (1792), Hymn 55. The sixteenth century Latin translation in Klutstein (1987) renders the epithet in question as *amatrix nocturnarum vigiliarum*—lover of the nocturnal watches.

14 Pausanias, 8.6.5

15 Apuleius, XI.47

16 Ibid.

17 Regarding the particulars of his initiation, Lucius writes: “I approached neere unto Hell, even to the gates of Proserpina, and after that, I was ravished throughout all the Element, I returned to my proper place: About midnight I saw the Sun shine, I saw likewise the gods celestiall and gods infernall, before whom I presented my selfe, and worshipped them.” Apuleius, XI.48.

18 Apuleius, XI.47

19 For an overview of Ficino and Orphic singing, see Walker (1958), chapter I, and also the more recent work of Angela Voss.

20 For an account of this, see Hesiod, *Theogony*, lines 185–195. Note also the previous quotation from Apuleius—“*The Cyprians [call me] Venus.*” (Apuleius, XI.47)

21 Compare with the conjurations and orations in Mathers (1889), for instance.

22 Agrippa (1651), II.xxi.

23 Aristotle, *Metaphysics*, part v.

24 For Theon of Smyrna’s *How Many Tetraktys are There?* see Guthrie (1987).

25 This *Magical Calendar* was engraved by the studio of Theodorus de Bry, probably by the hand of Mathieu Merian. It has been suggested that De Bry may have had links with a Christian mystical sect called the Family of Love, and may also have had an association with Dee.

26 See Yates (1972), chapter VI.

27 For a description of the talismans see Turner (1654) p.49, and for their use in conjunction with the *Liber Spirituum*, *ibid.* pp.57–8.

28 Concerning the *Liber Spirituum*, Mathers (1889) writes: “Thou shouldest further make a book of virgin paper, and therein write the foregoing conjurations, and constrain the demons to swear upon the same book that they will come whenever they be called, and present themselves

before thee, whenever thou shalt wish to consult them. Afterwards thou canst cover this book with sacred sigils on a plate of silver, and therein write or engrave the holy pentacles. Thou mayest open this book either on Sundays or on Thursdays, rather at night than by day, and the spirits will come.”

29 Kieckhefer (1997), pp. 8-10.

30 Agrippa (1651), I.xlviii.

31 Hesiod, *Theogony*, lines 185-195.

32 Taylor (1792)

33 Mathers (1889), II.vii.

34 Bruno (1591), XIII.

35 McLean (1994), pp.34-5.

36 Agrippa (1651), II.x. Presumably the association of the dove with the planet relates to the Classical notion that Venus’ chariot was drawn by white doves.

37 I speculate that it was such an ink that the author of the Warburg manuscript used to colour the title page and also to shade the illustrations of the seal and horn of Venus. Given the caustic nature of the solution, working with parchment instead of paper would be a necessity.

38 McLean (1994), pp. 62-74.

39 Based on the dismissal of the *Fourth Book* as a forgery by Agrippa’s pupil Weyer in 1563 it had presumably been already circulating in manuscript for more than thirty years by 1600.

40 For the *Manual of Astral Magic*, see Kieckhefer, 1997

41 Turner (1654), p.99.

42 For example, Cattán (1591), a comprehensive and influential tract on geomancy composed in 1558 that describes the art as variously ‘sister’ and ‘daughter’ to astrology.

43 See the section entitled ‘Caracteres de Venus’ in Peterson (n.d.). Helpfully this also shows a comparison with the de Bry sigils.

44 Aquinas (1264), 3.105

45 Examples from Trithemius (n.d.), chapters V and XI.

46 Trithemius (1564), books III and IV provide substantial codebooks in for ciphering messages in ‘barbarous language’. Perhaps such a codebook was used in the construction of the *Tuba Veneris*’ language.

47 Agrippa (1651), III. Xxvii.

48 See Kieckhefer (1997) for an example of a Medieval work that has

similar demonic and bloodthirsty fascinations. However, even the more benign and professedly 'holy' rites were not above using animal brains and so forth in their preparations, for example the copious use of bird brains in the incense recipes of *Liber Juratus*.

49 Veneris nigro sacer Autoris John Dee 1794. Aus dem Lateinischen in deutscher Übersetzung. Formeln und Sigille zur Anrufung von Venusintelligenzen für Liebeszauber und Erfolgsmagie.

50 See for example *Herpentil's Schwarze Magie*, dated 1505, in Horst (1821), volume I.

51 Peterson (2007)

52 Schieble (1846), pp.626-633.

53 The Scot *Compendium* was published in Neumann (1855). The original pamphlet that Neumann used for his edition claims a publication date of 1555. *Liber Spirituum Potentis* is reprinted in Horst (1821), volume II under the title *Herpentilis' Schwarze Magie*, although a more complete version is preserved in manuscript held by the Herzogin Anna Amalia Bibliothek. For the *Compendium* itself, see Naumann (1855).

54 McLean, 1995.

55 For a translation and notes on this text, see Legard (2007).

56 Note the incorporation of the astrological sign of Venus into the seal in a similar manner to those to the *Tuba Veneris*. Also compare the first half of the conjuration with that of Mephgazub in the *Tuba Veneris*: Samanthros Jaramtin Algaphonteos Zapgaton Osachfat Mergaim Hugal Zerastan Alcasatti.

57 Taken from an electronic copy of *Magia Ordinis*—unknown provenance (probably from F.W. Lehmborg (ed.) CEREMONIAL-MAGIE I: 22 Hauptwerke mittelalterlicher Magie).

58 Scheible (1849), pp. 87-90

59 Scheible (1846), p.627

THE LIFE
OF DOCTOR JOHN DEE

Charles Mackay



The Life of Doctor John Dee



JOHN Dee and Edward Kelly claim to be mentioned together, having been so long associated in the same pursuits, and undergone so many strange vicissitudes in each other's society. Dee was altogether a wonderful man, and had he lived in an age when folly and superstition were less rife, he would, with the same powers which he enjoyed, have left behind him a bright and enduring reputation. He was born in London, in the year 1527, and very early manifested a love for study. At the age of fifteen he was sent to Cambridge, and delighted so much in his books, that he passed regularly eighteen hours every day among them. Of the other six, he devoted four to sleep and two for refreshment. Such intense application did not injure his health, and could not fail to make him one of the first scholars of his time. Unfortunately, however, he quitted the mathematics and the pursuits of true philosophy to

indulge in the unprofitable reveries of the occult sciences. He studied alchymy, astrology, and magic, and thereby rendered himself obnoxious to the authorities at Cambridge. To avoid persecution, he was at last obliged to retire to the university of Louvain; the rumours of sorcery that were current respecting him rendering his longer stay in England not altogether without danger. He found at Louvain many kindred spirits who had known Cornelius Agrippa while he resided among them, and by whom he was constantly entertained with the wondrous deeds of that great master of the hermetic mysteries. From their conversation he received much encouragement to continue the search for the philosopher's stone, which soon began to occupy nearly all his thoughts.

He did not long remain on the Continent, but returned to England in 1551, being at that time in the twenty-fourth year of his age. By the influence of his friend, Sir John Cheek, he was kindly received at the court of King Edward VI, and rewarded (it is difficult to say for what) with a pension of one hundred crowns. He continued for several years to practise in London as an astrologer; casting nativities, telling fortunes, and pointing out lucky and unlucky days. During the reign of Queen Mary he got into trouble, being suspected of heresy, and charged with attempting Mary's life by means of enchantments. He was tried for the latter offence, and acquitted; but was retained in prison on the former charge, and left to the tender mercies of Bishop Bonner. He had a very narrow escape from being burned in Smithfield, but he, somehow or other, contrived to persuade that fierce bigot that his orthodoxy was unimpeachable, and was set at liberty in 1555.

On the accession of Elizabeth, a brighter day dawned upon him. During her retirement at Woodstock, her servants appear to have consulted him as to the time of Mary's death, which Circumstance, no doubt, first gave rise to the serious charge for which he was brought to trial. They now came to consult him more openly as to the fortunes of their mistress; and Robert Dudley, the celebrated Earl of Leicester, was sent by command of the Queen herself to know the most auspicious day for her coronation. So great was the favour he enjoyed that, some years afterwards, Elizabeth condescended to pay him a visit at his house in Mortlake, to view his museum of curiosities, and, when he was ill, sent her own physician to attend upon him.

Astrology was the means whereby he lived, and he continued to practise it with great assiduity; but his heart was in alchymy. The philosopher's stone and the elixir of life haunted his daily thoughts and his nightly dreams. The Talmudic mysteries, which he had also deeply studied, impressed him with the belief, that he might hold converse with spirits and angels, and learn from them all the mysteries of the universe. Holding the same idea as the then obscure sect of the Rosicrucians, some of whom he had perhaps encountered in his travels in Germany, he imagined that, by means of the philosopher's stone, he could summon these kindly spirits at his will. By dint of continually brooding upon the subject, his imagination became so diseased, that he at last persuaded himself that an angel appeared to him, and promised to be his friend and companion as long as he lived. He relates that, one day, in November 1582, while he was engaged in fervent prayer, the window of his museum

looking towards the west suddenly glowed with a dazzling light, in the midst of which, in all his glory, stood the great angel Uriel. Awe and wonder rendered him speechless; but the angel smiling graciously upon him, gave him a crystal, of a convex form, and told him that, whenever he wished to hold converse with the beings of another sphere, he had only to gaze intently upon it, and they would appear in the crystal and unveil to him all the secrets of futurity.* This saying, the angel disappeared. Dee found from experience of the crystal that it was necessary that all the faculties of the soul should be concentrated upon it, otherwise the spirits did not appear. He also found that he could never recollect the conversations he had with the angels. He therefore determined to communicate the secret to another person, who might converse with the spirits while he (Dee) sat in another part of the room, and took down in writing the revelations which they made.

He had at this time in his service, as his assistant, one Edward Kelly, who, like himself, was crazy upon the subject of the philosopher's stone. There was this difference, however, between them, that, while Dee was more of an enthusiast than an impostor, Kelly was more of an impostor than an enthusiast.

* The "crystal" alluded to appears to have been a black stone, or piece of polished coal. The following account of it is given in the Supplement to Granger's *Biographical History*. "The black stone into which Dee used to call his spirits was in the collection of the Earls of Peterborough, from whence it came to Lady Elizabeth Germaine. It was next the property of the late Duke of Argyle, and is now Mr. Walpole's. It appears upon examination to be nothing more than a polished piece of cannel coal; but this is what Butler means when he says,

'Kelly did all his feats upon
The devil's looking-glass—a stone.'

In early life he was a notary, and had the misfortune to lose both his ears for forgery. This mutilation, degrading enough in any man, was destructive to a philosopher; Kelly, therefore, lest his wisdom should suffer in the world's opinion, wore a black skull-cap, which, fitting close to his head, and descending over both his cheeks, not only concealed his loss, but gave him a very solemn and oracular appearance. So well did he keep his secret, that even Dee, with whom he lived so many years, appears never to have discovered it. Kelly, with this character, was just the man to carry on any piece of roguery for his own advantage, or to nurture the delusions of his master for the same purpose. No sooner did Dee inform him of the visit he had received from the glorious Uriel, than Kelly expressed such a fervour of belief that Dee's heart glowed with delight. He set about consulting his crystal forthwith, and on the 2nd of December 1581, the spirits appeared, and held a very extraordinary discourse with Kelly, which Dee took down in writing. The curious reader may see this farrago of nonsense among the Harleian MSS. in the British Museum. The later consultations were published in a folio volume, in 1659, by Dr. Meric Casaubon, under the title of *A True and Faithful Relation of what passed between Dr. John Dee and some Spirits; tending, had it succeeded, to a general Alteration of most States and Kingdoms in the World.**

* Lilly, the astrologer, in his *Life* written by himself, frequently tells of prophecies delivered by the angels in a manner similar to the angels of Dr. Dee. He says, "The prophecies were not given vocally by the angels, but by inspection of the crystal in types and figures, or by apparition the circular way; where, at some distance, the angels appear, representing by forms, shapes, and creatures what is demanded. It is very rare, yea, even

The fame of these wondrous colloquies soon spread over the country, and even reached the Continent. Dee, at the same time, pretended to be in possession of the elixir vitae, which he stated he had found among the ruins of Glastonbury Abbey, in Somersetshire. People flocked from far and near to his house at Mortlake to have their nativities cast, in preference to visiting astrologers of less renown. They also longed to see a man who, according to his own account, would never die. Altogether, he carried on a very profitable trade, but spent so much in drugs and metals to work out some peculiar process of transmutation, that he never became rich.

About this time there came into England a wealthy polish nobleman, named Albert Laski, Count Palatine of Siradz. His object was principally, he said, to visit the court of Queen Elizabeth, the fame of whose glory and magnificence had reached him in distant Poland. Elizabeth received this flattering stranger with the most splendid hospitality, and appointed her favourite Leicester to show him all that was worth seeing in England. He visited all the curiosities of London and Westminster, and from thence proceeded to Oxford and Cambridge, that he might converse with some of the great scholars whose writings shed lustre upon the land of their birth. He was very much disappointed at not finding Dr. Dee among them, and told the Earl of Leicester that he would not have gone to Oxford if he had known that Dee was not there. The Earl promised to introduce him to

in our days," quoth that wiseacre, "for any operator or master to hear the angels speak articulately: when they do speak, *it is like the Irish, much in the throat!*"

the great alchymist on their return to London, and the Pole was satisfied. A few days afterwards, the Earl and Laski being in the antechamber of the Queen, awaiting an audience of her Majesty, Dr. Dee arrived on the same errand, and was introduced to the Pole.* An interesting conversation ensued, which ended by the stranger inviting himself to dine with the astrologer at his house at Mortlake. Dee returned home in some tribulation, for he found he had not money enough, without pawning his plate, to entertain Count Laski and his retinue in a manner becoming their dignity. In this emergency he sent off an express to the Earl of Leicester, stating frankly the embarrassment he laboured under, and praying his good offices in representing the matter to her Majesty. Elizabeth immediately sent him a present of twenty pounds.

On the appointed day, Count Laski came, attended by a numerous retinue, and expressed such open and warm admiration of the wonderful attainments of his host, that Dee turned over, in his own mind, how he could bind irretrievably

* Albert Laski, son of Jaroslav, was Palatine of Siradz, and afterwards of Sendomir, and chiefly contributed to the election of Henry of Valois, the Third of France, to the throne of Poland, and was one of the delegates who went to France in order to announce to the new monarch his elevation to the sovereignty of Poland. After the deposition of Henry, Albert Laski voted for Maximilian of Austria. In 1585 he visited England, when Queen Elizabeth received him with great distinction. The honours which were shown him during his visit to Oxford, by the especial command of the Queen, were equal to those rendered to sovereign princes. His extraordinary prodigality rendered his enormous wealth insufficient to defray his expenses, and he therefore became a zealous adept in alchymy, and took from England to Poland with him two known alchymists.—Count Valerian Krasinski's *Historical Sketch of the Reformation in Poland*.

to his interests a man who seemed so well inclined to become his friend. Long acquaintance with Kelly had imbued him with all the roguery of that personage; and he resolved to make the Pole pay dearly for his dinner. He found out, before many days, that he possessed great estates in his own country, as well as great influence; but that an extravagant disposition had reduced him to temporary embarrassment. He also discovered, that he was a firm believer in the philosopher's stone and the water of life. He was, therefore, just the man upon whom an adventurer might fasten himself. Kelly thought so too; and both of them set to work, to weave a web, in the meshes of which they might firmly entangle the rich and credulous stranger. They went very cautiously about it; first throwing out obscure hints of the stone and the elixir; and, finally, of the spirits, by means of whom they could turn over the pages of the Book of Futurity, and read the awful secrets inscribed therein. Laski eagerly implored that he might be admitted to one of their mysterious interviews with Uriel and the angels; but they knew human nature too well to accede at once to the request. To the Count's entreaties they only replied by hints of the difficulty or impropriety of summoning the spirits in the presence of a stranger; or of one who might, perchance, have no other motive than the gratification of a vain curiosity: but they only meant to whet the edge of his appetite by this delay, and would have been sorry indeed if the Count had been discouraged. To show how exclusively the thoughts both of Dee and Kelly were fixed upon their dupe, at this time, it is only necessary to read the introduction to their first interview with the spirits, related in the volume of Dr. Casaubon. The

entry made by Dee, under the date of the 25th of May 1583, says, that when the spirit appeared to them, "I, [John Dee], and E. K. [Edward Kelly], sat together, conversing of that noble Polonian Albertus Laski, his great honour here with us obtained, and of his great liking among all sorts of the people." No doubt they were discussing how they might make the most of the "noble Polonian," and concocting the fine story with which they afterwards excited his curiosity, and drew him firmly within their toils. "Suddenly," says Dee, as they were thus employed, "there seemed to come out of the oratory, a spiritual creature, like a pretty girl, of seven or nine years of age, attired on her head, with her hair rolled up before, and hanging down behind; with a gown of silk, of changeable red and green, and with a train. She seemed to play up and down, and seemed to go in and out behind the books; and, as she seemed to go between them, the books displaced themselves, and made way for her."

With such tales as these they lured on the Pole from day to day; and at last persuaded him to be a witness of their mysteries. Whether they played off any optical delusions upon him; or whether, by the force of a strong imagination, he deluded himself, does not appear; but certain it is, that he became a complete tool in their hands, and consented to do whatever they wished him. Kelly, at these interviews, placed himself at a certain distance from the wondrous crystal, and gazed intently upon it; while Dee took his place in corner, ready to set down the prophecies as they were uttered by the spirits. In this manner they prophesied to the Pole, that he should become the fortunate possessor of the philosopher's stone; that

he should live for centuries, and be chosen King of Poland; in which capacity he should gain many great victories over the Saracens, and make his name illustrious over all the earth. For this pose it was necessary, however, that Laski should leave England, and take them with him, together with their wives and families; that he should treat them all sumptuously, and allow them to want for nothing. Laski at once consented; and very shortly afterwards they were all on the road to Poland.

It took them upwards of four months to reach the Count's estates, in the neighbourhood of Cracow. In the mean time, they led a pleasant life, and spent money with an unsparing hand. When once established in the Count's palace, they commenced the great hermetic operation of transmuting iron into gold. Laski provided them with all necessary materials, and aided them himself with his knowledge of alchymy: but, somehow or other, the experiment always failed at the very moment that it ought to have succeeded; and they were obliged to recommence operations on a grander scale. But the hopes of Laski were not easily extinguished. Already, in idea, the possessor of countless millions, he was not to be cast down for fear of present expenses. He thus continued from day to day, and from month to month, till he was, at last, obliged to sell a portion of his deeply-mortgaged estates, to find aliment for the hungry crucibles of Dee and Kelly, and the no less hungry stomachs of their wives and families. It was not till ruin stared him in the face, that he awoke from his dream of infatuation —too happy, even then, to find that he had escaped utter beggary. Thus restored to his senses, his first thought was how to rid himself of his expensive visitors. Not wishing

to quarrel with them, he proposed that they should proceed to Prague, well furnished with letters of recommendation to the Emperor Rudolph. Our alchemists too plainly saw that nothing more was to be made of the almost destitute Count Laski. Without hesitation, therefore, they accepted the proposal, and set out forthwith to the Imperial residence. They had no difficulty, on their arrival at Prague, in obtaining an audience of the Emperor. They found him willing enough to believe that such a thing as the philosopher's stone existed, and flattered themselves that they had made a favourable impression upon him; but, from some cause or other — perhaps the look of low cunning and quackery upon the face of Kelly — the Emperor conceived no very high opinion of their abilities. He allowed them, however, to remain for some months at Prague, feeding themselves upon the hope that he would employ them: but the more he saw of them, the less he liked them; and, when the Pope's Nuncio represented to him, that he ought not to countenance such heretic magicians, he gave orders that they should quit his dominions within four-and-twenty hours. It was fortunate for them that so little time was given them; for, had they remained six hours longer, the Nuncio had received orders to procure a perpetual dungeon, or the stake, for them.

Not knowing well where to direct their steps, they resolved to return to Cracow, where they had still a few friends; but, by this time, the funds they had drawn from Laski were almost exhausted; and they were many days obliged to go dinnerless and supperless. They had great difficulty to keep their poverty a secret from the world; but they managed to bear privation without murmuring, from a conviction that if

the fact were known, it would militate very much against their pretensions. Nobody would believe that they were possessors of the philosopher's stone, if it were once suspected that they did not know how to procure bread for their subsistence. They still gained a little by casting nativities, and kept starvation at arm's length, till a new dupe, rich enough for their purposes, dropped into their toils, in the shape of a royal personage. Having procured an introduction to Stephen, King of Poland, they predicted to him, that the Emperor Rudolph would shortly be assassinated, and that the Germans would look to Poland for his successor. As this prediction was not precise enough to satisfy the King, they tried their crystal again; and a spirit appeared, who told them that the new sovereign of Germany would be Stephen of Poland. Stephen was credulous enough to believe them, and was once present when Kelly held his mystic conversations with the shadows of his crystal. He also appears to have furnished them with money to carry on their experiments in alchymy: but he grew tired, at last, of their broken promises, and their constant drains upon his pocket; and was on the point of discarding them with disgrace, when they met with another dupe, to whom they eagerly transferred their services. This was Count Rosenberg, a nobleman of large estates, at Trebona, in Bohemia. So comfortable did they find themselves in the palace of this munificent patron, that they remained nearly four years with him, faring sumptuously, and having an almost unlimited command of his money. The Count was more ambitious than avaricious: he had wealth enough, and did not care for the philosopher's stone on account of the gold, but of the length of days it would bring him. They

had their predictions, accordingly, all ready framed to suit his character. They prophesied that he should be chosen King of Poland; and promised, moreover, that he should live for five hundred years to enjoy his dignity; provided always, that he found them sufficient money to carry on their experiments.

But now, while fortune smiled upon them; while they revelled in the rewards of successful villany, retributive justice came upon them in a shape they had not anticipated. Jealousy and mistrust sprang up between the two confederates, and led to such violent and frequent quarrels, that Dee was in constant fear of exposure. Kelly imagined himself a much greater personage than Dee; measuring, most likely, by the standard of impudent roguery; and was displeased that on all occasions, and from all persons, Dee received the greater share of honour and consideration. He often threatened to leave Dee to shift for himself; and the latter, who had degenerated into the mere tool of his more daring associate, was distressed beyond measure at the prospect of his desertion. His mind was so deeply imbued with superstition, that he believed the rhapsodies of Kelly to be, in a great measure, derived from his intercourse with angels; and he knew not where, in the whole world, to look for a man of depth and wisdom enough to succeed him. As their quarrels every day became more and more frequent, Dee wrote letters to Queen Elizabeth, to secure a favourable reception on his return to England; whither he intended to proceed, if Kelly forsook him. He also sent her a round piece of silver, which he pretended he had made of a portion of brass cut out of a warming-pan. He afterwards sent her the warming-pan also, that she might convince herself that

the piece of silver corresponded exactly with the hole which was cut into the brass. While thus preparing for the worst, his chief desire was to remain in Bohemia with Count Rosenberg, who treated him well, and reposed much confidence in him. Neither had Kelly any great objection to remain; but a new passion had taken possession of his breast, and he was laying deep schemes to gratify it. His own wife was ill-favoured and ill-natured; Dee's was comely and agreeable: and he longed to make an exchange of partners, without exciting the jealousy or shocking the morality of Dee. This was a difficult matter; but, to a man like Kelly, who was as deficient in rectitude and right feeling as he was full of impudence and ingenuity, the difficulty was not insurmountable. He had also deeply studied the character and the foibles of Dee; and he took his measures accordingly. The next time they consulted the spirits, Kelly pretended to be shocked at their language, and refused to tell Dee what they had said. Dee insisted, and was informed that they were henceforth to have their wives in common. Dee, a little startled, inquired whether the spirits might not mean that they were to live in common harmony and good-will? Kelly tried again, with apparent reluctance, and said the spirits insisted upon the literal interpretation. The poor fanatic, Dee, resigned himself to their will; but it suited Kelly's purpose to appear coy a little longer. He declared that the spirits must be spirits, not of good, but of evil; and refused to consult them any more. He thereupon took his departure, saying that he would never return.

Dee, thus left to himself, was in sore trouble and distress of mind. He knew not on whom to fix as the successor to Kelly

for consulting the spirits; but at last chose his son Arthur, a boy of eight years of age. He consecrated him to this service with great ceremony, and impressed upon the child's mind the dignified and awful nature of the duties he was called upon to perform; but the poor boy had neither the imagination, the faith, nor the artifice of Kelly. He looked intently upon the crystal, as he was told; but could see nothing and hear nothing. At last, when his eyes ached, he said he could see a vague indistinct shadow; but nothing more. Dee was in despair. The deception had been carried on so long, that he was never so happy as when he fancied he was holding converse with superior beings; and he cursed the day that had put estrangement between him and his dear friend Kelly. This was exactly what Kelly had foreseen; and, when he thought the Doctor had grieved sufficiently for his absence, he returned unexpectedly, and entered the room where the little Arthur was in vain endeavouring to distinguish something in the crystal. Dee, in entering this circumstance in his journal, ascribes this sudden return to a "miraculous fortune," and a "divine fate;" and goes on to record that Kelly immediately saw the spirits, which had remained invisible to little Arthur. One of these spirits reiterated the previous command, that they should have their wives in common. Kelly bowed his head, and submitted; and Dee, in all humility, consented to the arrangement.

This was the extreme depth of the wretched man's degradation. In this manner they continued to live for three or four months, when, new quarrels breaking out, they separated once more. This time their separation was final. Kelly, taking the elixir which he had found in Glastonbury

Abbey, proceeded to Prague, forgetful of the abrupt mode in which he had previously been expelled from that city. Almost immediately after his arrival, he was seized by order of the Emperor Rudolph, and thrown into prison. He was released after some months' confinement, and continued for five years to lead a vagabond life in Germany, telling fortunes at one place, and pretending to make gold at another. He was a second time thrown into prison, on a charge of heresy and sorcery; and he then resolved, if ever he obtained his liberty, to return to England. He soon discovered that there was no prospect of this, and that his imprisonment was likely to be for life. He twisted his bed-clothes into a rope, one stormy night in February 1595, and let himself down from the window of his dungeon, situated at the top of a very high tower. Being a corpulent man, the rope gave way, and he was precipitated to the ground. He broke two of his ribs, and both his legs; and was otherwise so much injured, that he expired a few days afterwards.

Dee, for a while, had more prosperous fortune. The warming-pan he had sent to Queen Elizabeth was not without effect. He was rewarded, soon after Kelly had left him, with an invitation to return to England. His pride, which had been sorely humbled, sprang up again to its pristine dimensions; and he set out for Bohemia with a train of attendants becoming an ambassador. How he procured the money does not appear, unless from the liberality of the rich Bohemian Rosenberg, or perhaps from his plunder. He travelled with three coaches for himself and family, and three waggons to carry his baggage. Each coach had four horses, and the whole train was protected

by a guard of four and twenty soldiers. This statement may be doubted; but it is on the authority of Dee himself, who made it on oath before the commissioners appointed by Elizabeth to inquire into his circumstances. On his arrival in England he had an audience of the Queen, who received him kindly as far as words went, and gave orders that he should not be molested in his pursuits of chemistry and philosophy. A man who boasted of the power to turn baser metals into gold, could not, thought Elizabeth, be in want of money; and she, therefore, gave him no more substantial marks of her approbation than her countenance and protection.

Thrown thus unexpectedly upon his own resources, Dee began in earnest the search for the philosopher's stone. He worked incessantly among his furnaces, retorts, and crucibles, and almost poisoned himself with deleterious fumes. He also consulted his miraculous crystal; but the spirits appeared not to him. He tried one Bartholomew to supply the place of the invaluable Kelly; but he being a man of some little probity, and of no imagination at all, the spirits would not hold any communication with him. Dee then tried another pretender to philosophy, of the name of Hickman; but had no better fortune. The crystal had lost its power since the departure of its great high-priest. From this quarter then Dee could get no information on the stone or elixir of the alchymists, and all his efforts to discover them by other means were not only fruitless but expensive. He was soon reduced to great distress, and wrote piteous letters to the Queen, praying relief. He represented that, after he left England with Count Laski, the mob had pillaged his house at Mortlake, accusing him of being

a necromancer and a wizard; and had broken all his furniture, burned his library, consisting of four thousand rare volumes, and destroyed all the philosophical instruments and curiosities in his museum. For this damage he claimed compensation; and furthermore stated, that, as he had come to England by the Queen's command, she ought to pay the expenses of his journey. Elizabeth sent him small sums of money at various times; but, Dee still continuing his complaints, a commission was appointed to inquire into his circumstances. He finally obtained a small appointment as Chancellor of St. Paul's cathedral, which he exchanged, in 1595, for the wardenship of the college at Manchester. He remained in this capacity till 1602 or 1603, when, his strength and intellect beginning to fail him, he was compelled to resign. He retired to his old dwelling at Mortlake, in a state not far removed from actual want, supporting himself as a common fortune-teller, and being often obliged to sell or pawn his books to procure a dinner. James I. was often applied to on his behalf, but he refused to do anything for him. It may be said to the discredit of this King, that the only reward he would grant the indefatigable Stowe, in his days of old age and want, was the royal permission to beg; but no one will blame him for neglecting such a quack as John Dee. He died in 1608, in the eighty-first year of his age, and was buried at Mortlake.

THE TRUMPET OF VENUS
ENGLISH TEXT

Dr. John Dee





The Little Book Sacred to the Black Venus

*The name VENUS among the Stars was given to me by the Gods
Soon an Infernal dweller is present until the TRUMPET sounds
Behold the Daemon groans, subdued by the power of the SIGN
Well done! You return from the enemy an honored conqueror.*

THE TRUMPET OF VENUS

that is



THE Invocation or summonings of Six Spirits existing under the Dominion of Venus, where is taught a method of completing the Seal of Venus and Her Trumpet, Circles, a Composition, the particular names of the Spirits, their Invocations and Sigils with their preparation. The consecration of the book, rites of operation. The banishing of the Spirits along with still many other things to be observed in this work.





John Dee
Sends Many Greetings
to the Lovers of the
Magical Art.



IT IS NEITHER our intent nor the Purpose of our little book to treat of the various definitions or divisions or Types or even the multitude of practices of the Black Arts. For in truth many authors have written much about this subject, although few authors have written few things clear and accurate; they have rather written volumes that are really very difficult in regards to comprehension and practice.

But the Trumpet we sing of here, Dear Reader, through its sound the Six Spirits which are subject to the Dominion of Venus are stirred forth to their dances. They oftentimes are stirred forth by me by the rule and method just as I have been taught.

For before all else it is necessary to use the Invocation particular to whichever Spirit you are calling. For not otherwise will they appear, and although I do not deny that they are able

to be compelled to do so through strong conjurations (as like effective chains), still this is not to be done without great labor or through very difficult, tedious, and ample circumstances. If truly you have the knowledge of this Invocation—that is, of the names and summon-ings or the appropriate words by which the spirits are called forth and ruled by the very Angels of the Planets themselves—and if you do not lack the remaining requisites given in our little book, soon both without delay, noise, or terror and with every phantasm far removed you will be able to try to compel the spirit to assume a human form.

For you should know that the good angels have been placed over the evil spirits by God Thrice-Greatest and Best so that they should rule over them; on account of which when something is commanded by a good Spirit to a bad one, the former orders and calls the latter by means of his own capable invocation, and this perhaps may be in a language not particular to us mortals, or even comprehensible to us.

Among learned men there are indeed various opinions about this, but there is nothing certain as of yet. For indeed truly the greatest Creator of all things placed a certain Character and name upon every created thing just as it is said “He who numbers the multitude of the Stars and gives names to all things.” (Psalm 146). However all the evil Daemons had names and sigils placed upon them by the Highest Creator when previously they were Angels and Stars in heaven; and through these same names and sigils it is wholly necessary to summon and compel them, by which means we are able to summon even the good angels, just as elsewhere I have taught and demonstrated.

This aforementioned science has been piously practiced by the ancient Hebrew and Chaldean Fathers and by many others, and may also be practiced nowadays by pious men. For therefore the Sciences are revealed: *Magic*, *Qabala*, and *Negromancy*, which previously flourished not a little among the Egyptians, Persians, and Arabs; when it was also practiced in a depraved, usurped, and deformed manner, in that men would willingly give themselves over into the hands of evil Daemons by means of blasphemous pacts, which certainly is horrible to hear.

On account of this most vile abuse this Art was piously forbidden by the Church and by the Secular Authorities, and for this reason one can find exceedingly few suitable books concerning its practice.

Therefore this our Trumpet, acquired by peculiar study, we desire to share with you faithfully for a good purpose, and by no means for your ruin (which arises from its abuse alone), and we bequeath it to you so that you may use it for your own good and to your advantage—e.g., for the finding of hidden treasures, for journeys, for Business, for Navigation at sea, for war, and for similar things which the Spirits are able to do for you and be of service to you. Practice and experience will be sufficient to teach you.

Beyond that are given other invocations or summonings of the Spirits which are made through their highest Princes which they have among themselves; but these obey with great difficulty, not otherwise than with great noise and by appearing in a most terrifying form, and not without great danger to the Operator.

Therefore this our Invocation of the Spirits, concerning which we are about to write, is particular to Venus; and for this reason it is called by us “The Trumpet of Venus”, since indeed the evil Daemons are almost all subjected to the Angels of the Seven Planets, which Daemons however have been placed in this little book and are considered to be under the Dominion of Venus. Wherefore the book is entitled by us “A Little Book of Venus”, and indeed it is to be consecrated to that Planet. We have now made a beginning towards this book’s description, and we advise that you diligently listen and pay attention to the rest of it. Farewell!

Completed and written in London
in the year 1580, on the 4th of June.



Chapter One

In what manner the Seal or Character
of Venus is to be prepared.

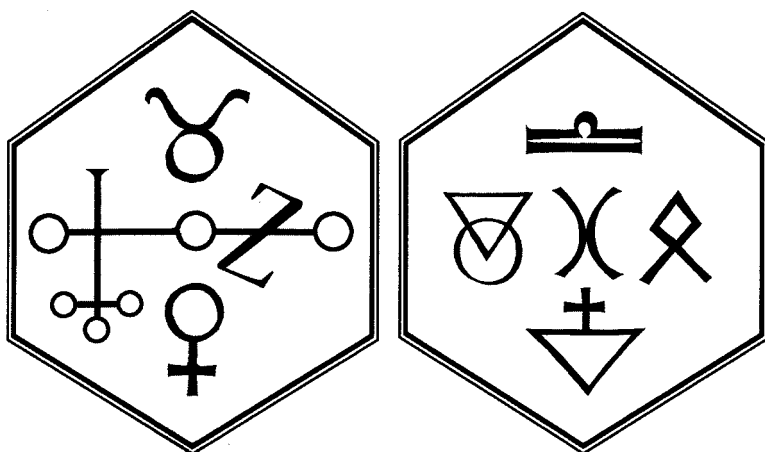


THE first requisite for our Negromantic operation is the sigil of Venus which now is to be prepared as follows. ¶ Let a piece of new Cyprian copper be taken which never has been used for anything else before. From this let a plate be cut in the size of the figure drawn a little bit below, and let it be cut according to the particular number of the planet—that is to say, into sex angles. On this is to be engraved with an iron or steel instrument the new and clean character. This is to be done however on the day of Venus in the third or tenth hour of night from the setting of the sun. If the space of one hour is not sufficient, then the next hour is to be awaited—that is, the tenth hour. For it is only permissible to do this in the hours of Venus and indeed (which again is to be noted) during the new moon; wherefore if in a single night in the two prescribed hours the sigil of Venus is not able to be completed, then the

next new moon is to be awaited. After the sigil is completed, it is to be fumigated on the very day and hour of Venus.

Let the fumigation be by the following types: Vervain, myrtle, and musk.

Let it be wrapped up in a new linen cloth and again in the aforementioned time of the day and hour of the new moon let it buried at night in the earth in the powers of the flowing water. Let it be unearthed on the following day and in the hour of Venus. Let it be preserved for the opportunity of the operation.



The Sigils of Venus

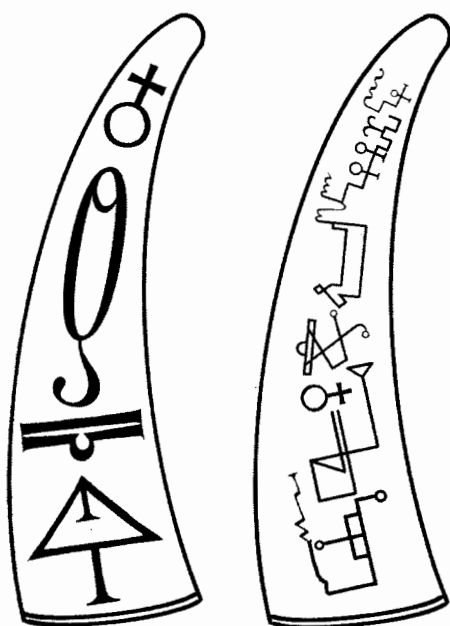


Chapter Two

In what manner the Horn of Venus is to be made.



LET A HORN be taken from a live bull, and let Vitriol which has been dissolved in vinegar made from wine be taken. Let the horn be washed and purified by the Vitriol. Using the aforementioned steel instrument let the characters be carved as shown in the following illustration. One must make certain that the entire preparation of the Horn, including the time which it is torn from the bull must be in the time, day and hour of Venus, just as was done in preparing the Sigil. Afterwards, it is enveloped in smoke, wrapped in linen, and buried together with the Sigil of Venus, then later unburied and preserved for later use.



The Trumpet of Venus.



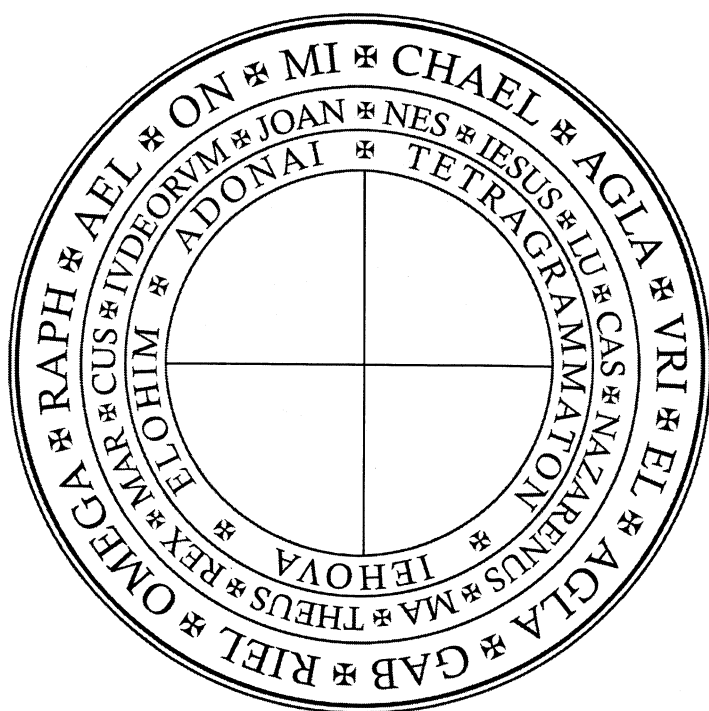
Chapter Three

In what manner the Circle is to be made.



BEFORE we proceed to the Invocation or summoning of the Spirits we must treat of the composition of the circle, by which all Negromancers always make use of in their operations just as a very strong fortress, in order to protect themselves from the snares of the Daemons. The composition of circles varies, however; some operators complete the circle in their houses with chalk, coals, or colors; some operators exorcising in forests or crossroads use a sword or certain staffs; but others complete the circle from parchment with an inscription of the Divine names, which method we ourselves elect for our own operation, and we leave this design to the rather fortunate reader just as we have left all the other necessary preparations. And indeed, for the sake of the fulfilling the scope of our little book we do include here the form and plan of the circle.

Therefore let parchment or virgin paper be taken, and let three circles be cut from it, to the breadth of a thumb. Let the first circle be of the size of six feet in diameter, and let the other two be narrower than the first by two or three fingers in width. Afterwards, in the aforementioned times and hours of Venus let the divine Names be inscribed with paints as shown in the following diagram. Finally let the finished circle be fumigated and let it guarded for use by burying it in the earth and letting it alone there.



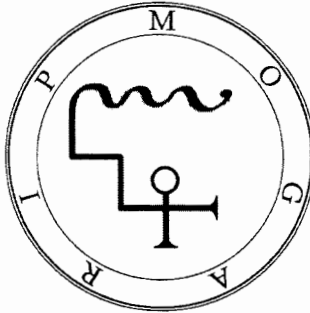
The form of the Circle.



Chapter Four

The Invocations of the Spirits, the names particular to them, and in what manner their Sigils are to be made.

The Name of the First Spirit is Mogarip.



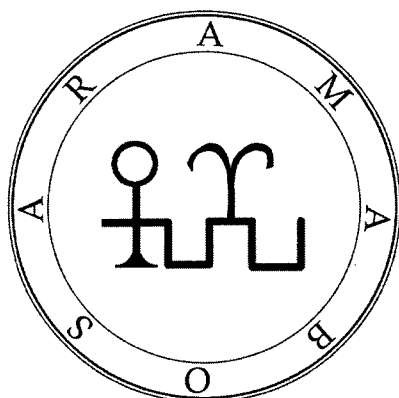
His Sigil.

His Invocation.

Mogarip! Mogarip! Mogarip!
Hamka Temach Algazoth Syrath
Amilgos Murzocka Imgat
Alaja Amgustaroth Horim Suhaja
Mogarip! Mogarip! Mogarip!



The Name of the Second Spirit is Amabosar.



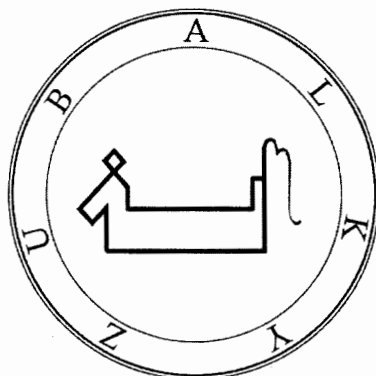
His Sigil.

His Invocation.

Amabosar! Amabosar! Amabosar!
Pharynthos Egayroth Melustaton
Castotis Mugos Nachrim
Amabosar! Amabosar! Amabosar!



The Name of the Third Spirit is Alkzub.



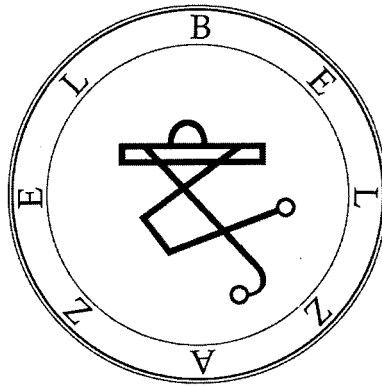
His Sigil.

His Invocation.

Alkzub! Alkzub! Alkzub!
Mergastos Hajagit Agaschar Asmodit
Burgum Zephar Largon Cherip
Galgadim Uriach
Alkzub! Alkzub! Alkzub!



The Name of the Third Spirit is Belzazel.



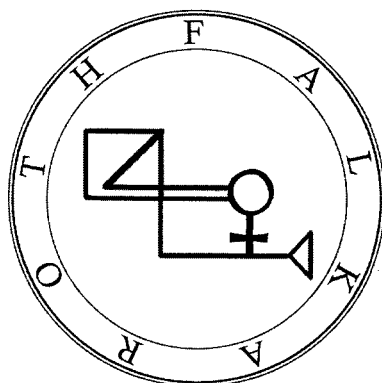
His Sigil.

His Invocation.

Belzazel! Belzazel! Belzazel!
Thittersa Zapkyos Brusiat Algior
Soryam Ferozim Abdizoth Mulosin
Belzazel! Belzazel! Belzazel!



The Name of the Fifth Spirit is Falkaroth.



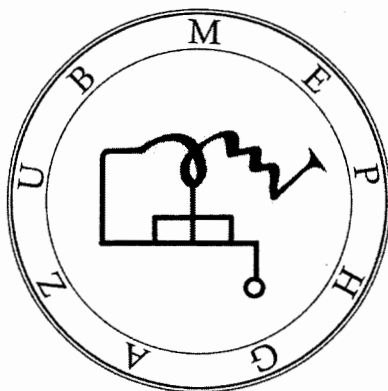
His Sigil.

His Invocation.

Falkaroth! Falkaroth! Falkaroth!
Hymelion Lothaia Estachar Indos
Nomirim Hamach Felogon
Morgoseos Angar Arastus
Falkaroth! Falkaroth! Falkaroth!



The Name of the Sixth Spirit is Mephgazub.



His Sigil.

His Invocation.

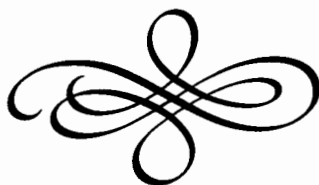
Mephgazub! Mephgazub! Mephgazub!
Samanthos Garamtin Algaphonteos
Zapgaton Osachfat Mergaim
Hugal Zerastan Alcasatti
Mephgazub! Mephgazub! Mephgazub!



*In What Manner
The Sigils of the Spirits
Are to be Made.*



ET green Wax be mixed with soot, and from this mixture let little round chips be formed, and let the Sigil of whatever Spirit is to be invoked be carved onto these with a steel instrument. Let these things be done in a similar manner as the aforementioned preparations were done—in the time, day and hour of Venus, after which the Sigils are to be fumigated, then buried and let alone, preserved for the operation.





*In What Manner That
Little Book Is To Be
Consecrated.*



THE little book (in which the names and invocations of the spirits are to be inscribed) must be consecrated beforehand, as undoubtedly the ancient Magi did, who so instituted the consecration of similar books such that merely by opening the book the spirits would be greatly compelled to manifest, which however seems to us to be exceedingly dangerous, especially if such a book were to fall into the hands of men ignorant of this art. Wherefore our little book may be consecrated in the following manner.

Let the little book be made from parchment, on which let the character of Venus be inscribed and if it is pleasing, also a certain image representing the figure of this planet, with the sign of Venus above its head. Let the little book be entitled: *A Little Book Sacred to the Black Venus.*

Before the invocation of the spirits let there be inscribed in Red ink "The Trumpet of Venus", according to the Form and function of this little book of ours, which has been consecrated by myself and given to posterity with all other things appurtenant, in as much as fortune might have given all these things to you. The whole of the little book ought therefore to be written during the oftentimes before said times of Venus, for which is further required a feather from a dove and ink which has prepared from copper-sulfate water and which has been used be no one else. Also the operator is able to use a red or green color as he pleases, since these colors are wholly pleasing to our Planet.

After the little book has been made and written let it be fumigated. Then let Vitriolic water be taken with which the hand is to be filled, and the book baptized with it, saying:

*I consecrate you, O little black book, to Venus
Let the Trumpet of Venus be your name
Let it be terrible and well known
To all the dwellers of the Underworld.*

*O Great Prince of Heaven Anael!
I humbly ask that you strengthen this book,
And let it be washed in your spring
For your eternal honor.*

*In the hours of Venus,
let the Dæmon inscribed therein
Fly hither quickly if this Trumpet sounds
And do that which I desire, though unwilling
Let him stand hither peaceably!*

After this is done the book is again to be fumigated, and then wrapped in either a green or red cloth. Let it be buried in the earth with the other items, and at the prescribed time be unearthed and preserved for use.

*In What Manner the Operation
Is To Be Carried Out*



If all of these aforesaid things have been prepared aright and are all ready at hand, and the operator has tested himself sufficiently, and has prepared himself so that he is capable and courageous (for this operation requires a man both dauntless and high-minded), in the same time which has often before been indicated—that is, in the hour and night of Venus—let him go to a place secure from any human disturbances; or let him go to his house, or better yet into a wood and crossroads deserted and unfrequented. There let the operator construct the circle and hang the seal of Venus over his neck. Let him then kindle the incense and begin to summon the Spirit from the assigned number chosen by him. Let the summoning of the spirit though be announced by the Trumpet of Venus, and let him call the Spirit by its own name, both at the beginning of the summoning and again at the end, but always with some pause.

Now let the operator welcome the arriving spirit with the following:

Hail, noble and obedient Spirit (here let the Spirit be called by his own name)! *I command you by the name Adonai and by this Seal* (here let the operator show the Seal to the Spirit) *of the angel Anael, chief ruler of the sphere of Venus, so that you show yourself quietly and peaceably, and that you fulfill my will in all of the demands which I shall give you. This I charge you again by God the Father, the Son, and the Holy Spirit, and by the Triumphant Lord Jesus Christ who is coming to judge the world by fire.*

After this, the Spirit will ask the Operator why he has been summoned, and what it is that the Operator wishes. Let then the Operator state clearly and distinctly what it is that he wants. Here it is to be noted that if the Spirits show themselves in any way obstinate, the Seal of Venus should be taken and placed over the fire or over the coals upon which the incense has been lit, or if incense is not being used (as at this point it is not necessary) let the Seal be held over a burning candle so that it becomes warm, and then let it be placed over the Sigil of the spirit which is being summoned. By doing this the spirits are greatly tormented, and they will ask the operator to stop torturing them; and they will no longer refuse to carry out his wishes.

Still let the Operator be not excessive in his requests and desires; for I may advise that you not perchance arouse the anger of the Divine Godhead. Nor should the Operator display an inconstant or hesitant mind to the wily Spirits; still less should he accept conditions of service proposed by them. But after he shall have given the spirits his commands with a

strong and constant mind, let him consider their pretended difficulties or even threats to be as nothing, lest he lose his dominion over the Spirits.

Nor must the Operator any less beware lest he use the assistance of the spirits for impious and wicked ends, toward which indeed the Spirits lend themselves all the more promptly; and thus indeed does the soul lie open to the greatest harm, for while the operator seeks to exercise his power over the Daemons he hands over his soul into their horrible possession. Wherefore again, in a few words, we faithfully urge that anyone and everyone refrain from the abuse of this art. But if the Spirits fulfill the commands or will of the Operator, they are to be licensed to depart as follows.

The Banishing of the Spirits

Let the banishing be done just as the invocation,
through the trumpet of Venus, with these words:

Norcados Fenoram Anosiren (let the spirit be called once by his own name and continue): *Oparcliim Amosan Zezaphilos Aspairath Anthyras Zyriffon*.

After these words are heard, the Spirits will disappear,
and it is then permissible for the operator
to leave the Circle after making a benediction and giving thanks.



*What Are Further To Be Observed
In This Operation*



IF AN experiment is to be done with companions let only the Operator himself call and speak to the Spirits, and let the others observe silence. But if the Spirits are commanded to bring coins or treasure, the operator must lay the Seal of Venus atop the coins or Treasure and afterwards empty the Treasure from its container, and transfer it into a new container that has previously been blessed and fumigated.

With these words then we finish our little book. But you, Dear Reader! Beware of abusing that which has been written here, lest you forget something, and if you do anything do it wisely, with a calm and steady mind, and this book will be of usefulness and solace to you.

But there remains only one thing, that we warn you in the event of a successful operation to be mindful to give alms

to the poor, and so both in this life and in the next you will be blessed, and it will be propitious to us all when He whose Kingdom does not end will have come to judge the living and the dead.

TRANSCRIPTION
OF WARBURG MS. FHB 510

Richard Brzustowicz



Transcription of Warburg MS FHB 510

Libellus Veneri | Nigro Sacer | [*device of a woman, more or less unrobed, bare-breasted and bellied, blonde hair, bare-armed and legged; shoulders and genitals covered by a cloak—a brown robe, standing in a bluish green patch of bare ground with nettles (?) nearby, in her left hand a scroll, in her right a horn, on her head a six-pointed star and in it the sign of Venus. On the horn is the design in figure 1; on the scroll, that of figure 2. The index finger of the left hand rests on the b, pointing downward. All of the words in the title are in sepia except for “veneri”. Beneath the figure & ground, written in red, is the following,*]

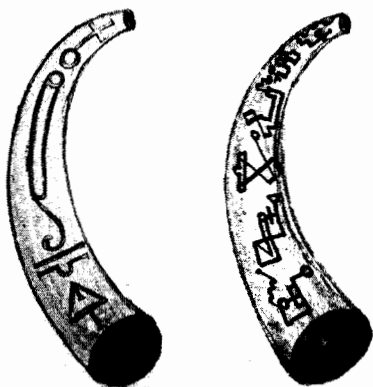
Est venus a Superis mihi datum nomen in Astris Incola mox
 Stigius dum Tuba cantat adest Subditus et Dæmon signi virtute
 gemiscit Euge! anima mactus victor ab hoste redis. | [2] |
 [*All in red:*] TUBA VENERIS | id est | Vocatus sive Citationes
 sex spi- | rituum sub Veneris dominio ex- | istentium ubi

docetue Methodus per | ficiendi Sigillum Veneris Eiusque
| Tubam Circuli Compositio Nomina | propria Spirituum
Eorum voca- | tus & Sigilla cum horum præpa- | ratione.
Libri consecratio! Opera- | tionis fitus. Spirituum Valedi- |
ctio. cum aliis ad huc | pluribus in | opere ob- | servan- | dis.
| Johannes | [3] | Johannes Dee | Amatoribus | Artis Magicæ
| S.P.D. | [*preceding text on this page in red sepia*] Non da variis
Negromanticæ Artis vel defi- | nitionibus vel divisionibus vel
speciebus | vel etiam multifaria ejusdem praxi hic scri- | bendi
nostra intentio Scopusque Libelli nostri | est quippe quam
plurimi de his quam pluri- | ma pauci tamen pauca clara ac
vera quin | potius tum captu tibi canimus | Amece Lectori!
per ejus Sonum sex ve- | neris Dominio subjecti Spiritus ad
chore- | as excitantur citantur ad normam & mo- | dum a me
ipso prout edoctus sum sepe sepius exercitatum. Citanti enim
tibi Dæmones | ante omnia vocatus Spiritui cuivis pro- | [4]
| prius necesse est secus haut quaquam compare | bunt quam
vis eus per fortes conjurationes | ceu efficacia vincula cogi
posse non negaverim | non tamen sine ingenti Labore aut
circumstan- | tiis prolixus amplivaquis & difficillimus. | Si vero
huis vocatus id est nominum ac citationem seu vocabulorum
propriorum quibus | spiritus ab ipsis Planetarum Angelis adva-
| cantur Imperantur tibi notitia est nec requisi- | tis reliquis
in hoc Libello nostro assignatis | careueris mox & sine mora
strepitu terrore | ac phantasmate omni Longè remote citates â
| te Spiritus in forma humana comparere | coactos experieris.
Scire enim te opor- | tet bonos Dee tropt. Maximalis præ- |
positos esse Spiritibus ut in illos domin- | tue qua propter si
â spiritu bono malo alicu | præcipiatur quidquam hunc ille

competenti | sue vocatu vocat jubetque licet forte in Lingua
mor- | talibus | [5] | talibus nobis haud propria quinime
incogni- | ta inter Doctores variæ quidem de ea opinio- |
nes certitude autem hactenus nulla. Ve- | rum enim vero
Creator omnium Maximus | omni Creaturæ certum imposuit
Characterem | nomenque ut pote qui numerat multitudinem |
stellarum et omnibus eis nomina vocat. | [ψ, Ps] al. CXLVI.
Omnes autem mali Dæmo- | nes quum Angeli stallaque
antecedente fue- | rint in cœlis nomina signaque illa summo
| Creatore imposita ad in huc dum retinent atque | per hæc
ipsissima illos citare & compellere | omnio necessarium est
quo modo etiam bonos | Angelos advocate possumus prout
alibi do- | cui & demonstravi: scientiam hanc præfatam | ab
antiquis Patribus Israëlitis Chal- | deis aliisque pluribus pie
exercitatum ac hodie dum â piis hominibus practicandam. | e
pinde enim revelata sunt | scientiæ: | Magia | [6] | Magia
Cabala & Negromantia quæ postiore apud | Egyptos Persas
& Arabes non parum floruit | kicet execrandum in modum
usurpata deprava- | ta Lacerata hominibus per sacrilega pacta |
in Dæmoniorum malorum mancipia sese spon- | te tradentibus
quod certè horrendum auditu | esti propter pessimum igitur
hunc abusum ab | Ecclesia & Secularibus Magistratibus hæc
| Ars piè est interdicta atque ideo paucissimos | idoneos
de ejus praxi Libros reperire fas | est. Tubam ergo hancce
nostram studio pecu- | liari adeptam fideliter tibi in bonum
tamen | finem nequaquam autem in tuum interitum | (si quid
ex sola abusione nanciscitur:) communica- | tam Legatamque
volumus it pro bono tui ea | utaris & commodo v:g: ad
Levandos thesauros | absconditos ad itinera ad Mercaturam

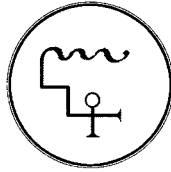
ad Na- | vigationem ad bellum & similia ad quæ spi- | ritus
prodesse tibi & inservire possunt uti | praxis | [7] | Praxis
& experimenta satis docebit. Dantur | ceteroquin alii ad huc
Vocatus seu Citationes | spirituum quæ fiunt per supremes
illorum | Principes inter semet ipsos habentes sed | hi valde
difficulter obediunt haud aliter | quam cum ingenti strepitu &
humore in for- | ma maxime terribili comparented non si- |
ne ingenti Operatoris periculo. | Hic noster proinde Vocatus
spirituum de quo scripturi sumus Veneri propius est | & ideo
a nobis tuba veneris nuncupatus | siquidem mali Dæmones
septem Planeta- | rum Angelis vix non omnes sunt subjecti |
qui autem huic insterti sunt Libello sub Ve- | neris duntaxat
computtantur Domino ex | quo capite Libellus Veneris & nobis
fu- | it intitulatus quin etiam isti Planetæ con- | secrandus
est ad cujus descriptionem jam | initium facimus reque ad
cuncta diligen- | [8] | ter auscultare & attendere monemus.
| Vale! | Perfectum scriptumque Londini | Anno MDLXXX
| pridie Nonis | Junij. | Tubæ | [9] | Tubæ Veneris | Caput
pri- | mum | Quomodo Sigillum sive Cha- | racter Veneris
| perficien- | dus. [*illustration in red; rest in sepia*] Primum
ad Negromanticam hanc operationem | nostram requisitum
sigillum Veneris est quod | modo sequenti præparandum. |
Accipiaturs Pars æris Cyprii novi & nunqu | usati perficiatur
ex eo in magnitudine figuræ | paulo post delineatæ Lamina
quæ scindi de- | bet secundum Planetæ numerum sibi propri-
| um: id est in sex Angulos: cui deinde instru- | mento ferreo
vel chalybeo nova pariter & | mundo character insculpaturs
fiat autem | hoc in die [*Venus*] in tertia & decima ho- | [10]
| ra ã A occasu numeranda. Si unius horæ spati- | um non

suffecerit expectandum est usque ad | alteram id est decimam
horam in Veneris | enim duntaxat fieri licet horis & quidem
| (:quod rersus notandum:) in novilunio qua- | re si una
nocte [Venus] in præscriptis | horis sigillum perfici nequit
pari xatione | expectandum est usque ad alterum novilu- |
nium. Perfectum ex post sigillum infume- | tur in ipsissima
die & hora [Venus] | Fumigum fiat ex speciebus: | Verbenā
Puscia & Musco. | involvatur postea in Lintheum Novum at-
| que iterum in tempore prædicto novilu- | nii diei horaque
noctu | defodiatur in terram | pe- | nes aquam fluen- | tem
effodiatur in | subsequenti die | & | [11] | & hora [Venus]
pariter de nocte | scveturque pro ope- | rationis oper- |
tunita- | te. | [hexagons are bluish green, with red designs] |
Caput | [12] | Caput secundum | Quomodo Tuba Ve | neris
fit præ- | paran- | da. Accipiaturn Cornu ex Tauro vivo dein
su- | matur Vitriolum in aceto vineo Liquefactû | cum quo
abluatur purgaturque Cornu. quo | facto prædicto Instrumento
Chalybeo cui- | cis parti inscuplantur Characteres uti | in mox
sequenti adumbratione extant. tota | autem hæc prædicta
cornu præparatio in | cluso tempore in quo id ex temporibus
diebus & horis | [Venus] fieri debet quod bene notandum est.
in- | fumetur postea ac involvatur in Linthe- | [13] | um atque
unacum Sigillo [Venus] infodiatur ef- | fodi | atur & in usum
con- | servatur. | Tuba Veneris. | [two sides of horn pictured
with sigils to be inscribed:]

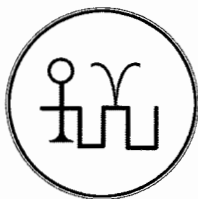


Caput | [14] | Caput terti | um | Quomodo Circulus | facien-
| dus. Antequam ad Spirituum Vocatum seu Ci- | titiones
progrediamur de Circuli compositi- | ones nobis agendum erit
ut pote quo Negro- | mantici omnes in sua semper utantur
ope- | rationibus per hunc tanquam per fortissi- | mum
munimentum contra Dæmonum in | sidiationes. Compositio
autem Circulork | multifaria est: aliqui operantes in aedi- | bus
& coloribus: nonnulli in sylvis | vel biviis exorxisantes faciunt
gladio | vel certis baculis: Alii vero conflici- | unt Circulum ex
pergamento cum inscri- | [15] | ptione Divinorum nominum
quam & nos ad no- | stram operationem e legimus prout etiam
| fortunatori heredi cum cacteris requisitis | omnibus jamjam
confectum reliquimus | nec non formam ejus & rationem
pro libel- | li nostri ordine & integritate hic adjung- | mus.
Accipiate ergo pergamentum sive | charta virginea scindatur ex
eo in Latitudi- | ne pollicari tres Circuli. primus in amplitudine
sex pedum reliqui duobus vel | tribus digitis angustius. post
modum in præfixis temporibus horusque [Venus] No- | mina

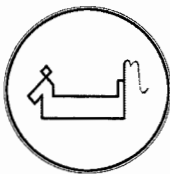
Divina cum coloribus inscriban- | tur uti in subsequenti
Circuli viden- | tur figura. Circulus postqu | confectus
infumetur ac de- | fossu in terram hic in- | termittente ad
usu | custodia- | tur. | Forma | [16] | Forma Circuli. [Four
sepia circles. The outer circle has in it, clockwise from the sepia cross
to the top, "+ chael + AGLA + Vri + el + AGLA + Gab + riel
+ OMEGA + Raph + ael + ON + mi." The second middle circle
goes: "+ nes + IESUS + Lu + cas + NAZARENUS + Ma +
theus + REX + Mar + cus + IVDEORVM + Joan". The inner
circle: "+ TETRAGRAMMATON + IEHOVA + ELOHIM
+ ADONAI." The underlined pieces are in red; the rest are in
sepia.] Caput | [17] | Caput Quartum | Vocatus Spirituum
eorum nomi- | na propria horumque signa | quomodo sint
fa- | cienda Nomen primi spiritus. | Mogarip. | Sigillum. |
[in a circle, the figure below, both in sepia.] Vocatus: | Mogarip!
... Mogarip! ... Mogarip! ... | hamka Temach Algazoth syrath
Amil- gos Murzocka Imgat Alaja Am- | gustaroth Horim
Suhaja Mogarip! ... Mogarip! ... Mogarip! ...



Nomen | [18] | Nomen Secundi | Spiritus: | Amabosar
| Sigillum. | [*The following figure, in a circle.*] | Vocatus:
Amabosar!... Amabosar!... Amabosar! | Pharynthes Egayroth
Melu- | staton Castotis Mugos | Nachrim Amabosar! ... |
Amabosar! ... | Amabosar!



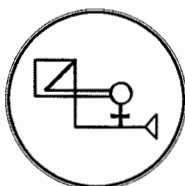
Nomen | [19] | Nomen Tertij | Spiritus | Alkyzub | Sigillum.
| [*The figure below, in a circle.*] | Vocatus. | Alkyzub!... Alkyzib!
... Alkyzub! ... | Margastos Hajagit Agaschar | Asmodit
Burgum Ze- | phar Largon Cherip | Galgadim Vtiach |
Alkyzub! ... | Alky- | zub! ... Alkyzub! ...



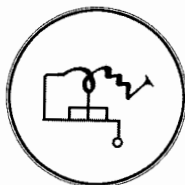
Nomen | [20] | Quarti | spiritus. | Belzazel | sigillum. |
[The figure below, in a circle.] | Vocatus: | Velzazel! ... Belzazel!
... Belzazel! ... | Thittersa Zapkyos Brusiat | Algior Soryam
Ferosim | Abdizoth Mulosin | Belzazel! ... Bel- | zazel! ...
Belzazel! ...



Nomen | [21] | Quinti | Spiritus: | Falkaroth | Sigil-lum. |
[The following figure below, in a circle.] | Vocatus: | Falkaroth!
... Falkaroth! ... Falkaroth! ... | Hy-melion Lothaira Estacher
Jindos | Nomirim Hamach Falogon | Morgaseos Angar Ara- |
stus Falkaroth! ... | Falkaroth! ... | Fal- | karothe! ...



Nomen | [22] | Sexti | Spiritus: | Mephgazub | Sigillum.
| [*The figure below, in a circle.*] | Vocatus: | Mephgazub! ...
Mephgazub! ... Meph- | gazub! ... Samanthros Jaramtin Al- |
gaphonteos Zapgaton Osachfat Mer- | gaim Hugai Zerastan
Alca- | salti Mephgazub! ... | Mephgazub! ... Meph- | gazub!
... |



Quomodo | [23] | Quomodo hæc Sigilla | Spirituum | sint
facienda. | Accipiatuſ cera viridis cui miſceatur | de fulgine.
Fiant ex ea aſſule rotundæ | inſcranturque in eaſ instrumento
cha- | lybeo ſigillum jujusce ſpirituſ | qui citari intenditur.
Fiant | hæc ſicut cætera ante | dicta ſimilis ratione | in
tempore die & | hora [*Venuſ*] ſuffituſ | cum de foſſu hic |
intermittatur | verum ad o- | puſ cuſto- | diatur. | Quomodo
| [24] | Quomodo Libelluſ | iſte ſit con- | ſe ran- | duſ. |
Libelluſ (:cui ſpirituum nomina & vo- | catuſ inſcripti ſunt :)
| antecedenter con- | ſecratur neceſſe eſt: uti nimirum anti- |
qua fecerunt Magi qui ſimilium Libro- | rum conſecrationem
ita inſtituere ut ap- | periendo duntaxat Librum Spirituſ
mox comparere coëgiſſent quod tamen | nobiſ nimium
videtur periculo ſum | præſertim ſi taliæ Liber infortuito in
ma- | nu hominum penituſ hanc artem ingo- | rantium ex
Pergamento cui im- | primuſ inſignatur character [*Venuſ*]

& si Li- | bet | [25] | bet Imago quædam Planetæ hujus
figu- | ram repræsentans cum [Venus] signo sup̄ter | Caput
ejus Libellus intituletur: Libel- | us Veneri nigræ sacer. Ante
Vocat̄ | spirituum sexibatur in Rubrica Tuba | Veneris ad
Normam hujus nostri libel- | li qui â me est si secud fortuna |
hæc omnia tibi as manus decreberit. | Integer proinde penna
ex | columba atque attramentum calcan- | to compositum &
anemine usatum etiam viridi rubeoque coloro pro libi- | tu uti
potest, nam hi colores Pla- | netæ nostro omnino grati sunt.
| Libellus postquam compositus & | [26] | conscriptus est
infumecitur. dein | accipitur aqua Vitrioli cum | qua manus
implentur | & liber bapti | cetur dicen- | do: tremens sitque
bene notum | omnibus orci. | Ô magne Princeps Anaël Olympi!
| Te rogo supplex robora volumen | tuo qui perenni semper
honori | fonte lavatur | Veneris horis Dæmon ut inscriptus
| advolet velox hac si Tuba cantat | quæ volo præstat, faciat
invitus | Placidus adsta! | Hoc | [27] | Hoc facto rursum
Libellum infumetur | atque in pannum vel viridum vel rubk
| involvetur subdatus sup̄ter terram | cum cæteris rebus &
in tem- | pore præscripto effodia- | tur & pro usu con- |
secratur. | Quomodo Operatio | instituenda | sit. | Si omnia
hæc antedicta tandem rite | præparata promptaque ad
manus fe- | erint atque operator sese ipsum satis | probaverit
præparaveritque idone- | um & animosum (:proiti idimper- |
territum magnanimumque omnio | desiderat virum :) accedat
in eodem | sæpe | [28] | sæpe indicato tempore hora & nocte
[Venus] | locum ab omni hominum perturbatio- | ne securum
vel in ædibus vel melius | in sylvis biviisque absitis atque |
desertis disponat ibi circulum & su- | spendat sigillum [venus]

super collum | faciat fumigium & incipiat citare | spiritum ex
numero assignate â se ele- | ctum. Totum autem vocatum per
[Venus] | Tubam pronunciet vocetque spiri- | tum suo nomine
tum ab initio citati- | onis tum in fine sed semper cum ali- | qua
pausa. Advenientem spri- [sic] | tum salutet modo sequenti: |
Salve nobilis ac obediens spiritus (:nominetur hic spiritus suo
nomine :) | Impero tibi per tremendum nom | Adonai & per
sigillum! | (:monstret spiritui sigillum :) Angeli | Anaëlis |
[29] | Anaëlis Principis Regentis Planetæ | Veneris ut quietem
te exhibeas & tranquillum atque in omnibus quæ tibi man- |
daturus sum voluntatem meam ad im- | plens. hoc tibi iteratò
præcipio, per | Deum Patrem Filium & Spiritum San- | ctum
& per Triumphatorem Domini- | num Jesum Christum qui |
venturus est judicare seculum per ignem. | Post hæc spiritus
Magistrum inter- | rogabit quare fuerit citatus? quid- | nam
præcipiat? & desideret atque | hoc Magister clare & distincte
de- | nominet. ubi notandum quod si spi- | ritus in aliquibus
pertinaces se- | se ostenderent, accipiat sigillk | [Venus],
detus super ignem vel carbones | cum quibus fumigium factum
est, vel | [30] | vel si fumigio non utatur (:sicut etiam | adeo
necessarium non est:) porriga- | tur Sigillum super candelam
ardentem | ut fiat calidum et imponatur super il- | lud Sigillum
istius Spiritus qui cita- | tur per hoc enim enormiter crucian- |
| tur Spiritus et rogabunt Magistru[m] | ut cesset illos
tormentare & non am- | plius resistere ad implere ejus vo- |
luntatem. Non tamen in petitionibus & desideriis Magister
nimium exce- | dat, sua serim ne forte Divini numi- | nis iram
provocet nec inconstantem | astutus us monstret spiritibus aut
| vaticillantem nec minus conditio- | nes ab iis proponendas

acceptet. | Sed animo forti ac constanti petitio- | nibus â se
spiritibus semel proposi- | tiæ [31] | tiæ insistat & spirituum
forte simulta- | neas difficultates vel etiam minas | nauci
floccique faciat sæcus Dominii | sui in spiritus frustraretur.
Non mi- | nus cavendum est, ne spirituum assisten- | tia pro
perpetrandis impiis ac scele- | ratis facinoribus utatur ad quod
qui- | dem eo promptiores sæpæ ostenderent, | spiritus: verum
sic summum sane ani- | ma pateretur detrimentum nam dum |
suum in Dæmones vellet exercere | Dominium animam suam
in horrendu[m] illorum traderet mancipatum. qua- | re paucis
rursum de omni abusu artis hujus cunctos & singulos | fideliter
dehortamur. Quod si ita- | que spiritus mandata seu volunta- |
tem magistri adimpleverint licen- | tientur modo sequenti: |
Valedictio | [32] | Valedictio | spiritu- | um. Hæc fit sicut
vocatus per Tubam [Venus] | hisce verbis: | Norcados Fenoram
Anosiren (:vocetur hic spiritus suo nomine semel & pergatur:)
| Oparchim Amosan Zezaphilos Aspa- | irath Anthyras
Zyriffon. | His auditis spiritus mox fient invis- | biles. | et
Magistro facta pro Libitu benedictio- | ne e circulo egredi | est
dicitum. | Quæ | [33] | Quæ ulterius ad | huc in operatio- |
ne observan- | da sunt. Sicum sociis fiat experimentum Ille |
tantum unicus loquatur spiritibus, | qui Magistrum agit, & illos
advocat, reliqui omnes silentium observent. | Quod si spiritus
ad adferendum Thesau- | ros et nummos compellantur sic
pecu- | niis vel Thesauro imponi debet, sigil- | lum [Venus]
ex post evacuetur Thesaurus | ex vasibus suis & in aliud vas
novum | prius perfurmatum & benedictum trans- | feratur.
Hisce igitur Libello nostro finem imponimus. Tu vero amice
Le- | ctor! de ejus abusu cave quæ hic scri- | pta sunt bene

perpende ne quid obli- | viscaris | [34] | viscaris attendas
& si quid agis prudenter | agas atque animo imperterritito |
constan- | ti perficias & magno tibi erit utilitati | | & solatio.
| Ast unicum adhuc restat te admoneamus | ut in bono operis
successu pauperum | quam optime benefaciendo sis memor- |
e sic tum in hac tum in altera vita be- | atus eris & propitius
erit omnibus | nobis ille qui venturus est judi- | care vivos &
mortuos cu- | jus regni non erit | Finis.

THE TRUMPET OF VENUS
LATIN TEXT

Dr. John Dee





Libellus Veneri Nigro Sacer

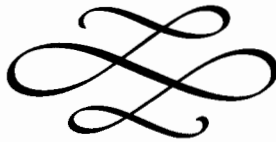
*Est VENUS a Superis mihi datum nomen in Astris
Incola mox Stygius dum TUBA cantat adest
Subditus En Dæmon SIGNI virtute gemiscit
Euge! animi mactus victor ab hoste redis.*

TUBA VENERIS

id est



OCATUS sive Citationes Sex Spirituum sub Veneris dominio existentium, ubi docetur Methodus perficiendi Sigillum Veneris Eiusque Tubam, Circuli, Compositio, Nomina propriis Spirituum, Eorum Vocatus et Sigilla cum horum præparatione. Libri consecratio, Operationis Ritus. Spirituum Valedictio cum aliis adhuc pluribus in opere observandis.





Joannes Dee
Amatoribus
Artis Magicæ
S.P.D.



ON de variis Negromanticæ Artis vel definitionibus vel divisionibus vel Speciebus vel etiam multifaria ejusdem praxi hic scribendi nostra intentio Scopusque Libelli nostri est, quippe quam plurimi de his quam plurima pauci tamen pauca clara ac vera quin potius tum captu tum praxi difficillima scripsere volumina. Sed Tuba hic tibi canimus Amice Lectori per cujus Sonum Sex Veneris Dominio subjecti Spiritum ad choreas excitantur citantur ad normam et modum à me ipso prout edoctus sum saepe saepius exercitatum.

Citanti enim tibi Daemones ante omnia Vocatus Spiritui cuius proprius necesse est. Secus haud quaquam comparebunt quamvis eos per fortes conjurationes ceu efficacia vincula cogi posse non negaverim non tamen sine ingenti labore aut circumstantiis prolixis amplivaguis et difficillimis.

Si vero hujus Vocatus, id est nominum ac citationum seu vocabulorum priorum, quibus Spiritus ab ipsis Planetarum Angelis advocantur imperantur tibi notitia est nec requisitis reliquis in hoc Libello nostro assignatis carueris mox et sine mora strepitu terrore ac phantasmate omni longe remoto citatos â te Spiritum in forma humana comparere coactos experieris.

Scire enim te oportet bonos â Deo teropt. Max. malis praepositos esse Spiritibus ut in illos dominantur; qua propter si â Spiritu bono malo alicui praecipietur quidquam hunc ille competenti suo vocatu vocat jubetque, licet forte in lingua mortalibus nobis haud propria quin imo incognita.

Inter Doctores variae quidem de ea opinionem certitudo autem hactenus nulla. Verum enim vero Creator omnium maximus omni creaturae certum imposuit Characterem nomenque utpote qui numerat multitudinem Stellarum et omnibus eis nomina vocat. ψ al. cXLVI. Omnes autem mali Daemones, quum Angeli Stellaeque antecederent fuerint in coelis, nomina Signaque illis â Summo creatore imposita adhuc dum retinent atque per haec ipsissima illos citare et compellere omnino necessarium est, quo modo etiam bonos Angelos advocare possumus, prout alibi docui et demonstravi.

Scientiam hanc praefatam ab antiquis Patribus Israëliticis Chaldeis aliisque pluribus pie exercitatam ac hodie dum â piis hominibus practicandam. Exinde enim revelatae sunt Scientiae: Magia, Qabala et Negromantia, quae posterior apud Aegyptos, Persas et Arabes non parum floruit, licet execrandum in modum usurpata, depravata lacerata, hominibus per Sacrilega pacta in Dæmoniorum malorum mancipia se se sponte tradentibus

quod certe horrendum auditu est. Propter pessimum igitur hunc abusum ab Ecclesia et Secularibus Magistratibus hæc Ars piè est interdicta atque ideo paucissimos idoneos de ejus praxi libros reperire fas est.

Tubam ergo hancce noctram studio peculiari adeptam fideliter tibi in bonum tamen finem nequaquam autem in tuum interitum (:qui ex soli abusione nanciscitur:) communicatam legatamque volumus ut pro bono tui ea utaris et commodo v:g: ad levandos thesauros absconditos ad itinera ad Mercaturam ad Navigationem ad bellum et similia ad quæ Spiritus prodesse tibi et inservire possunt uti. Praxis et experientia satis docebit. Dantur ceteroquin alii adhuc vocatus seu citationes Spirituum quæ fiunt per supremos illorum Principes inter semet ipsos habentes sed hi valde difficulter obediunt haud aliter quam cum ingenti strepitu et in forma maxime terribili comparentes non sine ingenti Operatoris periculo.

Hic noster proinde Vocatus Spirituum de quo scripturi sumus Veneri proprius est et ideo à nobis Tuba Veneris nuncupatur siquidem mali Dæmones Septem Planetarum Angelis vix non omnes sunt subjecti qui autem huic inserti sunt Libello sub Veneris duntaxat computantur Dominio ex quo capite Libellus Veneris à nobis fuit intitulatus quin etiam isti Planetæ consecrandus est ad cujus descriptionem jam initium facimus teque ad cuncta diligenter auscultare et attendere monemus. Vale!

Perfectum Scriptumque Londini
Anno MDLXXX. Pridie Nonis Junij.



Tubæ Veneris Caput Primum

Quodmodo Sigillum sive Character Veneris pediciendum.

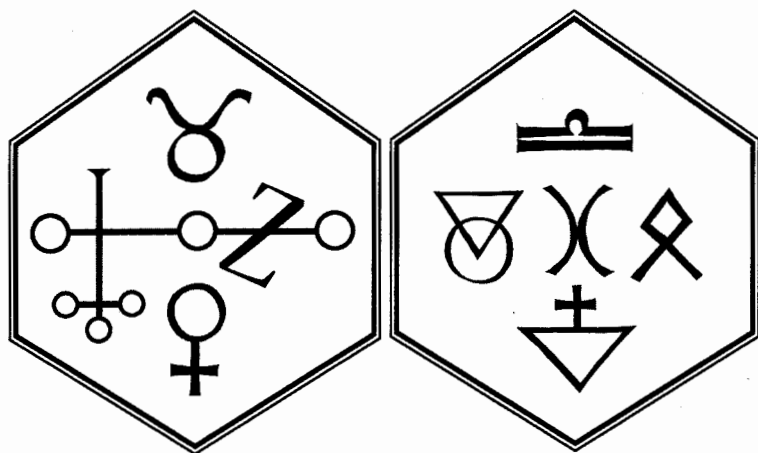


RIMUM ad Negromanticam hanc operationem nostram requisitum Sigillum Veneris est quod modo sequenti præparandum. Accipiat Pars æris Cyprii novi et nunquam usati perficiatur ex eo in magnitudine figuræ paulo post delineatæ

Lamina quæ scindi debet secundum Planetæ numerum sibi proprium, id est in sex Angulos: cui deinde instrumento ferreo vel chalybeo nova pariter et munda Character insculpatur fiat autem hoc in die de nocte in tertia et decima hora â occasu numeranda. Si unius horæ spatium non suffecerit expectandum est usque ad alteram id est decimam horam in Veneris enim duntaxat fieri licet horis et quidem (:quod rursus notendum:) in novilunio, quare si una nocte in duabus præscriptis horis sigillum perfici nequit pari ratione expectandum est usque ad alterum novilunium. Perfectum ex post Sigillum infumetur in ipsissima die et hora.

Fumigium fiat em Speciebus: Verbena puschia* et Musco.

Involvatur postea in lintheum novum atque iterum in tem-pore prædicto Novilunii diei horæque noctu defodiatur in terram penes aquam fluentem effodiatur in subsequenti die et hora pariter de nocte serveturque pro operationis oportunitate.



Sigillum Veneris

*This appears to be a slip of the pen; no herb of this name is found in any classical or Medieval Latin lexicon. Meier (1990) considers that *posia* or *pausea* (a kind of olive), or *ruscus* (wild myrtle) may have been intended. I guessed myrtle, as Agrippa gives it as a Venusian herb and the combination of it with the other two herbs appears to me to produce a satisfactory scent. —M.P.

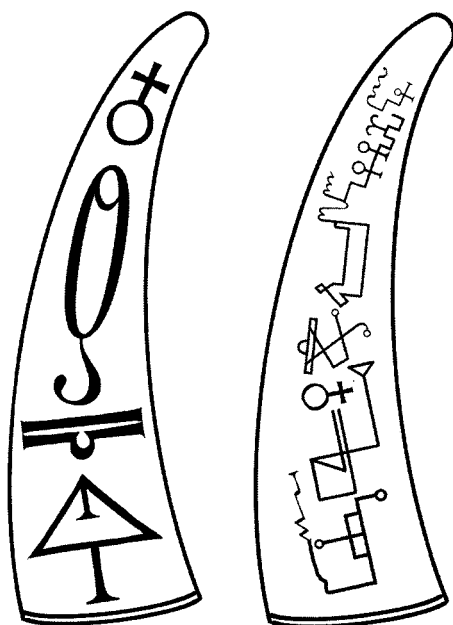


Caput Secundum

Quomodo Tuba Veneris sit præparanda.



ACCIPIATUR Cornu em Tauro vivo dein sumatur Vitriolum in aceto vineo liquefactum cum quo abluatur purgaturque Cornu, quo facto predicto Instrumento Chalybeo cuius parti insculpantur Characteres uti in mox sequenti adumbratione extant. Tota autem hæc prædicta Cornu præparatio incluso tempore in quo id ex tauro abripitur, pari ratone ac de Sigillo antecederet indicatum est in temporibus diebus et horis fieri debet quod bene notandum est. Infumetur postea ac involvatur in lintheum atque unacum Sigillo infodiatur, effodiatur et in usum conservetur.



Tuba Veneris.



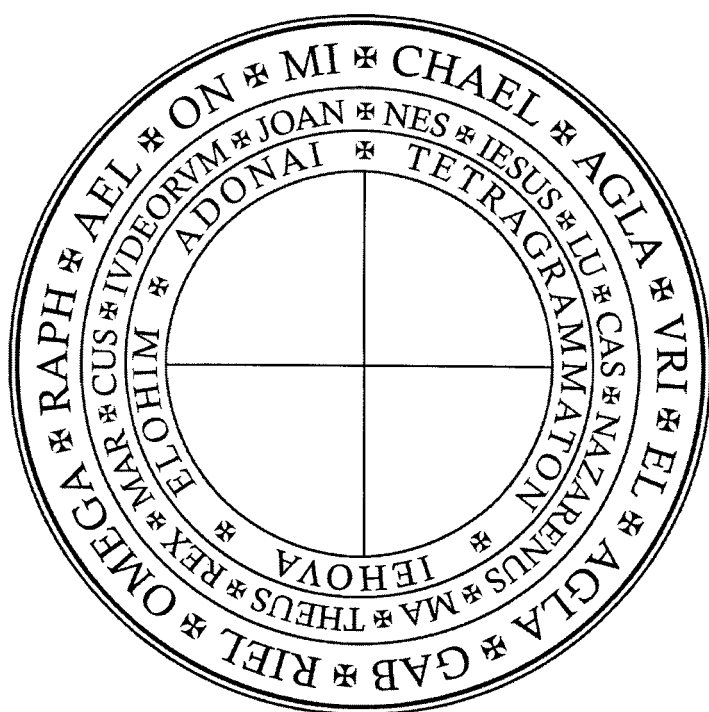
Caput Tertium Quomodo Circulus faciendus



NTEQUAM ad Spirituum Vocatum seu citationem progrediamur de circuli compositione nobis agendum erit, utpote quo Negromantici omnes in suis semper utantur operationibus per hunc tanquam per fortissimum munimentum contra Dæmonum insidiationes sese tuentes. Compositio autem circulorum multifaria est, aliqui operantes in ædibus eundem perficiunt crete carbonibus et coloribus; nonnulli in sylvis vel biviis exorzisantes* faciunt gladio vel certis baculis; Alii vero conficiunt circulum ex pergamento cum inscriptione Divinorum nominum, quem et nos ad nostram operationem elegimus, prout etiam fortunatiori hæredi cum cæteris requisitis omnibus jamjam confectum reliquimus, nec non formam ejus et rationem pro libelli nostri ordine et integritate hic adjungimus.

* This is obviously a simple misspelling of the participle *exorcizantes*. —M.P.

Accipiatur ergo pergamentum sive charta virginea, scindantur ex eo in latitudine pollicari tres circuli. primus in amplitudine sex pedum reliqui duobus vel tribus digitis angustius, postmodum in præfixis temporibus horisque Nomina divina cum coloribus inscribantur uti in subsequenti Circuli videntur figura. Circulus postquam confectus infumetur ac defossu in terram hic intermittente ad usum custodiatur.



Forma Circli.



Caput Quartum

Vocatus Spirituum eorum nomina
propris horumque signa
quomodo sint facienda.

Nomen primi Spiritus.

Mogarip.

Sigillum.

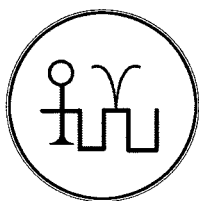


Vocatus:

Mogarip! Mogarip! Mogarip!
Hamka Temach Algazoth Syrath Amil-
gos Murzocka Imgat Alaja Am-
gustaroth Horim Suhaja Moga-
rip! Mogarip! Mogarip!



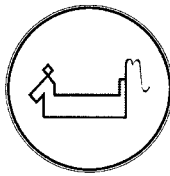
Nomen secundi Spiritus: Amabosar.
Sigillum.



Vocatus:
Amabosar! Amabosar! Amabosar!
Pharynthos Egayroth Melustaton
Castotis Mugos Nachrim
Amabosar! Amabosar! Amabosar!



**Nomen Tertij Spiritus. Alkyzub.
Sigillum.**

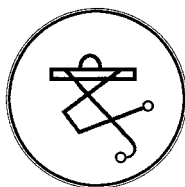


Vocatus:

Alkyzub! Alkyzub! Alkyzub!
Mergastos Hajagit Agaschar Asmodit
Burgum Zephar Largon Cherip
Galgadim Uriach
Alkyzub! Alkyzub! Alkyzub!



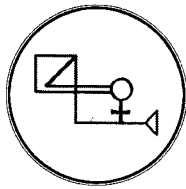
Nomen Quarti Spiritus: Belzazel.
Sigillum.



Vocatus:
Belzazel! Belzazel! Belzazel!
Thittersa Zaphyos Brusiat Algior
Soryam Ferozim Abdizoth Mulosin
Belzazel! Belzazel! Belzazel!



Romen Quinti Spiritus: Falkaroth.
Sigillum.

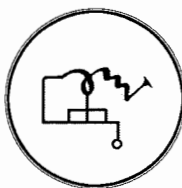


Vocatus:

Falkaroth! Falkaroth! Falkaroth!
Hymelion Lothaia Estachar Indos
Nomirim Hamach Felogon
Morgoseos Angar Arastus
Falkaroth! Farkaroth! Farkaroth!



**Romen Sexti Spiritus: Mephgazub.
Sigillum.**



Vocatus:

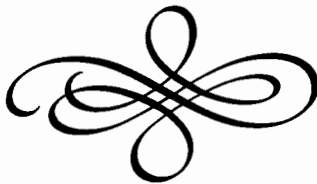
*Mephgazub! Mephgazub! Mephgazub!
Samanthos Garamtin Algaphonteos
Zapgaton Osachfat Mergaim
Hugal Zerastan Alcasatti
Mephgazub! Mephgazub! Mephgazub!*



Quomodo hæc Sigilla
Spirituum
sint faci-
enda



ACCIPIATUR Cera viridis cui misceatur de fuligine, fiant ex ea assulæ rotundæ inseranturque in eas instrumento chalybeo Sigillum hujusce Spiritus qui citari intenditur. fiant hæc sicut cætera antedicta simili ratione in tempore die et hora suffitus cum defossu hic intermittatur verum ad opus custodiatur.





Quomodo Libellus

iste sit con-
secran-
dus.



LIBELLUS (:cui Spirituum nomina et Vocatus inscripti sunt:) antecederet consecratur necesse est: uti nimirum antiqui fecerunt Magi qui similium librorum consecrationem ita instituere ut apperiendo duntaxat librum spiritus max comparere coëgissent, quod tamen nobis nimium videtur periculosum præsertim si talis liber infortuite in manus hominum hanc artem penitus ignorantium incidat.

Quare libellum nostrum sequenti consecrare libuit modo. Fiat Libellus ex Pergamento cui imprimis insignatur Character et si libet Imago quædam Planetæ hujus figuram repræsentans cum Signo super Caput ejus. Libellus intituletur: Libellus Veneri nigræ Sacer. Ante Vocatum Spirituum scribatur in Rubrica Tuba Veneris ad Normam hujus nostri Libelli, qui â me ipso consecratus atque cum reliquis omnibus appertinentiis posteritati relictus est, si secus fortuna hæc omnia tibi ad manus

decreverit. Integer proinde libellus in sæpe dictis temporibus conscribi debet ad quod ulterius requiritur penna ex columba atque attramentum calcanto compositum et a nemine usatum etiam viridi rubeoque colore pro libitu uti potest, nam hi colores Planetæ nostro omnino grati sunt.

Libellus postquam compositus et conscriptus est infumicetur. dein accipiatur aqua Vitrioli cum qua manus impleatur et liber bapti[z]etur dicendo.

*Veneri nigrum te Sacro libellum,
Veneris esto Tuba tibi nomen,
incolis tremena sitque bene notum
omnibus orci.*

*O Magne Princeps Anaël Olympi!
Te rogo supplex robora Volumen
tuo qui perenni semper honori
fonte lavatur.*

*Veneris horis Dæmon ut inscriptus
advolet velox hæc si Tuba cantat
qua volo præstet, faciat invitus.
Placidus adsta!*

Hoc facto rursum Libellus infumetur
 atque in pannum vel viridum vel rubrum
 involvetur, subdatur sup̄ter terram
 cum cæteris rebus et in tem-
 pore præscripto effodia-
 tur et pro usu con-
 servetur.

*Quomodo Operatio
 instituenda
 sit*



I OMNIA hæc antedicta tandem rite præparata
 promptaque ad manus fuerint atque operator
 se se ipsum satis probaverit præparaveritque
 idoneum et animosum (:pro uti id imperterritum
 magnanimumque omnino desiderat virum:)
 accedat in eodem sæpe indicato tempore hora et nocte locum
 ab omni hominum perturbatione securum vel in ædibus vel
 melius in Sylvia biviisque absitis atque desertis, disponat ibi
 circulum et uupendat Sigillum super collum, faciat fumigium
 et incipiat citare Spiritum ex numero assignato a se electum.
 Totum autem Vocatum per Tubam pronunciet vocetque
 Spiritum suo nomine tum ab initia citationis tum in fine sed
 semper cum aliqua pausa.

Advenientem Spiritum salutet modo sequenti:

Salve nobilis ac obediens Spiritus (: nominetur hic Spiritus
 suo nomine :) Impero tibi per tremendum nomen Adonai

et per hoc Sigillum (: monstret Spiritui Sigillum :) Angeli Anaëlis Principis Regentis Planetæ Veneris ut quietem te exhibeas et tranquillum atque in omnibus quæ tibi mandaturus sum voluntatem meam adimpleas. Hoc tibi iterato præcipio per Deum Patrem Filium et Spiritum Sanctum et per Triumphatorem Dominum Jesum Christum qui venturus est judicare seculum per ignem.

Post hæc Spiritus Magistrum interrabit quare fuerit citatus, quidnam præcipiat? et desideret atque hoc Magister clare et distincte denominet. ubi notandum quod si Spiritum in aliquibus pertinaces sese ostenderent, accipiat Sigillum, detur super ignem vel carbones cum quibus fumigium factum est, vel si fumigio non utatur (:sicut etiam adeo necessarium non est:) porrigatur Sigillum super candelam ardentem ut fiat calidum et imponatur super illud Sigillum istius Spiritus qui citatur per hoc enim enormiter cruciantur Spiritus et rogabunt magistrum ut cesset illos tormentare et non amplius resistant adimplere ejus voluntatem.

Non tamen in petitionibus et desideriis Magister nimium excedat, suaserim ne forte Divini Numinis iram provocet; nec inconstantem astutis us monstret spiritibus aut vaticillantem nec minus condiciones ab iis proponendas acceptet. Sed animo forti ac constanti petitionibus à se Spiritibus semel propositis insistat et Spirituum forte simultaneas difficultates vel etiam minas nauci floccique faciat secus Domini sui in Spiritus frustraretur.

Non minus cavendum est, ne Spirituum assistentia pro perpetrandis impiis ac sceleratis facinoribus utatur ad quod quidem eo promptiores se se ostenderent Spiritus: verum

sic summum sane anima pateretur detrimentum nam dum suum in Dæmones vellet exercere Dominium animam suam in horrendum illorum traderet mancipatum. Quare paucis rursum de omni abusu artis hujus cunctos et singulos fideliter dehortamur. Quod si itaque Spiritus mandata seu voluntatem Magistri adimpleverint licentientur modo sequenti:

*Valedictio
Spiritu-
um.*

Hæc fit sicut Vocatus per Tubam ♀
hisce verbis:

Norcados Fenoram Anosiren (:vocetur hic Spiritus suo nomine semel et pergatur:) *Oparcliim Amosan Zezaphilos Aspairath Anthyras Zyriffon.*

His auditis Spiritum mox fient invisibiles.
et magistro facta pro libitu benedictione e Circulo egredi
est licitum.





*Quæ ulterius ad
huc in operatione
observanda sunt.*



ICUM sociis fiat experimentum Ille tantum unicus loquatur Spiritibus, qui Magistrum agit, et illos advocat, reliqui omnes silentium observent. Quod si Spiritus ad adferendum Thesauros et nummos compellantur sic pecuniis vel Thesauro imponi debet, Sigillum ex post evacuetur Thesaurus ex vasibus suis et in aliud vas novum prius perforatum et benedictum transferatur.

Hisce igitur libello nostro finem imponimus. Tu vero amice Lector! de ejus abusu cave quæ hic scripta sunt bene perpende ne quid obliviscaris attendas et si quid agis prudenter agas atque animo imperterritito et constanti perficias et magno tibi erit utilitati et solatio.

Ast unicum adhuc restat te admoneamus ut in bono operis successu pauperum quam optime benefaciendo sis memor. Et

sic tum in hac tum in altera vita beatus eris at propitius erit
omnibus nobis ille qui venturus est judicare vivos et mortuos
cujus Regni non erit Finis.

SELECTED MANUSCRIPT
BIBLIOGRAPHY

James Banner



Selected Manuscript Bibliography

Sloane MS. 8.

Aldaraia, sive Soyga. Begins: 'Qui conjunctioni naturae passus intendunt, et qui.'

Sloane MS. 78.

Contains an excerpt from Dee's *Liber mysteriorum sextus et sanctus*. A partial transcription of the first few leaves of MS. 3189 without any tables. The same material is also to be found in *Mysteriorum Liber Quintus* in Sloane MS. 3188, *Liber mysteriorum sextus et sanctus*, *Nine great coelestial keys or angelicall invocations*.

Sloane MS. 307.

Misidentified in the BL catalog as *The cabalistic treatise, called Clavicula Salomonis, translated into English*; this actually contains what is probably a manuscript copy of *A True & Faithful*

Relation. It begins with a description of the Tablet of Earth.

Sloane MS. 719.

William Shippen's transcription of Dee's *A True & Faithful Relation*, corrected against the original manuscript, 1683.

Sloane MS. 1782., f.31.

Horoscope, 1527

Sloane MS. 2575.

Contains fragments of **Sloane MS. 3189.**

Sloane MS. 2599.

Copy of **Sloane MS. 3189.** ff. 1-45. *Liber misteriorum sextus et sanctus* with tables [Parts of Dr Dee's work on Angels, copied from MS. Sloane 3189.] ff.46-49. Preface and notes by John Michael Faustius, to the *Introitus apertus ad occulsum Regis Palatium*, a *Philaetha*, discussing the subject of the real name and the country of the author Philaethes.

Sloane MS. 3188.

This manuscript contains six separate books:

Mysteriorum Liber Primus

Diaries, December 22, 1581 to March 15, 1582.

Mysteriorum Liber Secundus

Diaries, March 6, 1582 to March 21, 1582.

Mysteriorum Liber Tertius.

Diaries, April 28, 1582 to May 4, 1582.

Quartus Liber Mysteriorum

Selected Manuscript Bibliography.

Diaries, November 15, 1583 to November 21, 1583.
Liber Mysteriorum Quintus

Diaries, March 23, 1583 to April 18, 1583.
Quinti Libri Mysteriorum Appendix

Diaries, April 20, 1583 to May 23, 1583.

Sloane MS. 3189.

Contains *Liber Mysteriorum Sextus and Sanctus* in Edward Kelly's handwriting.

Sloane MS. 3190.

A copy of the *True Relation* with notes.

Sloane MS. 3191.

This manuscript consists of three separate books:

49 Claves Angelica, Anno 1584 Cracovice

Liber Scientie Auxilii et Victoria, Terrestris

De Heptarchia Mystica

Sloane MS. 3645.

A seventeenth-century English translation of **Ashmole MS. 1790.**

Sloane MS. 3677.

Elias Ashmole's copy of **Sloane MS. 3188.**

Sloane MS. 3678.

Elias Ashmole's copy of **Sloane MS. 3191.**

Cotton Appendix XLVI, Parts 1 & 2.

This manuscript contains thirteen separate books, viz.;

Liber Mysteriorum (et Sancti) parallelus Novalisque

Diaries, May 28, 1583 to July 4, 1583

Liber Peregrinationis Prime Videlicet A Mortlaco

Diaries, September 21, 1583 to March 13, 1584

Mensis Mysticus Saobaticus Pars primus ejusdem

Diaries, April 10, 1584 to April 30, 1584

Libri Mystici Apertorii Cracoviensis Sabbatici

Diaries, May 7, 1584 to May 22, 1584

Libri Septimi Cracoviensis Mystici Sabbatici

Diaries, May 23, 1584 to July 12, 1584

*Libri Cracoviensis Mysticus Apertorius Praeterea Pro mium
Madimianum*

Diaries, July 12, 1584 to August 15, 1584

Mysteriorum Pragensium Liber Primus Cæsareusque

Diaries, August 15, 1584 to October 8, 1584

Mysteriorum Pragensium Confirmatio

Diaries, December 20, 1584 to March 20, 1585

Mysteriorum Cracoveinsium Stephanicorum Mysteria Stephanica

Diaries, April 12, 1585 to June 6, 1585

Unica Action, quce Pucciana vocetor

Diaries, August 6, 1585 to September 6, 1585

Liber Resurrectionis Prague, Pactum sev Fcrdus Sabbatismi

Diaries, April 30, 1586 to January 21, 1587

Actio Tertia Trebonce Generalis

Diaries, April 4, 1587 to May 23, 1587

Jesus, Omnipotens sempiterne & une Deus

Diaries, March 20, 1607 to September 7, 1607

Cotton Appendix MS. XLVI.

Elias Ashmole's copy of Dee's 'Spiritual Diaries'

Bodleian Library MS. Add. C. 194.

Paper. viii + 88 pages. In Latin. written in more than one hand. *Catalogus Librorum Bibliotheca (Externæ) Mortlacensis D. Joh. Dee, a 1583 6 Sep.* This is a list of bound books, both printed and manuscripts, in Dr John Dee's library at Mort-lake. It is probably a copy of **Trinity College Cambridge MS. O. iv.20**, or **British Library MS. Harley 1879**. Almost all the MSS are marked 'T' or 'Fr'. Pp 12b -e should follow p. 44, but only 145 of the MSS. are here described, some leaves being lost at end.

Bodeleian MS. 908.

Another manuscript version of Dee's *Aldaraia sive Soyga*.

Bodleian Library MS. e Mus. 63 (3652).

In English Welsh and Latin. Comprised of two manuscripts written in the 16th century in England. Alchemical treatises and poems, and Welsh pieces. f1.; *Liber T[home] N[orton] qui intitulator Ordinale secretorum*, with a Latin and English preface. beg. 'Liber iste Clericis', 'To the honour of God one, in Persons three': the text beg. 'Maystrye full mervellous and archimaystrye': Norton's Ordinall, with notes, partly by Dr. John Dee.

Bodeleian MS. 8465aa.

Collation of his printed actions with spirits with the original MSS. by Elias Ashmole.

Bodeleian MS. 8460.

Papers concerning the actions (Ashmole).

Bodeleian MS. 8461.

Papers concerning the actions (Ashmole).

Bodeleian MS. 8462.

Papers concerning the actions (Ashmole).

Bodeleian MS. 487.

Notes from his fifth book of Mysteries (Ashmole).

Ashmole MS. 422, art. 2.

Notes copied by Elias Ashmole from Dee's fifth *Book of Mysteries*.

Ashmole MS. 423, f. 294.

A transcript of some notes Dr. Dee had entered in Stoffler's *Ephemerides*, beginning 1543 and ending 1556.

Ashmole MS. 487.

The *Ephemerides Novæ* of Johannes Stadius with Dr. Dee's marginalia, between January 1577 and December 1600.

Ashmole MS. 488.

The *Ephemerides Cælestium Motuum* of Io. Antonius Maginus with Dr. Dee's marginalia, between February 1585 and March/April 1601.

Ashmole MS. 580.

Elias Ashmole's transcription of Dr. Dee's *Compendious Rehearsal* with notes and cross-references.

Ashmole MS. 1788.

Various papers relating to the action, compiled by Ashmole.

Ashmole MS. 1790.

Ashmole's observations and recollections concerning Dee's magical work.

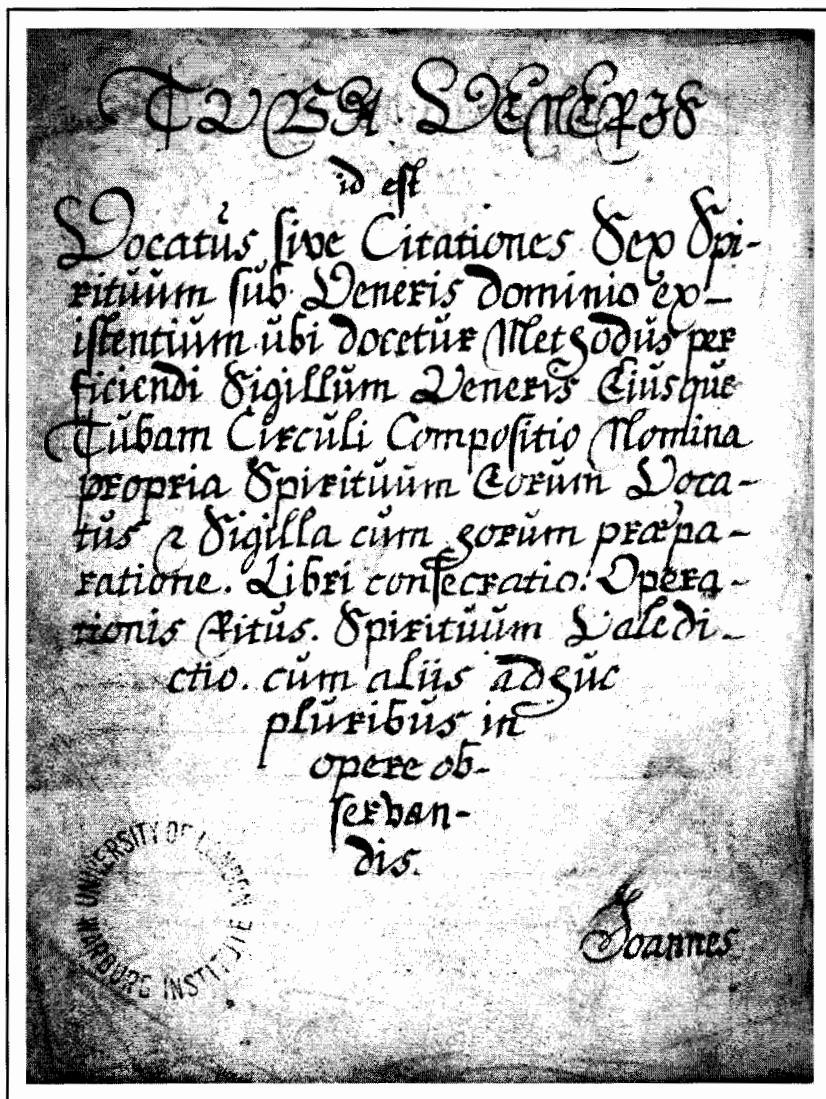
Harleian MS. 6986, fo. 45.

Doctor Dee's letter to Queen Elizabeth regarding the defeat of the Spanish Armada.

A highly detailed, black and white decorative border surrounds the central text. The border is composed of repeating floral and foliate motifs, including acanthus leaves, scrolls, and small flowers, creating a rich, textured frame.

FACSIMILE REPRODUCTION
MANUSCRIPT FHB 510





Joannes Dee
Amatoribūs
Artis Magice
S. P. S.

Nondē variis Negromanticis Artibus vel defini-
tionibus vel divisionibus vel speciebus
vel etiam multifaria ejusdem praeprae sic scri-
bendi nostra intentio scopusque libelli nostri
est quippe quam plurimi de his quam pluri-
ma pauci tamen pauci clara ac vera quin
potius tum capiti tum praeprae difficillima scri-
psere volumina. Sed Quia sic tibi carissime
Amice Lector! per cuius donum Sep 2 Ve-
neris Dominio subiecti Spiritus ad egore
ad excitantur citantur ad normam & mo-
dam a me ipso praeprae edoctus sum sepe sequi
exercitatum. Citanti enim tibi Domine
ante omnia Vocatus Spiritui cuius praeprae
ponit

primum necesse est secundum sunt quaquam comparate
sunt quambis eoa per fortes coniurationes
cen effitacia vincula cogi posse non negaderim
non tamen sine ingenti labore aut circumstan-
tiis prolixis amplivaguis et difficillimis.
Si vero quis Vocatus id est nominum ac ci-
tationum seu vocabulorum propriorum quibus
Spiritus ab ipsis Planetarum Angelis adha-
cantur Imperantur tibi notitia est nec requisi-
tis reliquis in hoc libello nostro assignatis
caueris mox et sine mora scriptum restoro
ac perantasmate omni longe remoto citato a
te Spiritus in forma humana comparere
coactus experieris. Scire enim te oportet
bono a Deo teropt. Maximalis pro-
posito esse Spiritibus ut in illos domine-
tur qua propter si a Spiritu bono malo alicui
precipietur quidquam sunc ille competenti
suo vocatu vocat iubetque licet forte in lingua me-
talibus

calibus nobis gaud propria quinimo incogni-
 ta. inter Doctores varia quidem de ea opinio-
 nes certitudo autem gactenus nulla. Ver-
 um enim vero Creator omnium Maximus
 omni Creatura certum imposuit Characterem
 nomenque utpote qui numerosat multitudinem
 Stellarum et omnibus eis nomina docet.
 Psal. CXLVI. Omnes autem mali sermo-
 nes quum Angeli Stellarumque antecedentes fue-
 rint in coelis nomina signaque illis a Summo
 Creatore imposita adque dum retinent atque
 per hoc ipsissima illos citare et compellere
 omnino necessarium est quo modo etiam bonos
 Angelos advocare possumus prout alibi do-
 cuit et demonstrandi: Scientiam hanc prefatam
 ab antiquis Patribus Ecclesiasticis Esal-
 deis aliisque pluribus pie exercitatum ac
 gaudendum a pueris comitibus practicandum.
 exinde enim revelata sunt Scientia
 Magia

Magia Labala & Negromantia quæ postea in apud
Egyptos Persas & Arabes non parum floruit
licet expectandum in modum usurpata deprecanda
ta lacerata hominibus per sacrilega pacta
in demoniorum malorum mancipia se se spon-
te tradentibus quod certe horrendum auditum
est: propter pessimum igitur sunt ab usum ab
Ecclesia & secularibus Magistratibus hæc
Arte pie est interdicta atque ideo paucissimos
idoneos de ejus præpari libros reperire factum
est. Quam ergo sanctæ nostræ studio pecu-
liari adeptam fideliter tibi in bonum tamen
finem nequaquam autem in tuum interitum
(qui ex sola abusione nascitur:) communica-
tam legatamque volumus ut pro bonis tui eam
utaris & commode v.g. ad Levandos & res suas
abscondito & ad itinera ad Mercaturam ad Na-
vigationem ad bellum & similia ad quæ spi-
ritus prædesse tibi & in servare possunt uti
prævidetur

Præsidio & experientia satis docebit. Vnde
ceteroquin alii ad quæ Vocatur seu Citatur
Spirituum quæ fiunt per supremos illos
Principes inter semetipsos habentes sed
si valde difficulter obediunt, gaud aliter
quam cum ingenti strepitu & Tumore in for-
ma maxime terribili comparente & non se-
ne ingenti Operatorio periculo.
Hic noster proinde Vocatur Spirituum
de quo scriptum sumus Veneri proprium est
& ideo à nobis Cūba Veneris nuncupatur
siquidem mali Camone & Septem Planeta-
rum Angeli & dix non omnes sunt subjecti
qui autem huic inserti sunt Libello sub Ve-
neris duntaxat computantur. Porro ex
quo capite Libellus Veneris à nobis fu-
it intitulatus quin etiam isti Planeta con-
secrandus est ad cuius descriptionem jam
initium facimus & requæ ad cuncta diligen-
ter

non auscultate & attendere minime.

Vale!

Perfectum Scriptumque Londini
Anno M^o LXXX
pridie Nonis
Junij.

Tuba

Tubæ Veneris
Caput pri-
mum

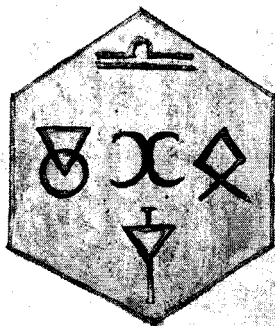
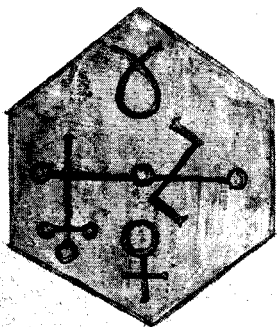
Quomodo Sigillum sive Ge-
facter Veneris
perficien-
dus.

Primum ad Megomanticam hanc operationem
nostram requisitum Sigillum Veneris est quod
modo sequenti preparandum
Accipiatue Mars etis Copru nobi a nunqua
usati perficiatur ex eo in magnitudine figuræ
paulo post delineata Lamina quæ scindi de-
bet secundum Planetæ numerum sibi propi-
um: id est in sex Angulos: cui deinde instru-
mento ferreo vel calybeo nobo pariter a
mundo Geactox insculpatue fiat autem
eor in die & de nocte in tertia a decima ge-
ra

sa à Occasū numeranda. Si unius gora spatium non suffecerit expectandum est usque ad alteram id est decimam goram in Veneris enim duntaxat fieri licet goria & quidem (quod eiusus notandum) in nobilunio quare si una nocte & in duabus prescriptis goria sigillum perfici nequit pari ratione expectandum est usque ad alterum nobilunium. Desfortum ex post sigillum infumetur in ipsissima die & gora & fumigium fiat ex speciebus:

Verbena Muscia & Musco.
involvatur postea in Lingeum Globum atque itorū in tempore predicto nobilunū diei goraque noctū defodiatur in terram penes aquam fluentem affodiatur in subsequenti die
&

et gora & pariter de nocte
serveturque pro opo-
ratione & oportu-
nitate.



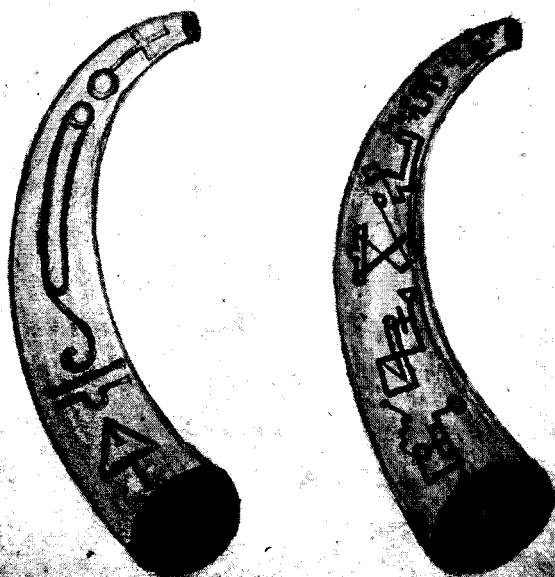
Capitulum

*Capitulum secundum
Quomodo Tuba Ve-
neris sit præ-
paran-
da*

*Accipiantur Cornu ex Tauro vibo dein su-
maturs Vitriolum in aceto vineo liquefactu
cum quo abluatur purgaturque Cornu. quo
facto predicto Instrumeto Galgheo Cui-
vis parti insculvantur Characteres iiti
in mox sequenti adumbratione extant. tota
autem hac predicta Cornu preparatio in-
cluso tempore in quo id ex tauro abripitur
pari ratione ac de Sigillo antecedentes in-
dicatum est in temporibus diebus & horis
& fieri debet quod bene notandum est. in-
sumatur postea ac indolvatur in linge-
um*

non atque unanion Sigillo & infodiactis appo-
atius & in uſum con-
ſerbetur.

Tūba Veneris.



Capitulum

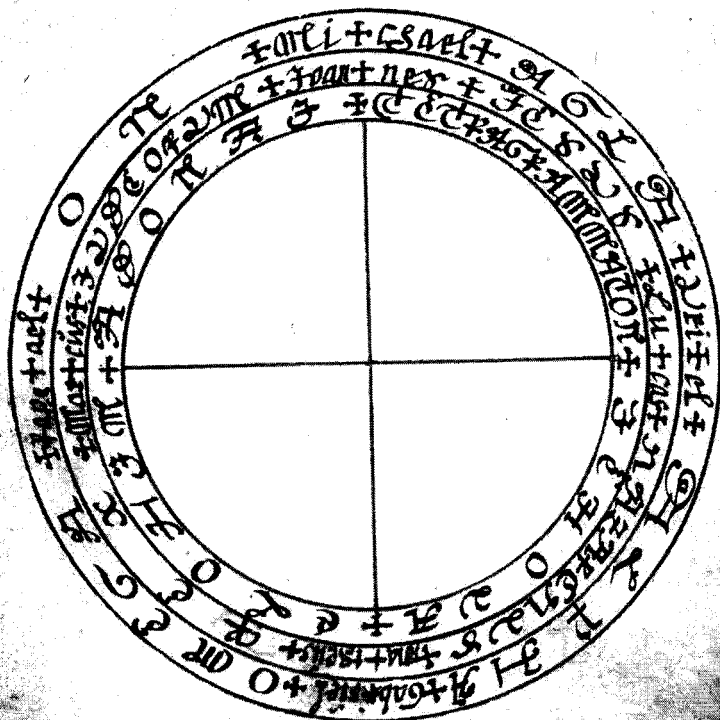
Capitulum Tertium
Quomodo Circulus
faciendus.

Antequam ad Spirituum Vocatum seu Citationem procedamus de Circuli compositione nobis agendum erit utpote quo Negromantici omnes in suis semper utantur operationibus per eum tanquam per fortissimum munimentum contra Daemonum insidias. Compositio autem Circulorum multifaria est: aliqui operantes in adibus eundem perficiunt creta carbonibus et coloribus: nonnulli in Syldid vel bidid exorzisantes faciunt gladio vel certis baculis: Alii vero conficiunt Circulum ex pergamento cum inscriptione

ptione librorum nominum quem & nos ad no-
stram operationem elegimus prout etiam
fortunatiori gerendi cum ceteris requisitis
omnibus jamjam confectum reliquimus
nec non formam ejus & rationem pro libel-
li nostri ordine & integritate sic adjungi-
mus Accipiaturs ergo pergamenum sive
charta virginea scindantur ex eo in latitudi-
ne pollicari tres Circuli. primus in am-
plitudine sex pedum reliqui duobus vel
tribus digitis angustius. postmodum in
praefixis temporibus horisque & No-
mina sive nomina cum coloribus inscriban-
tur uti in subsequenti Circuli viden-
tur figura. Circulus postquam
confectus infumetur ac de-
fossus in terram sic in-
termittente ad usum
custodia-
tus.

forma

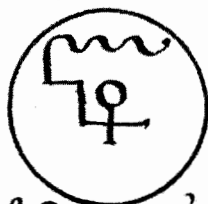
forma Circuli.



Capit

Capit Quæritum
Vocatus Spirituum eorum nomi-
na propria eorumque digna
quomodo sint fa-
cienda

Nomen primi Spiritus.
Mlogarip.
Sigillum.

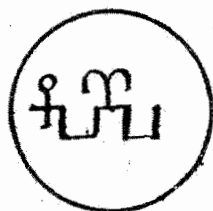


Vocatus:

Mlogarip!... Mlogarip!... Mlogarip!...
Hamka Comag Algarotz Dyratz Amil-
god Mluzroca Imgar Alaja Am-
gustarotz Horim Sugaja Mloga-
rip!... Mlogarip!... Mlogarip!...

Nomen

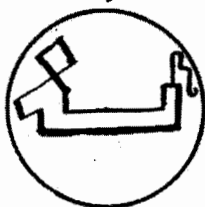
Nomen Secundi
spiritus:
Amabosar
Sigillum.



Vocatus:
Amabosar!... Amabosar!... Amabosar!
Agazntegod Egazrote Melu-
stator Castoris Mlugod
Placerim Amabosar!...
Amabosar!...
Amabo-
sar!

Nomen

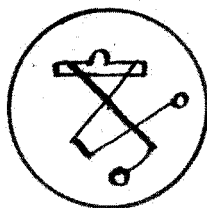
Nomen Tertij
Spiritus
Alkzyub
Sigillum.



Vocatus.
Alkzyub!... Alkzyub!... Alkzyub!...
Mergastod Hajagit Agastgar
Asmodit Būrgūm Ze-
pgar Largon Gerip
Galgadim Vriag
Alkzyub!... Alkzyub!
zyub!... Alkzyub!...

Nomen

Nomen Quarti
Spiritus.
Belazel
Sigillum.

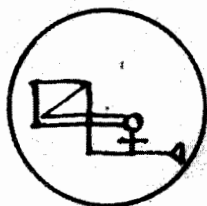


Vocatus:

Belazel!.. Belazel!.. Belazel!...
Gittersa Zapkroa Brufiat
Algior Dorgam ferogim
Abdizog Mulofoin
Belazel!.. Bel-
azel!.. Bel-
azel!..

Nomen

Nomen Quinti
Spiritus:
falkarot &
Sigillum.

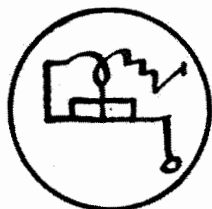


Vocatus:

falkarot!... falkarot!... falkarot!...
Hymelion Lotgaia Estagar Indos
Nominim Hamacc felogon
Morgeseod Angar Ara-
stus falkarot!...
falkarot!... Fal-
karot!...

Nomen

Nomen Spiritus
Mepsgazub
Sigillum



Vocatus:

Mepsgazub!... Mepsgazub!... Mepsgazub!...
Samantexod Gazantin Al-
gapontexod Zapgaton Osagfat Mler-
gaim Hugai Zexastan Alca-
fatti Mepsgazub!...
Mepsgazub!... Mepsgazub!...
Quomodo

2
Quomodo et sic Sigilla
spirituum
sint faci-
enda.

Accipiaturs Cera viscidior cui miscelatur
de fuligine. fiant ex ea assulae rotunde
inferanturque in ead instrumento ga-
lybeo Sigillum quajuse spiritus
qui citari intenditur. fiant
et sic sicut cetera ante
dicta simili ratione
in tempore die et
hora et suffund
cum defossu sic
intermittatur
vrum ad o-
pus custo-
diatur.

Quomodo

*Quomodo Libellus
iste sit con-
secran-
dus.*

Libellus ꝑ cui Spirituum nomina ada-
catuꝫ inscripti sunt:) antecedentes con-
secratur necesse est: uti nimisꝫ anti-
qui fecerunt Magi qui similitum libro-
rum consecrationem ita instituerunt ut ap-
periendo dirupat librum Spirituum
mox comparere coegissent quod tamen
nobis nimis videtur periculosum
praesertim si talis liber infortuito in ma-
nuꝫ hominum penitusꝫ hanc artem igne-
rantium incidat. quare libellum nostrum
sequenti consecrare libuit modo:
fiat libellus ex Pergamento cui im-
primis insignatur Character ꝫ s. li-
ber

26

hec Imago quædam Planetae cuiusdā figi-
 tam representand cum & Signo super
 Caput ejusd Libellus intituatur: Libel-
 lus Veneti nigra daret. Ante Vocatū
 Spirituum scribatū in Rubrica Cūba
 Veneti ad Normam cuiusd nostri libel-
 li, qui a me ipso consecratū atque cū
 reliquis omnibus appartenentiū poste-
 ritati relictū est si serū, fortuna
 gæc omnia tibi ad manū decreberit.
 Integer proinde libellus in sepe di-
 otid temporibū & conscribi debet ad
 quod ulterius requiritur penna ex
 columba atque atramentum calcan-
 to compositum & a nemine usatum eti-
 am viridi rubeoque colore pro libi-
 tū uti potest, nam si colores Pla-
 netæ nostro omnino grati sunt.
 Libellus postquam compositus &

con-

conscriptus est infamatus. dein
arripitur aqua Iherosoli cum
qua manus impleatur
c liber bapti-
cetue dicon-

Do:

Veneri nigrum te Sacer Libellum,
Veneris esto Tuba tibi nomen,
incolis tremens sitque bene notum

omnibus oxi.

O magne Princeps Anaël Olympi!

Te rogo supplex robor a Volumen
tuo qui perenni semper honori

fonte lavatur

Veneris gloria Pæmon ut inscriptus
advolet velox, gat si Tuba cantat
quæ volo præstet, faciat invitum

Placidus adsta!

H.

Hoc factu rursus, si tollit, si ponit
atque in pannum vel vinclum vel rubrum
indolvetur subdatus super terram
cum ceteris rebus et in tem-
pore praescripto effodia-
tur et pro usu con-
serbetur.

Quomodo Operatio
institiunda
sit.

Si omnia haec antedicta tandem rite
praeparata promptaque ad manus fu-
erint atque operator sese ipsam satid
probaverit praeparaveritque idone-
um et animosum (provisi id impet-
tissimum magnanimumque omnino
desiderat visum :) accedat in eodem
sepe

sape indicato tempore gora & natio
locum ab omni gominum perturbatione
ne foris volin aditibus vel melius
in solis bibusque absit atque
desertis disponat ibi Cisculum & su-
spendat sigillum & super collum
faciat fumigium & incipiat citare
spiritum ex numero assignato a sele-
ctum. Totum autem locatum per
tubam pronunciet docetque spiri-
tum suo nomine tum ab initio citati-
onis tum in fine sed semper cum ali-
qua pausa. Advenientem spiri-
tum salutet modo sequenti:
Salve nobilis ac obediens spiri-
tus (nominetur sic spiritus suo nomine)
Impero tibi per te commendum nomen
A Donai & per hoc sigillum!
(monstrat spiritui sigillum.) Angeli
Amalia

Anacletus Primus Episcopus Servus Servorum Dei
 Venerabilis viri quicunque deus vult
 quillum atque in omnibus quibus
 daturus sum voluntatem meam adim-
 plecti. Hoc tibi iterato precipio, per
 Patrem Patrem Filium & Spiritum San-
 ctum & per Triumphatorem Romi-
 anum Jesum Christum qui venturus
 est judicare. Hoculum per ignem.
 Post hoc Spiritus Magisterum inter-
 rogabit quare fuerit citatus? quid-
 non precipiat? & desideret? atque
 hoc Magister clare & distincte de-
 nominet. ubi notandum quod si Spi-
 ritus in aliquibus postinacere se-
 sostenderent, accipiaturs sigillu
 & detur super ignem vel carbonem
 cum quibus fumigium factum est,
 vel

vel si fumigo non iratur (sicut etiam
ad hoc necessarium non est) porriga-
tur Digillum super candellam ardentem
ut fiat calidum et imponatur super il-
lud Digillum istius Spiritus qui cita-
tur per hoc enim enormiter crucian-
tur Spiritus et rogabunt Magistru
ut cesseret illos tormentare et non am-
plius resistere adimpleto ejus vo-
luntatem. Non tamen in petitionibus
et desideriis Magister nimium exce-
dat suaserim ne forte sibi iniuriam
nam iram probaret nec inconstantem
astutus se monstret Spiritibus aut
vaticillantem nec minus conditio-
nem ab eis proponendam acceptet.
Sed animo forti ac constanti petiti-
onibus a se Spiritibus semel proposi-

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nia affluat adhibenda sunt quibus
 non difficultate sed ratione et
 nauri floribus faciat fructus
 sui in Spiritu fructificationis. Alimen-
 tum cadendum est, ne Spiritum afflic-
 tia pro prosperandis impiis ac pe-
 catis facinoribus utatur ad quod qui-
 dam eo promptiores se se ostenderent,
 Spiritum. Verum sic summum sane ani-
 ma pateret detrimentum nam dum
 suum in rationem vellet exercere
 Dominium animam suam in correndu
 illorum traderet Manipatum qua-
 re paucis sum de omni abusu
 actus cuius cunctos et singulos
 fideles dehortamur. Quod si ita-
 que Spiritus mandata seu volunta-
 tem magistri adimplere licen-
 tiatur modo sequenti:

Valedictio

Benedictio

Spiritu

am.

Hec fit sicut Vocatio per Tubam &
gildce verba:

Morcadod Jenoram Anosiren (docetur
sic Spiritus suo nomine semel & pergitur.)
Opascepim Amosan Zezaggilod Aspar
vatz Antegrad Zeffon.

Hic auditio Spiritus mox fient invisibi-
bilia.

et Magistro facta pro Libitu benedictio-
ne e Circulo egredi
est licitum.

Qua

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 Quia ubi in
 sua in operatio-
 ne obserban-
 da sunt.

Si cum docuit fiat experimentum Ille
 tantum unicuique loquatur Spiritibus,
 qui Magistrum agit, et illos adhorat.
 Quod si Spiritus ad adferendum Gesau-
 ros et nimmor compellantur sic pecu-
 nia vel Gesauro imponi debet, Sigil-
 lum & ex post e vacuetur Gesauro
 ex basibus suis et in aliud vas nobis
 prius perfumatum et benedictum trans-
 feratur. Disce igitur libello nostro
 finem imponimus. Tu vero amice Lo-
 ctor! de eius abusu cave quae sic scri-
 pta sunt bene percipiendo ne quid obli-
 visceris

et sciam attendas et si quid agis prudenter
agas atque animo imperturbato et constan-
ti perficias et magno tibi erit et utilitati
et solatio.

Atque unicum adhuc restat te admonere
ut in bono opere tuo successu pauperum
quam optime benefaciendo sis memos.
et sic tum in hac tum in altera vita be-
atus eris et propitiua erit omnibus
nobis ille qui venturus est iudi-
care vivos et mortuos cum
iura Regni non erit

Finis.



Libellus Veneri Nigro Sacer



Trident Books is proud to offer this new English translation of this exceedingly rare work from the original Latin manuscript. *Tuba Veneris* is particularly important because it's one of the very few non-Enochian magical texts written by the famous Elizabethan Magus Dr. John Dee. It is said that this book was given to his friend Sir Edward Kelly as a wedding gift on the occasion of his marriage to Joan Cooper in 1582. 